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CAMBRIDGE ENGLISH CLASSICS

The Complete Works of George Gascoigne

In Two Volumes

VOLUME II

GEORGE GASCOIGNE

Died 1577



GEORGE GASCOIGNE

From the only contemporary portrait, printed at the back of the title in the first edition of The Steele Glas (1576).

The arquebus with pouches for powder and shot on one side, and the books with pen and ink on the other, illustrate Gascoigne's martial and literary exploits, which are also recalled in the motto.

GEORGE GASCOIGNE

THE GLASSE OF GOVERNEMENT
THE PRINCELY PLEASURES AT KENELWORTH CASTLE
THE STEELE GLAS

AND OTHER POEMS AND PROSE WORKS

EDITED BY

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PREFATORY NOTE

THIS volume completes the present issue of Gascoigne's known writings, and includes some pamphlets which have been almost inaccessible. The text was set up, in part from original quartos in the Cambridge University Library, but mainly from photographs of printed pamphlets and manuscripts in the British Museum and the Bodleian Library, of which particulars are given in the Appendix. The editor is indebted to the kind offices of Mr R. E. Graves for permission to photograph the unique examples at Britwell Court of *A delicate Diet, for daintiemouthde Droonkardes* and of the dedication of *The Glasse of Governement.* The first edition has been followed in every case, except in that of *The Princely Pleasures at Kenelworth Castle*, which is reprinted from the text of 1587, the only copy of the original issue of 1576 having apparently perished in the fire at the Birmingham Free Library in January, 1879. Differences between the original and the 1587 text are, however, given in the Appendix as they appear in a reprint published in 1821.

Thanks are also due to Mr A. W. Pollard for his generous help in tracing the whereabouts of a unique quarto—*The Queenes Majesties entertainment at Woodstocke* —in which Gascoigne was supposed to have had a hand. Gascoigne's authorship of the little 'comedy' presented to the Queen on that occasion is exceedingly doubtful, and it has not been included in the present reprint, though the variants of the version of the tale of Hemetes the Hermit on which it is founded, from that later presented to the Queen by Gascoigne in four languages, are duly noted in Appendix I.

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One unacknowledged pamphlet by Gascoigne, *The Spoyle of Antwerpe*, is reprinted in Appendix II; the documents published by Professor A. F. Pollard in *Tudor Tracts* (*An English Garner*), to be found also in Vol. VIII of Professor Arber's original edition of the *Garner*, leave little doubt as to the authorship; and Hunter's suggestion that there was another George Gascoigne in the case falls to the ground in face of the fact that the signature of the two letters of 1576 is identical with that of our George Gascoigne in the MS. of *Hemetes the Heremyte*. This latter signature is a very peculiar one: it begins with a reverted G, adorned with remarkable flourishes; and these peculiarities are exactly reproduced in the signatures of the two letters in question. It is a satisfaction to put beyond dispute the identity of the soldier-poet with the helper of the English Merchant Adventurers in Antwerp, whose Governor wrote to the Privy Council: "The discourse of these tragedies we omit, and refer the same to be reported to your Lordships by this bringer, Master George Gascon; whose humanity, in this time of trouble, we, for our parts, have experimented." The pamphlet, as its contents show (see p. 599, ll. 5—6) is substantially Gascoigne's report to the Privy Council; and his honourable and prudent conduct in very difficult circumstances should be put to his credit against the escapades of his youth and middle age, recounted by himself in Vol. I. His repentance, which is sometimes painfully reiterated in the volume now issued, was evidently sincere.

J. W. C.

MADISON, WIS., U.S.A.
September, 1910.

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The Glasse of Government.

A tragicall Comedie so entituled, by-cause therein are handled aswell the re-wardes for Vertues, as also the punishment for Vices.

Done by George Gascoigne Esquier.
1575.

Blessed are they that feare the Lorde, their children shalbe as the branches of Olive trees rounde about their table.

Seen and allowed, according to the order appointed in the Queenes ma-jesties Injunctions.

IMPRINTED
at London for C. Barker

To the right worshipfull Sir Owen

Hopton knight, hir Majesties Lieutenant in hir tower of London, George Gascoigne *Esquire, wisheth long life and prosperitie to the pleasure of Almightie God.*

SIr, I am both by alliance your poore Kinsman, by sundrie great curtesies your debter, & by your exceeding travayles taken in my behalfe, I am become yours bounden and assured. So that it shall bee my part with full indevour so to employ my time, as I may either coũtervaile or deserve some part of your bountifull dealings. And bicause I find mine estate (presently) not able any other way to present you, I am bold to dedicate this my travaile unto your name. Nothing doubting but you shal therein find some cause of contentation: and assuring you that I will not make this my last harvest wherof you shall reape the fruites. In meane time I besech you to take this in good part, and to make full account that I am, this .xxvi. of Aprill .1575. and ever will continue

Readie at your commaundement.
G. Gascoigne.

The names of the Actors.

Phylopæs and *Philocalus*	Two parents being nigh neyghbours.
Gnomaticus	a Scholemaster.
Phylautus, *Phylomusus*	Sonnes to *Phylopæs*.
Phylosarchus, *Phylotimus*	Sonnes to *Phylocalus*.
Severus	the Markgrave.
Eccho	the Parasyte.
Lamia	the Harlot.
Pandarina	Aunt to *Lamia*.
Dick Drumme	the Royster.
Nuntii	two Messengers.
Onaticus	servant to the Schoolemaster.
Fidus	servant to *Phylopæs*.
Ambidexter	servant to *Phylocalus*.
Chorus	four grave Burghers.

The Comedie to be presented as it were in Antwerpe.

The Argument.

TWo riche Citizens of Andwerpe (beeing nighe neighboures, & having eche of them two sonnes of like age) do place them togither with one godly teacher. The scholemaster doth briefly instruct them their duetie towardes God, their Prince, their Parents, their cuntrie, and all magistrates in the same. The eldest being yong men of quicke capacitie, do (Parrotte like) very quickly learne the rules without booke: the yonger beeing somewhat more dull of understanding, do yet engrave the same within their memories. The elder by allurement of Parasites and lewde company, beginne to incline themselves to concupiscence. The parents (to prevent it) sende them all togither to the Universitie of *Dowaye*, whereas the yonger in short space be (by painefull studie) preferred, that one to be Secretarie unto the *Palsegrave*, that other becommeth a famous preacher in *Geneva*. The eldest (turning to their vomit) take their cariage with them, and travaile the worlde. That one is apprehended and executed for a robbery (even in sight of his brother) in the *Palsgraves* courte: that other whipped and banished *Geneva* for fornication: notwithstanding the earnest sute of his brother for his pardon.

The whole Comedie a figure of the rewardes and punishmentes of vertues and vices.

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The whole Comedie a figure of the rewardes and punishmentes of vertues and vices.

The Prologue.

WHat man hath minde to heare a worthie Jest,
Or seekes to feede his eye with vayne delight:
That man is much unmeete to be a guest,
At such a feaste as I prepare this night.
Who list laye out some pence in such a Marte.
Bellsavage fayre were fittest for his purse,
I lyst not so to misbestowe mine arte,
I have best wares, what neede I then shewe woorse?
An Enterlude may make you laugh your fill,
Italian toyes are full of pleasaunt sporte:
Playne speache to use, if wanton be your wyll,
You may be gone, wyde open standes the porte.
But if you can contented be to heare,
In true discourse howe hygh the vertuous clyme,
Howe low they fall which lyve withouten feare
Of God or man, and much mispende theyr tyme:
What ryght rewardes a trustie servaunt earnes,
What subtile snares these Sycophantes can use,
Howe soone the wise such crooked guyles discernes,
Then stay a whyle: gyve eare unto my Muse.
A Comedie, I meane for to present,
No *Terence* phrase: his tyme and myne are twaine:
The verse that pleasde a *Romaine* rashe intent,
Myght well offend the godly Preachers vayne.
Deformed shewes were then esteemed muche,
Reformed speeche doth now become us best,
Mens wordes muste weye and tryed be by touche
Of Gods owne worde, wherein the truth doth rest.
Content you then (my Lordes) with good intent,
Grave Citizens, you people greate and small,
To see your selves in Glasse of Governement:
Beholde rashe youth, which daungerously doth fall
On craggy rockes of sorrowes nothing softe,
When sober wittes by Vertue clymes alofte.

This worke is compiled upon these sentences following, set downe by mee C. B.

1 Feare God, for he is just.
Love God, for hee is mercifull.
Truste in God, for he is faythfull.

2 Obey the King, for his auᵭthoritie is from above.
Honor the King, for he is in earth the liuetenant of the moᵭe hygh God.
Loᵭve the King, for he is thy protector.

3 Adventure thy life in defence and honor of thy cuntrie, for the quarrell is good.
Be not unthankfull to the soyle that hath nurished thee, for it is a damnable thing.
Studie to profite the common wealth, for it is commendable with God and man.

Reverence the minister of God, for his office sake.

4 Love the minister that preacheth the Gospell, for it is the power of God to save thee.
Speake good of the minister, for the Gospelles sake.

5 Thinke wel of the magistrates, for it pleaseth god wel.
Be not disobedient to the magistrates, for they are the eies of the King.
Love the magistrates, for they are the bones & sinowes of the Common wealth.

6 Honor thy parents, for God hath commaunded it.
Love thy parents, for they have care over thee.
Be assisting unto thy parentes with any benefite that God hath indued thee, for it is thy duetie.

7 Give place to thine elder, for it is thy prayse.
Let not a gray head passe by thee without a salutation.
Take counsell of an elder, for his experience sake.

8 Be holie, for thou art the Temple of God.
It is an horrible sinne to pollute Gods Temple.
The buyers and sellers were driven out of the Temple with violence.

In Comœdiam Gascoigni,

carmen B.C.

Hæc nova, non vetus est, Angli comœdia Vatis,
Christus adest, sanctos nil nisi sancta decent.,
Græcia vaniloquos genuit, turpesq́, Poetas,
Vix qui syncerè scriberet unus erat.
Id vereor nostro ne possit dicier ævo,
Vana precor valeant, vera precor placeant.

Actus primi Scæna prima.

PHYLOPAES and PHYLOCALUS Parentes, FIDUS servaunt to PHILOPAES. they come in talkinge.

Phylopæs.

SUrely *Phylocalus* I thinke myselfe indebted unto you for this freendly discourse, and I do not onely agree with you in opinion, but I most earnestly desire, that wee may with one assente devise which way the same may be put in executiõ, for I delight in your loving neighbourhood, and I take singular comfort in your grave advise.

Phylocalus. It were not reason *Phylopæs* that having so many yeares contineued so neare neighboures, having traffiqued (in maner) one selfe same trade, having susteyned like adventures, and being blessed with like successes, we should now in the ende of our time become any lesse then entiere frendes: and as it is the nature and propertie of frendshippe to seeke alwaies for perpetuity, so let us seeke to bring up our Children in such mutuall societie in their youth, that in age they may no lesse delight in theyr former felowship, then wee theyr parentes have taken comfort in our continuall cohabitation. It hath pleased Almighty God to blesse us both with competent wealth, and though we have atteyned thereunto by continuall payns and travayle, rising (as it were) from meane estate, unto dignity, yet doe I thinke that it were not amisse to bring up our children with such education as they may excell in knowledge of liberall sciences, for if we being unlearned have by industrie heaped up sufficient store, not only to serve our owne use, but further to provide for our posterity, then may they by learning aspire unto greater promotion, and builde greater matters uppon a better foundation. Neither yet would I have you conceive hereby that I am ambicious. But if I be not deceyved, *Al*

desire of promotion (*by vertue*) is godly and Lawfull, whereas ambition is commonly nestled in the brestes of the envious.

Phylopæs. I am of your opinion *Phylocalus*, and since we have ech of us two Sonnes of equall age and stature, I would we could be so happie as to finde some honest and carefull schoolemaister, who might enstruct them togither: I say honest, because in the house of the vertuous there is seldome any vice permitted, and carefull, because the care of the teacher is of no lesse consideration then his skill: thẽ do I wish him both honest and carefull, because the conjunction of two such qualities, may both cause the accomplishment of his dutie, & the contentations of our desires. Our eldest Sonnes are neare the age of xxi. yeares, & our younger Sonnes not much more then one yeare behinde them. So that as they have hitherto bene thought toward enough at such common schooles as they have frequented, and therefore wil shortly be ready for the university, yet would I thinke convenient that they spent some time together, with some such honest and careful Schoolemaister, who might before theyr departure lay a sure foũdation to their understanding.

Fidus. Although it becommeth not a servaunt to come unto his masters counsell before he be called, yet for that I am no way ignoraunt of your tender cares, which both of you have alwaies had over your children, and also for that I do now perceive the continuaunce of the same by this your fatherly conference, I presume to put my selfe forward upon a dutifull desire to further so godly an enterprise. I am a servant, and shall sometimes heare of thinges before my Maister, the which I speake, because I can presently enforme you of such a schoolemaister as you both do desire to finde.

Phylocalus. And who is that, gentle fellowe *Fidus*?

Fidus. Sir his name is *Gnomaticus*, he dwelleth in Saint Antlines, a man famous for his learning, of woonderfull temperance, and highly esteemed for the diligence and carefull payne which he taketh with his Schollers.

Phylopæs. Then can he not be long without entertainment, since now a dayes the good wyne needeth none Ivye garland, and more parentes there are that lacke such Schoolemaisters for their children, then there are to be founde such Schoolemaysters which seeke and lacke entertainment.

Fidus. Sir you have reason, and therefore (if I were worthy to counsell you, I would entertain him with speed, since he came but this other day from the Lord of *Barlemontes* house, whose children he hath in small time made excellent Schollers, and now hath dispatched them to the Universitie of *Doway.*

Phylocalus. Doest thou know him *Fidus*? or canst thou tell where to finde him?

Fidus. Yea Sir, and if it so please my Maister and you, I doubt not but to bring him hyther immediatly.

Phylocalus. Surely *Phylopæs* you shall doe well to send for him.

Phylopæs. There is no man more desirous then I, and since it so lyketh you I am redy to dispatch it, go thy waies *Fidus*, and tell Maister *Gnomaticus*, that my neighbour *Phylocalus* and I desire to speake with him, and make as much hast as thou canst.

Fidus. It shalbe done Sir. *Fidus departeth.*

Phylopæs. I am not the worst furnished of a servaunt with this good fellow, for though his capacity be not great, yet do I finde him trustie, and towardes my children he is both loving and carefull.

Philocalus. Then have you a jewell of him, for I have one in whom I finde contrary conditions, I am seldome out of the dores but at my returne I finde him playing with my Sonnes at some vain pastimes.

Phylopæs. Beware of him then, for such a servant were better payed double wages in your traffique abrode, then allowed barley breade in your shoppe at home, since nothing is more perillous to seduce children or young men, then the consorte and councell of a lewde servaunt. But is not this my *Fidus* which returneth so quickely? It is, and he bringeth with him a grave personage, I hope hee hath found *Gnomaticus* by the waye.

Fidus commeth in with Gnomaticus and his servant.

Actus primi, Scena secunda.

FIDUS, PHYLOPAES, PHYLOCALUS, GNOMATICUS, and ONATICUS his Servaunt.

Fidus.

SIr it is to be thought that Almighty God doth love you, and meaneth to helpe your holly desire in the good education of your children, for it was my chaunce to meete Maister *Gnomaticus* by the way, who was going towardes the *Bowrce* to harken of entertainement, and it is not like that he should have returned from thence unplaced, wherfore I would wish that you let not slippe this happie occasion.

They adresse their talke to the Schoolemaister.

Phylopæs. Sir we have ben so bolde as to send this bearer for you, the cause hath proceeded of an earnest desire which this worthy man my neighbour and I have to see our children placed with a vertuous enstructer, and hearing great fame aswell of your integritie, as also of the diligence you have used with the Lord of *Barlemontes* Children, we are desirous to entreate you that you will take the like paines with ours, all which shalbe recompensed according to [your] own demaund: For as there is no jewell so deare unto man, as the ofspring wherewith it pleaseth God to blesse him, so is there no money so well spent as that which is given to a good Schoolemaister.

Phylocalus. You shal understand sir that my neighbour here and I have foure Sonnes, of equall age and stature, the eldest exceedeth not twenty yeares, and the youngest is about nineteene yeares olde, they have ben already entred in grammer at such schooles as we have heere in the City, and if, we be not abused by reportes they have shewed themselves forward enough to take enstructions: so that we are partely perswaded to send them unto some university, and mine opinion is (as I lately declared unto my neighbour here) that we should do

very wel yet to retain them a while longer, untill they may be perfectly enstructed by some godly teacher, the summe of their duty first towardes God, then to their Prince, next to their parents, and consequently aswell towardes the benefite of their countrey, as also how to behave themselves to all magistrates, and officers in the same. In conclusion wherof they may also learne what they are of themselves, and how they may be most acceptable both to God and man, and for that we have hard very good report of your skill and also of your zeale, we thought good to require that (if you be not otherwise already entertained) you would take some paynes to enstructe them in these pointes, and the same shalbe recompensed and deserved by measure of your owne contentation, as my neighbour *Phylopæs* hath before profered.

Gnomaticus. Worthy Gentlemen I yeelde you moste humble thankes for your curteous profers, and I render infinite thankes unto almighty God that my name hath ben so reported unto you, truly I would be lothe to deserve any lesse, then the name of a faithful and diligent teacher, so farre forth as it hath pleased GOD to endue me with knowledge. Touching your proffer and request, I do most willingly embrace the same, confessing even simply, that it was mine errand to seeke such entertainement, having of late dispatched out of my handes, the sonnes of the Lord of *Barlemont* towardes the Universitie of *Doway* and if the touch of your zeale be not contrary to the fame which is spred of your estates, I shall thinke my selfe wel occupied, in teaching or reading to the children of such worthy men as you are.

Phylopæs. Well then sir, we will be bold to send for the youngmen, to the end that no time be lost or deferred in bestowing of them. *Fidus*, go your waies to our houses, and bring hether our Sonnes.

Fidus. Moste willingly sir I shal accomplish your commaundement.

Gnomati. If it please you sir, my servant shall asist him.

Phylocalus. It will not be amisse to acquaint hym wyth them.

Gnomaticus. Sirha, go with this gentlemans servant, and helpe him to conduct their children hyther.

Onaticus. Well Sir it shalbe done.

Actus primi, Scæna tertia.

PHYLOPAES, PHYLOCALUS, GNOMATICUS, PHYLAUTUS, PHYLOMUSUS, PHYLOSARCUS, PHYLOTIMUS, FIDUS, and ONATICUS.

Phylopæs.

IT shall nowe bee our partes to understand what stipend may content you for your paines.

Gnomaticus. Sir in that respecte take you no care, but let me pray unto almighty God, that he give me grace so to enstruct your children, as you may hereafter take comfort in my travayle, that done, I can no wayes doubt of your benevolence, sithens your inward desire doth already manyfestly appeare: and furthermore, I would be lothe to make bargaines in this respect, as men do at the market or in other places, for grasing of Oxen or feeding of Cattle, especially since I have to deale with such worthy personages as you seeme and are reported to be.

Phylocalus. Well, yet Sir we would be glad to recompence you according to your owne demaund, but in token of our ready will to please you, we shall desire you to take at my handes these twenty angels as an earnest or pledge of our further meaninge. & as I am the first that presume to open my purse in this occasion, so I beseech the Father of Heaven that I may not be the last which may rejoyce to see his children prosper, thou knowest (O Lord) I meane not hereby my neighbours detriment, but alas, the shadow of a mans selfe is ever nearest to him, and as I desire to be the first that may heare of their well doinge, so yet if they hearken not diligently unto your enstruction, but obstinately reject your precepts, then I desire you, and on Gods behalfe I charge you, that I may yet be the first that shall thereof be advertised: but behold where they come, these two (I thanke the Father of Heaven,) are the tokens of his mercifull blessing towardes me, the Eldest is named *Phylosarchus*, and this younger *Phylotimus*.

Phylopæs. And these too sir are mine onely children, and God for his mercy graunt that they may be mine onely comfort, the Eldest is called *Phylautus*, and the younger *Phylomusus*.

Phylautus. Sir according to your commaundement expressed by *Fidus* I am come hither to know your pleasure, and have by warrant of the same cõmission brought with me my Brother *Phylomusus*.

Phylosarchus. And I in like maner Sir have brought with me my Brother *Phylotimus* desiring to knowe your pleasure, and being ready to obey your commaundement.

Gnomatic[u]s. Surely these young men give none evill hope of their towardnes, and declare by their seemely gesture and modest boldnesse to be both of good capacitie, and to have bene well enstructed hytherto in humanity.

The Fathers adresse their talke to their children.

Phylocalus. The cause that we have sent for you is to committe you unto the governement of this godly man, whom we have entreated to take paynes with you and to enstruct you in some principall poyntes of necessary doctrine, to the ende that after you have ripely digested the same, you may be the more able to go boldely into some University, and I for my part do here commit you unto him, charging you in Gods name (and by the authority which he hath given mee over you,) to hearken unto him wyth all attentivenesse, and to obey him with all humillity.

Phylopæs. The same charge that my neighbour *Phylocalus* hath here given to his childrẽ, the same I do pronounce unto you, and furthermore do charge you that you become gentle and curteouse to each other, humble to your betters, and affable to your inferiours in all respectes.

Phylautus. Sir I trust we shall deserve your fatherly favour.

Phylosarchus. And I trust to deserve the continuance of your goodnesse.

Phylotus, & Phylomusus. We hope also to immitate the good in all moral examples of vertuous behaviour.

Phylopæs. The Father of Heaven blesse you with the blessing which it pleased him to pronounce unto *Abraham*, *Isaac*, and *Jacob*.

Phylocalus. Amen, and now let us depart, leaving here in

your custody the choyce lambes of our flocke, defend them then (for Gods love) from the ravening, and raging lustes of the flesh, and vanities of the world.

Gnomaticus. Sir by Gods power I shall do my best diligence.

Fidus. My lovely Gentlemen, GOD guide you by his grace, and though I be somwhat r[e]moved from your dayly company, yet spare not to commaund my service, if at any time it may stand you in steede to use it.

Phylotus. Gramercy gentle *Fidus.*

Actus primi, Scena quarta.

GNOMATICUS, PHYLAUTUS, PHYLOSARCUS, PHYLOMUSUS, PHYLOTIMUS, and ONATICUS.

Gnomaticus.

MY dearely beloved schollers, since it hath pleased your Parentes (as you have heard) to put mee in trust with you for a time, it shall not be amisse before I enter further in enstruction, to knowe how farre you have already proceeded in learning, that thereupon I may the better determine what trade or Methode shalbe most convenient to use in teaching of you: tell me therefore what you have redde, and in what maner the same hath bene delivered unto you?

Phylautus. Sir, my Brother here, and I have bene taught first the rules of the grammer, after that wee had read unto us the familiar comunications called the *Colloquia* of *Erasmus*, and next to that the offices of *Cicero*, that was our last exercise.

Gnomaticus. It hath bene well done, & have you not also ben taught to versify?

Phylautus. Yes truly sir, we have therein bene (in maner) dayly enstructed.

Gnomaticus. And you *Phylosarchus:* how have you passed your time?

Phylosarcus. Sir: my Brother and I have also bene taught our grammer and to make a verse, we have redde certaine

Comedies of *Terence*, certaine Epistles of *Tully*, and some parte of *Virgill*, we were also entred into our greeke grammer.

Gnomaticus. Surely it seemeth you have not hytherto lost your time, and the order of your enstruction hath bene such, that you might presently be able to take further proceedinges in an University, so that it should be (unto me) but labour lost to stand still upon those pointes, since it seemeth that you have bin therein perfectly grounded: neverthelesse wee will continue the exercise of the same, and wee will thereunto joyne such holesome preceptes, as may become a rule and Squire, wherby the rest of your lyfe and actions may be guyded. For although *Tully* in his booke of dewtyes doth teach sundry vertuouse preceptes, and out of *Terence* may also be gathered many morall enstructions amongst the rest of his wanton discourses, yet the true christian must direct his steppes by the infallible rule of Gods woord, from whence as from the hedde spring, he is to drawe the whole course of his lyfe. I would not have you thinke hereby that I do holde in contempt the bookes which you have redde heretofore, but wee will (by Gods grace) take in assistance such and so many of them as may seeme consonant to the holy scriptures, and so joyning the one with the other, we shalbe the better able to bring our worke unto perfectiõ. Sirha go you to my lodging, & cause (in the meane tyme) both bedding, and dyet to be provided for these young men, that I may see them used according to my charge in every respect. He speaketh to his servãt.

Onaticus. Well Sir it shalbe done with dilligence.

Gnomaticus. Now let us in the holy name of God begin, and he for his mercy geve me grace to utter, and you to disgest such holesome lessons as may be for the salvatiõ of your soules, the comfort of your lyfe, and the profitte of your Countrey.

You shall well understand my well beloved schollers, that as God is the author of all goodnesse, so is it requisite that in all traditions and Morall preceptes we begin firste to consider of him, to regard his majestie, and search the soveraigne poyntes of his Godhead. The Heathen Philosophers (although they had not the light to understand perfect trueth) were yet all of them astonyed at the incomprehensible majesty and power of God, some of them thought the ayre to be God, some other the earth, some the infinitenesse of things, some one thing,

some another, whose opinions I shall passe over as thinges unmeete to be much thought of, but by the way, the opinion of *Plato* is not unworthy here to bee recited unto you, who taught plainely that god was omnipotent, by whom the world was made, and al thinges therein created and brought unto such perfection as they be in. *Xenophon* affirmed that the true God was invisible, and that therefore we ought not enquire what or what maner of thing God is. *Aristo* the Stoicke, affirmed lykewyse that God was incomprehensible. To conclude, *Simonides* being demaunded what God was, required one dayes respe[t] to answer, and then being again demaunded the same question, he required two dayes respet, at the third apointment of his answere, he came & required three dayes, and being demaunded wherefore he did so breake his apointments, and require alwayes further time, he aunswered, that the more deepely that he did consider the matter, the more infinite he found it, and therefore remained alwaies astonyed what to answere, and always craved further time. Truly to leave ye heathen opinions and to come unto the very touchestone I thinke it not amisse if we content our selves to thinke that God is omnipotent, and yet his power unsearchable, and his goodnes unspeakable. And to be briefe, I wil deliver unto you the summe of your dutyes in foure Chapters, the first chapiter shalbe of God and his ministers, the second of the King and his Officers, the third shall conteyne the duties that you owe unto your Countrey and the Elders thereof, and lastly you shalbe put in remembraunce of your dutyes towardes your Parentes, and what you ought to be of your selves. In these foure chapters I trust (by Gods help) to enclude as much as shalbe necessary for the perfect government of a true Christian.

Phylomus. Sir wee beseech you that for as much as this order of teaching is both very compendious, & also much different from the lectures which have bene redde unto us, you will therefore vouchsafe to stand somwhat the more uppon every point, to the end, that aswell your meaning may be perspicuous, as also that we may the better beare away the same, and not onely learne it without the booke, but also engrave it in our mindes.

Gnomaticus. Your request is reasonable, and it shalbe by mee as readyly graunted, as it hath bene by you necessarily

required. Your first chapter and lesson shall then be, that in all your actions you have an especiall eye and regard to almighty God, and in that consideration I commend unto your memory, first God himselfe, and secondarily his ministers. As touching your duties unto God him self, although they be infinite, yet shall we sufficiently conteine them in three especiall poynts to be perfourmed: that is to say, *Feare*, *Love*, & *Trust*. And first to begin with feare, it shalbe necessary and above all thinges your bounden duty, to feare God and his omnipoten[t] power. *Linus* that auncient Poet wryteth, that with God all thinges are easie to be accomplished, and nothing is unpossible. *Tully* in his Oration *Pro Roscio amerino* saith, that the commodityes which wee use, the light which we enjoy, and the breath which we have and drawe, are given and bestowed uppon us by God: then if with God all thinges be possible (according to *Linus*) he is to be feared, sithens the least part of his displeasure being provoked, the greatest part of his will is to him right easie to accomplish: and if we have our light, our lyfe, and all commodities of his gift (as *Cicero* affirmeth) then is hee to be feared, least with the facillity of his omnipotency he take away as fast as he gave, or turne light into darknes, life into death, and cõmodities into discõmodities. I might recite you many heathen authorities, but it is most needlesse, since ye very word of God himself, is most plaine in this behalfe, and yet I have here set downe these fewe, because they are not repugnant to holy Scriptures. Wee finde written in the xx. chapter of *Exodus*, that God is a Jelous God, and doth visit the sinnes of the fathers uppon the children unto the third and fourth generation. *Feare him then for he is most mightie.* Againe: who shall defend me (saith the Psalmist) untill thine anger be past? *Feare God* then, since against his power no defence prevayleth. Again, both the heavens and the earth obay the voice of his mouth. *Feare him then for al thinges are subject unto his mighty power.*

And yet with this feare you must also joyne love, for it is not with God as it is with Princes of the worlde, which to make themselves feared do become Tyrantes, but the goodnes of almighty God is such, that he desireth no lesse to be loved, Love then he deserveth to be feared, and though his might and power be universall, and therewithall his Jelousie great, and his displeasure soon provoked, yet delighteth he not in the distruction

of mankind, but rather that a sinner should turne from his wickednes and live. *Tully* in his second booke *de legibus* saith, that God being Lord of al things doth deserve best of mãkind, bicause he beholdeth what every man is, and with what devotion he worshippeth the Gods, and keepeth an accompt aswell of the good as the badde: whereby appeareth that the heathen confessed yet that the Gods were to be loved, bycause they cared for mankind, and truly that opinion is neither cõtrary to Gods word, nor dissonant to naturall reason. For wee see by common experience that we love them best of whom we are most favoured, & have received greatest benefits. I meane hereby those that rule their doinges by reason, for otherwyse wee see dayly wicked men, which (forgetting their duty) do least love wher they have most cause. When I my selfe was a scholler in the University, I remember that I did often tymes defend in Schooles this proposition, *Ingratitudo* (*tam versus Deos immortales quam apud homines*) *peccatum maximum.* Ingratitude is the greatest faulte that may be either towards god or man. Let us cõsider the goodnes of almighty God, who first created us to his owne Image and similitude, indued us with reason and knowledge, preserved us from innumerable perilles, and provided thinges necessary for our sustentation, and to consider more inwardly the exceeding love which he bare towardes mankinde, he spared not his onely begotten Sonne, but gave him (even unto the death of the crosse) for our redemption. Oh what minde were able to conceave, or what tongue able to utter the love and goodnes of almighty God towardes mankinde? And since his love towardes us, hath bene and yet doth continue infinite, our love should also be infinite, to render him thanks for his goodnes. But though the causes be infinite which might bind us to love GOD, yet is there no cause greater then the manifolde mercyes which he hath shewed alwayes to mankind. In the first age when iniquity kindled his wrath to destroy the whole world, he yet vouchsafed to preserve *Noe* and his family. *Love him then* since he preserveth the good, though it be but for his mercyes sake. When the people of *Israell* provoked him at sundry times, he did yet at every submission stay his hand from punishment. *Love God then* since he is ready to forgive, and though he pronounceth his Jelousie in the twentith of *Exodus* saying, that he visiteth

the sinns of the Fathers uppon the children, unto the third and fourth generation, yet therwithal he addeth, that he sheweth mercy unto thousandes in them that love him and keepe his commaundementes. *Love him then* since his mercy is over all his works. To conclude, when his unsearchable Majestie by his divine foresight did perceyve, that by the very sentence of the Lawe we stoode all in state of condemnation, he sent down his owne and only Sonne, to be slaundered, buffeted, and crucified for our sinnes, to the ende that all which beleeve in him, should not perish but have l[if]e everlasting. *Love God then* since *mercy* is aboundant with him, and he shall redeeme *Israell* from all his iniquities.

Trust in God.

And heere unto this feare and love you must joyne a sure trust and confidence. The promises of mortall men are often times uncertaine, and do fayle, but the promises of the Almighty are unfallible. *For the wordes of his mouth returne not voyd and without effect. Tully* in his offices doth use great arte in declaration what sortes of promises are to be observed, and which may be broken. But the divine providence and foresight doth promise nothing but that which he will most assuredly performe. When he promised unto *Abraham* that *Sara* his wyfe should beare him a childe, *Sara* laughed bycause she was then foure score & ten yeres olde, but the almighty remembred his covenant. *Trust in him then* for his woords shall never fayle. When he promised *Moyses* to conduct his people through the desertes, they began to doubt and murmure, saying: would God that we had dyed in the land of *Ægypt* or in this wildernesse &c. and the lord was angry, but yet remembring his promise, at the humble petition of *Moyses* he perfourmed it *Trust in God therefore*, since no displeasure can make him alt his determination, he perfourmed his holy promyse in *Ismae* although we read not that he praied unto God therefore. would not have you think hereby that I condemne or contemn prayer, since it is the very meane to talke with God, but I mean thereby to prove, that God is most just and faithfull in all his promises, and by repeticion I say, *Feare God for he is mighty, love God for he is mercifull, and trust in God for he is faithfull & just.*

Gen. 17.

Num

Herewithall you must also learne to performe duty towardes the servaunts and ministers of God. For as you shall onely be saved by hym, and by cleaving to him in all your actions, so yet are hys

Minis.

ministers the meane & instruments of your salvation, and do (as it were) leade you by the hand through the waves of this world un to eternall felicity, unto whom you shall owe three several duties, that is to say, *Audience*, *Reverence*, and *Love*. The Children of *Israell* by harkening to *Moyses*, and *Aaron*, were not only enstructed and taught their dutyes, but were (as it were) made at one with God when they had at any time
Actes. 8. purchased his heavy displeasure. By harkning unto *Phyllip* the Apostle, the *Enuch* was converted. By harkning unto *Peter*, *Cornelius* ye captain was confirmed & strengthned in the
Actes 16. faith. By harkning unto *Paule* and *Sylas*, *Lidia*, and the gaylour of *Phylippos* were baptised, the holy scriptures are full of
Harken to Gods Ministers. examples to prove this proposition. *Harken you therfore unto the ministers of God*, for they are sent to enstruct you, soshall it also become you to do thē reverence in al places, remēbring that as he which sent them is in all thinges to be honoured, so are they to be had in reverence for their office sake. Such was
Actes. 10 the zeale of *Cornelius* the Captaine, that he fell downe prostrate at *Peters* feete when he entered into his house, the which though *Peter* refused saying that he was also mortall, yet did it signifie unto us, that the ministers of God cannot bee too much reverenced. The Priestes in the olde Testament were exempt from tributes and impositions, they were not constrained to go into the battaile, they were provided for sustenance and all thinges convenient, and the people were commaunded to do
evereēce them reverence. *Do you likewise reverence unto Gods ministers* in al places, for it shal become you well. So shall you also love them bycause they preach the gospel of him which hath power to save you. If the sensual apetite of man be such as engēdreth ffection towards thehandmaide bicause she is of familiar iversation wt the Mistris: or breedeth love towards them hich are in office with Princes, bycause they may also procure is favour: how much more ought the mindes of men to be indled with love towardes the ministers of God, which enstructe us diligently, minister unto us painfully, and pray for us faithfully? yea how much are we boūd to love them, which by their holsome preceptes do make us worthy (through Gods mercy) of his holy love and favour. To conclude this chapter, you shall feare God *for his might*, *love him for his mercyes*, *and trust in him for he is faithfull. You shall also harken unto his*

ministers bycause they are sent of God, you shall do them reverence because it becometh you, and for their office sake, and you shal love them bycause they feede you with the breade of lyfe. And this I thinke sufficient for explanation of this first chapter at this time.

Onaticus. Sir I have done as you commaunded, and there is meate redy for your dinner, if it please you that it be sette on the table.

Gnomaticus. Well we wil then defer the rest of our labour untill dinner be past, go we togither, for I thinke it tyme.

Phylosarcus. We followe when it pleaseth you.

They depart.

Actus primi, Scœna quinta.

LAMIA, ECCHO, PANDARINA, and DICK DROOM.

Lamia.

COme on my good friendes, for were not your frendly help, I could rather content my self to be buryed in my flowing yeares, then to live in such a miserable and precise world as this is, Oh what *Superfinesse* are we now grown unto? a gentlewoman may not now adaies seeme to speak to her frende at the dore passing by, she may not looke at him in the window, she may not kisse him if she meete him as a straunger, nor receyve his letters or presentes, but every pratling minister will record it in the pulpit.

Eccho. In deed faire Lady *Lamia*, they are both too curious and too much suspicious, for if they do but see two in bedde togyther, they will say that it was for to committe some wickednesse, fye fye upon such tongues.

Lamia. Ha ha, by my troth *Eccho* wel said, but by your leave, let master minister tattle what he will, for I will take my frendes present when it commeth, and shall I tell you? if I could have bene contented to be so shutte up from sight and speech

of such as like me, I might have lived gallantly and well provided with my mother, who (though I say it) is a good old Lady in *Valentia*, but when I sawe that I must weare my good apparell alwayes within doores, and that I must passe over my meales without company, I trussed up my Jewelles in a casket, and (being accompanyed with my good Aunte here) I bad *Valentia* farewell, for I had rather make hard shifte to live at lyberty, then enjoy great riches in such a kind of emprisonment.

Eccho. A good Aunt in deede, I would I had such an Uncle.

Pandarina. Content your selfe niece, it were now but folly to spend time in bootelesse complaints, nor to lament the thing which may not be remedied, you must rather learne the way that may maintaine your estate, for beauty will not alwayes last, and if you provide not in youth, you may be assured to begge in age, take example at me, I tell you I thought my halfepeny good silver within these few yeares past, and now no man esteemeth me unlesse it be for counsell.

Dicke. Counsell quoth you? mary sir and good counsell is much worth now adayes.

Lamia. I pray you Aunt since you are so good a councellour give me some advise how to behave my selfe.

Pandarina. As for that another time shall serve between you and mee.

Eccho. Why, and shall I be cast up for a hobler then? I am sure I was never yet untrusty to any of you both.

Dicke. Well Ladyes, and if you looke well uppon the matter, I think that I am as worthy as one to be of counsell, well I wot if any gentleman offer you the least parte of injury, then *Dicke* must be sent for to sweare out the matter, *Dicke* must byde all brontes, and therfore it were not amisse that he were of counsel in all your conferences.

Lamia. By myne honesty Aunt to confesse a troth, both these are our very approved freendes, & therfore you may be bolde to speake your minde before them.

Pandarina. Well content then, I will tell you mine opinion, you take not the way to live, you are too much subject to your passion, for if you chance to be acquainted with a gentleman that is in deed courtlike and of good desertes, you become straight way more desirous of him, then he is of you, and so

farre you dote upon him, that you do not only sequester your selfe from all other company but also you become so franke harted, that you suffer him not to bestow upon you any more then is necessary for present use, yea hassilwood, I pray you learne these three pointes of me to governe your steppes by. First *Trust noman* how faire so ever he speake, next *Reject no man* (that hath ought) how evil favored so ever he be. And lastely *Love no man* longer then he geveth, since lyberall gyfts are the glewe of everduring love.

Eccho. O noble Dame, why were not you mother of the mayles unto the Queene of *Hungary?* by the fayth of a true *Burgondyan* you had wrong, for you well deserved the place.

Dyck. I warrant you if the King our master had store of daughters, such a matrone could not live unknowen, but was it not therfore (thinke you) that ambassadours were sent this other day to the old Duchesse?

Lamia. Well Aunt, I were worthy of great reprehension, if I would reject the good documents of such a frende, and if I have heretofore done contrary, impute it to my youth, but be you sure that hereafter I will endevour my selfe to follow your precepts.

Eccho. And I fayre Lady will stande you in some stead, to drive byrdes to the Net. If I be not much deceyved, I saw a frosty bearded scholemaster instructing of four lusty young men erewhyle as we came in, but if my judgement do not fayle me, I may chaunce to read some of them another lecture.

Dyck. Tush, what needeth such open talke here in the streate? let us go to the Lady *Pandarinaes* house, and there we may devise at better commodity upon these causes.

Lamia. He speaketh reason, let us go Aunt, for it is not meete that every dancer heare our musike before the maskers be ready.

Pandarina. Well, I sayde so at the first, but when you wyll, let us departe. *They depart to their howses.*

The first Chorus.

WHen God ordeynd the restlesse life of man,
And made him thrall to sundry greevous cares:
The first borne griefe or Sorow that began,
To shew it self, was this: to save from snares
The pleasant pledge, which God for us prepares.
I meane the seede, and ofspring that he gives,
To any wight which in this world here lyves.

Few see themselves, but each man seeth his chylde,
Such care for them, as care not for themselfe,
We care for them, in youth when witte is wilde,
We care for them, in age to gather pelf:
We care for them, to keepe them from the shelf
Of such quicke sands, as we our selves first founde,
When headdy will, dyd sett our shippes on grounde.

The care which Christ dyd take to save his sheepe,
Hath bene compard, to fathers care on child,
And as the hen, her harmles chicks can keepe
From cruell kyte: so must the father shylde
His youthfull Sonnes, that they be not beguylde,
By wicked world, by fleshly foule desire,
Which serve the devill, with Fewell for his fire.

Fyrst parentes care, to bring their children forth,
To breede them then, to bring them up in youth,
To match them eke, with wightes of greatest worth,
To see them taught, the trusty tracks of trueth:
To barre excesse, from whence all sin ensueth.
And yet to geve, enough for common neede,
Least lothsome lacke make vice for vertue breede.

Let shame of sinne, thy Childrens bridle be,
And spurre them foorth, with bounty wysely used:
That difference, each man may plainly see,
Tweene parentes care, and maisters bodes abused:
So *Terence* taught, whose lore is not refused.
But yet where youth is prone to follow ill,
There spare the spurre, and use the brydell still.

Thus infinite, the cares of Parentes are.
Some care to save their children from myshappe,
Some care for welth, and some for honours care,
Whereby their Sonnes may sitte in fortunes lappe:
Yet they which cram them so with worldly pappe,
And never care, to geve them heavenly crommes,
Shall see them sterve, when happe of hunger comes.

Said *Socrates*: that man which careth more
To leave his chyld, much good and rych of rent:
Then he forseeth, to furnish him with store
Of vertues welth, which never can be spent:
Shall make him lyke, the steed that styll is pent
In stable close: which may be fayre in sight.
But seldome serves, such horse in field to fight.

So *Xenophon*, his freend *Dan Tully* told,
And so do here, *Phylopæs* and his pheare
Phylocalus, that selfe same lesson hold:
They rather love to leave their sonnes in feare
Of God above: then wealth to wallow heare.
Which godly care, (O God) so deigne to blisse,
That men may see how great thy glory is.

Finis, Actus primus.

Actus secundi, Scœna prima.

GNOMATICUS, PHYLAUTUS, PHYLOMUSUS, PHYLOSARCUS, and PHYLOTIMUS.

Gnomaticus.

MY well beloved, as tyme is the greatest treasure which man may here on earth receive, so let us not leese time, but rather seeke so to bestowe the same, that profitte may thereof be gathered. I will nowe return to enstruct you what dutyes you owe unto the King, whose place is next unto Gods place in consideration of your duty. And as I have taught you three principall poyntes in service of God almighty, so will I also convey into three pointes, as much as shalbe necessary for

this tradition: for I feare least I have bene over longe in my first devision, but I was drawne therunto by the request which you made of your selves, and therefore beare with me.

Phylotus. Sir our desire is such, to beare away perfectly your enstruction, that your prolixity seemeth unto us very compendious.

Gnomaticus. Well then to return unto the matter, you shall performe unto the King three especial dutyes, that is to say: *Honour*, *Obedience*, and *Love*. *Hypodamus* in his booke of a common welth, saith that a kingdome is a thing compared to the imitation of gods power. *Diotogenes* the scholler of *Pytagoras* in his booke of government, saith that a king representeth the figure of God amongst men. Lykewise he sayth, that as god excelleth the most perfect things of nature, so the king excelleth amongst men and worldly matters: so that he is to bee honored as the lieutenant of God here upon earth, both because he hath power of commaundement, and chiefly because he representeth that heavenly King, who is king of kinges, and above all Kynges to be honoured: Even so is hee also to bee obayed in all seculer constitutions and pollitike provisions. This obedience doth consequently follow honoure, as the shadow folowes the body, for whatsoever he be that gyveth unto his king that honor which to him apperteineth, will (no doubt) lykewise obay him with all humilitie. *Erasmus* teacheth in his *Apothegmes*, that obediẽce expelleth al seditiõ & maynteyneth concorde: the which may also appeare by naturall reason and common experience, neyther shall they ever become able to beare rule them selves, whiche cannot bee content to obay the authoritie of others. Wherfore it shal be most convenient that you obay the King, synce his authoritie is frõ god, & as this obedience dependeth upon the honour wherewith ye shall reverence the King as Gods lieutenant, so must you also joyne therunto an unfayned love, for as almightye God is to be loved because hee is mercifull: so the King beeing apoynted by God muste be loved bycause he is thy pretector heere on earth. *Salamon* sayth, that the kings indignation is the messenger of death, whereby I would frame myne argument from the contrarye, that hee is to be loved, least his indignation being justly kindled, thou bee not able to beare it. Next unto the king we are to consider the

Magistrates which are appoynted for administration of justice, and pollityke goverment: these Magistrates must also bee honoured, obeyed, & loved: honored because they are ye substituts of ye king unto whom all honour (on earth) appertayneth, obeyed because theyr office is appointed by the Kings auctoritie, and loved because they are the grave and expert personages, which devise lawes and constitutions for continuaunce of peace and tranquillitie. The apostle *Paule* in his xiii. chapter of his Epistle to the *Romaines*, teacheth playnely, that Rulers beare not the sworde in vaine, saying: *Let everie soule be subject unto the higher powers, for there is no power but of God. Againe, the ruler (sayth he) doth not beare the sworde in vayne.* Wherefore you must needes be subject, not onelye for feare, but also for conscience. And Sanct *Peter* in hys fyrst Epistle and the seconde chapiter, doth sufficientlie teach us this point, saying: *Submit your selfe unto all manner ordinaunce of man for the Lordes sake, whether it bee unto the king as having the preheminence, or unto the rulers as unto them that are sent of him for the punishment of evill dooers, but for the laude of them that do well.* Whereby appeareth, that the magistrates are not onely to be feared, because they punysh offenders, but also to be loved because they cherish the verteous: and for conclusion of this poynt, if you desire to be good men, then learne to performe duety towardes all magistrates. As *Sophocles*, well sayde, *it becommeth a good man to have due respect unto all magistrates.* I might nowe take your Parentes in hande, for the next pointe of your enstruction but I will first touch the duety which you owe unto your countrye, and that is conteyned also in three especial pointes: that is to saye, in *Thankefulnesse*, *Defence*, and *Proffit*. And as ingratitude is the most heinous offence against God, so have I taught you that it is the greatest faulte in humayne actions, amongst the which it sheweth it selfe no way more untollerable, then if you shoulde happen to bee unthankefull unto your country. *Tully* in his offices sayth, that wee are not borne onely for our owne perticuler cause or profit, but parte (sayth he) our cuntrey challengeth, parte our Parentes think due unto them, and our friendes ought lykewise to enjoye some parte of our travailes. There are dyvers Philosophers, whiche maynteyne in argument that all cuntryes are free for a noble mynde, and I agree thereunto, but yet thereby they conclude not, that a

noble minde by chusing a new cuntrey to enhabit, maye lawfully forgett the cuntrey wherein hee was native. *Zopirus* is condempned in all histories, for the unthankefulnes he used in betraying his cuntrey. The truth of the Troyan historie accuseth *Æneas*, *Antenor*, & certeyne others, as most unthankefull traytors to theyr cuntrey, *Cillicon* for betraying of *Miletus*, *Lasthenes* for delivering of *Olinthus*, *Nilo* for selling of *Epirus*, and *Apollonius* for neglecting of his charge in *Samos*, are generally noted with the names of unthankeful and untrustie traytors to theyr cuntreyes: so that you must alwayes remember to become thankefull to your cuntrey, and myndefull to maynteyne the honor of the same, least neglecting your dueties in that behalfe, you deserve the oprobrious names of traytors, which are odius to God and man. You muste also spare no peril or travaile to defende the same, for your countrey challengeth not onely that you be thankfull unto the soyle which hath bredde you, but furder also, that you defende the state, wherein you have beene nourished. *Tully*, in his *Tusculanes* questions recyteth one *Lascæna*, who when he received tydings of his so[n]nes death, whom he had sent into the warres in defence of hys countrey, answered: therefore did I beget him (quoth hee) that hee might be such an one, as woulde not doubt to dye for hys countrey. In his booke entytuled the dreame of *Sipio*, he affirmeth that there is a certaine place appointed and ordeined in heaven, for all such as defe[n]de their countrey. *Euripides* warneth that we shoulde never bee wearye in those travailes, which tende to the restitution or defence of our countrey. *Platoes* opinion was, that wee are more bound to defend our countrey, then our own Parents. Like argumentes have beene defended by many Phylosophers, saying, that although thy Parentes and proper family be overthrowne, yet (the common welth of thy cuntrey standing) thou mayst florishe and ryse againe: but the state of thy countrey being overthrowne, both thou and thy Parentes must lykewise come to utter subvertion. Then as thou shalt fynde it thy bounden duety to honor thy country with all gratitude, and to defende it with all thy power, so must thou likewise endevor thy selfe to be profitable to the same: whereof many notable examples might be rehersed. *Lycurgus*, when he had by extreeme dilligence and travayle reduced the *Spartanes* unto cyvillytie, by

sundrie holsome lawes and pollityke constitutions, and that they began to murmure, saying: that his lawes were untollerable, hee feyned that he woulde go[1] to *Delphos*, to consulte with the God *Apollo*, whether his lawes were to be observed or not promising to abide his sentence, & requiring no more of the *Lacedemonianes*, but to sweare y[t] they would observe those lawes untill his retourne: which when they had solemly sworne, tooke his jurney without entente to returne home againe, and ordeyned before his death, to be enclosed in a great cheest of Lead, and so to be throwen into the sea, to the ende that hee never retourning, the *Laucedemonians* might be bound by theyr othe to continue the exercise of his profitable lawes, suche care he had to become profitable unto his countrey. *Curtius* the *Romayne*, when there apeared a greate gulfe in the market place, whiche could by no meanes be stopped, and answere was geeven from the Oracle, that it was onely to bee stopped by that which was of moste worth unto the citye of *Roome*, he deeming that the cittie had nothing so precious, as stoute & valyant men, armed him selfe, and leapte into the Gulfe, which stopped immediatly: declaring thereby, howe lyght men ought to esteeme theire life, when as the same maye yelde profitte or commoditie to theyr countrey. *Menecius*, the Sonne of *Cræon*, refused not voluntary death, when he understoode that the same might redeeme the citye of *Thebes* from utter subversion. I might trouble you with infinite stories to prove this proposition, but let these few suffice, and in your countrie have allways especiall respecte to the elders, to whom you must also performe three severall deuties: that is, *Reverence*, *Love*, and *Defence*. *Lycurgus*, ordeyned, that no young man should passe by an elder without reverence fyrste doone unto him, namelie if he were set, he rose to do reverence unto the elders, and if they were alone, he was bound to proffer them the comfort of his company. *Plato*, in his nynth dyalogue of lawes and constitucions doth thus propound: al men must grant (sayth he) that age is much to be preferred before youth, aswell in the sight of God, as also in the sight of men, which will lyve orderly: for it is abhominable (sayth he) that an olde man shoulde geve place unto an young man, and the Gods them selves do hate it, since youth ought with paciente mynde to beare even the strypes of their elders. You shal also love them,

because of them you may learne good preceptes, and of them you may be bolde to aske councell: for as *Euripides*, in his tragedy called *Phœnissæ*, doth teache, prudence will not be gotten with fewe dayes seeking for, and the apostles teach us our deuty dyrectly in that behalf, who ordeyned amongst them elders in every congregation, to decyde all matters in controversie, of whome they were resolved of all doubtes in conscience. It shal also becom you to defend the elders from al vyolence and outrage, since it is a thing as comly and comendable to defende the weake, as it is glorious and tryumphant to overcome the mightie: whereof I myght recite many famous examples out of the Romain histories, but I will partlie include the same in the dueties which you owe unto your Parentes, which are also, *Honor*, *Love*, and *Reliefe*. And of the first parte, although I might bring in sundry worthy examples, yet because the case is of it self familiar, I wil be briefe, and use no other persuation then the expresse commaundement of God, who biddeth you to honor your Father and Mother, that your dayes maye bee long in the land which the Lord your god hath given you. And Sainct *Paule*, in the sixt chapiter of his Epistle to the *Ephesians*, sayth, Chyldren obay your Parents in the Lord, for that is right and wellpleasing to the Lorde. As he testifieth in the thirde chapiter to the *Colossianes*, you shall love them also because you are engendred of their owne fleshe & bloud, as also you may not forget your Mothers paines in bearing of you, you muste alwaies meditate in your minde, fyrst the cares which they have had to preserve you from bodily perils in the cradell, from daunger of dampnation by Godly education, from neede and hunger by administring things necessarie, and from utter destruction by vigillant foresight & Godly care: all these with infinit other things considered, you shall finde your selves bounden by manyfolde occasions to love your Parentes, and to be assistant unto them in the necessities of their age. For well sayd that Poet, which affirmed that children were tenderly swadled in their cradels, to the ende they mighte susteyne their aged Parentes and supplie their wantes. Mervelous is the nature of the Storke, which feedeth the damme in age, of whom it selfe received nouriture beeing young in the neast. *Tully* in his booke of the answers of sothsayers sayth, that nature in the beginning hath made an accord betweene us and our Parents, so

that it were damnable not to cherish them. And to conclude, ther is nothing that can worse become a comon welth, then to see ye youth florish in prosperity which suffer their parents to perish for lack of any cõmodity. Now that I have rehearsed unto you asmuche as I thinke requisit, for the enstruction of your dueties, fyrst towardes god, and his ministers, next to the Kyng and his Magistrates, thirdely to your countrey and the Elders therof and lastly towardes your Parentes: it shall not be amisse that you reme[m]ber of your selfe how you are the Temple of God, keepe your selves holy therefore in your conversation, and undefiled, for if our saviour Christ did rigorously rebuke and expell the buyers & sellers out of the outward Temple, how muche more will hee punishe them which pollute and defile the inwarde Temple of their bodies, and geve over their delight to concupiscence and vanities? thus may you for brevitie remember that you

God.

1 *Feare God because he is mightie,*
2 *Love God because he is mercifull,*
3 *Trust in God because he is just.*

1 *Heare his ministers because they are sent to enstru[ct] you,*
2 *Do reverence unto them because of their office,*
3 *Love them because they feede you with hevenly bread.*

King

1 *Honor the King because he is Gods lieutenant,*
2 *Obay him because his power is from above,*
3 *Love him because he is thy protector.*

1 *Honor hys Magistrates because they represent his person,*
2 *Obay them because they have their authoritie from him,*
3 *Love them because they mainteine peace.*

1 *Be thankefull to thy countrey that hath bredde thee,*
2 *Defende it because thou art borne to that ende, and*
3 *Profytte it because thou shalt thereby gayne honour.*

Country

1 *Reverence thy elders for their grey heares,*
2 *Love them because they councell thee and*
3 *Defend them because they are feeble.*

1 *Honor your Parentes beca[u]se God comma[u]ndeth so,*
2 *Love them byca[u]se they tendred you, and*
3 *Releeve them because it is your duety.*

Lastly forget not your selves, neyther make any lesse account of your selves then to be the Temple of God, whiche you ought to keepe holy and undefiled. I myghte stand in dilatacion hereof with many moe examples and auᵭthorities, but I trust these (being well remembred) shall suffyce, and now I will leave you for a time, beseeching allmyghty God to guyde and keepe you now & ever. So be it.

Gnomaticus goeth out.

Actus secundi, Scæna secunda.

PHYLAUTUS, PHYLOMUSUS, PHYLOSARCUS, PHYLOTIMUS, and ONATICUS.

Phylautus.

AH sirha, I see wel the olde proverbe is true, which saith: so many men so many mindes, this order of teᵭching is farre contrary to all other yᵗ ever I have heard, & shal I tell you? it hath in it neither head nor foote.

Phylomusus. Truly brother it hath in it great reason & vertue, and though it be at yᵉ first unpleasant in comparison to *Terences* Commedies and such like, yet ought we to have good regarde therunto, since it teacheth in effeᵭt the summe of our duties.

Phylotimus. Yea, and that very compendiously.

Phylosarchus. Surely I am of *Phylautus* opinion, for who is ignorant that God is to be feared above all things? or who knoweth not that the Kinge is appointed of God to rule here on earth?

Phylautus. Is there any man so dull of understanding, that he knoweth not that in all countreys elders must (or will) be reverenced? and see we not daily, that all parents challenge obedience and love?

Phylosarchus. Yes, and more to, for some parentes are never contented what dutie soever the childe performeth, they forget what they once were themselves: But to the purpose, I looked for some excellent matter at this newe Schoolemasters handes, if

this be all that he can say to us, I would for my part that we were in some Universitie, for here we shall but loose our time, I have (in effect) all this geare without booke already.

Phylautus. And I lacke not much of it.

Onaticus commeth in.

Onaticus. Well sayd young gentlemen, it is a good hearing when young men are so toward, and much ease is it for the teacher when he findeth scollers of quicke capacity.

Philotimus. Surely I am not yet so forwarde, neither can I vaunt that eyther I have it without booke, or do sufficiently beare away the same in such order as I woulde.

Phylomusus. For my parte, I beseech God that I may with all my whole understanding bee able to beare away that which our Master hath delivered unto us, and that I may so emprinte the same in my memorie, that in all my lyfe I maye make it a glasse wherein I may beholde my duetie: wherefore *Phylotimus*, if you so thinke good, you and I will go aparte, and medytate the same to our selves, to the end we may be the perfecter therein when our enstructer shall examine us.

Phylotimus. Contented, let us go where you will.

They go apart.

Phylosarchus. Let them go like a couple of blockheads, I would we two were at some Universitie, and then let them do what they list.

Phylautus. Even so would I, for at the Universitie we should heare other maner of teaching: There be lectures daily read of all the liberall sciences, of all languages, and of all morall discourses. Furthermore, at the Universitie we should have choyse company of gallant young gentlemen, with whom we might acquaint our selves, and passe some times in recreation: yea, shall I tell you? if a man list to play the good fellow and be mery sometymes, hee shall not want there (as I have heard) that wyll accompanie him.

Phylosarchus. And what Universitie (do you suppose) we shall be sent unto.

Phylautus. I thinke unto *Doway*, for that is neerest.

Phylosarchus. Have you beene in *Doway* at any time?

Phylautus. No surely, but I have harde it praysed for a proper citie, and wel replenished with curteous people and fayre women.

Phylosarchus. Marry Sir ther would I be then. Oh what a pleasure it is to behold a fayre woman? surelie they were created of God for the comfort of man, but beholde, I see a passing fayre woman come downe the streete, and if I be not much deceived, *Eccho* is her gentleman usher: it is so in deede.

Phylautus. What is that *Eccho?*

Philosarchus. Know you not *Eccho?* why thē you know no man, the best fellow in all this towne, and readie to do for all men: I will bring you acquaynted with him.

Actus secundi, Scæna tertia.

PHYLAUTUS, PHYLOSARCHUS, ECCHO, LAMIA, DICK DROM, and PANDARINA.

Eccho.

YOu shall see (Lady *Lamia*,) how I will worke this geare lyke wax, but is not this *Phylosarchus?* it is even hee, in good time I have espied him, keepe your coũtenance in any wise.

Pandarina. *Eccho* doth geve you good councell, keepe your countenance.

Lamia. As though I were to learne that at these yeares.

Eccho. Master *Phylosarchus*, God save you.

Phylosarchus. And thee also gentle felow *Eccho*: whether walkest thou?

Eccho. Hereby Sir with this gentlewoman.

Phylosarchus. Abide I pray thee, here is a young gentleman a friend of myne, which desireth to bee acquaynted with thee.

Eccho. Sir I am at your commandement and his also, I will be so bold as to kisse his hands, *Dyck* go thou on with these gentlewomen before, I will overtake you immediatly.

The Ladies passe by, with a reverence to the gentlemen.

Phylosarchus. And I pray thee tell mee *Eccho*, what gentlewoman is this?

Eccho. Sir she is of *Valentia*, and hath presently some businesse in this citie with her Aunt which accompanieth her.

Phylosarchus. Ha, ha, businesse in deede, tell mee *Eccho*, here are none but God & good friendes, is shee of the right stampe ?

Eccho. Sir, beleeve mee I know no such thing by her, I have not beene long acquaynted with her, and (to tell you what likely hoodes I have hitherto seene) shee is very demure and modest, neyther is there any company resorteth to her lodging, but what for that ? all thinges have a beginning, shee is a woman, and nothing is unpossible.

Phylosarchus. Trust mee truely she is a gallant wench, & but yong, that Fryer which would not cast off his cowle to catch such a fowle, shal never be my cõfessor, but I pray thee deale playnly with me : might not a man entreat master *Eccho* to carry her a present if neede were ?

Eccho. Sir there is never a gentleman in this citie, shall make *Eccho* stretch a stringe sooner then your selfe, but of a very truth, hetherto I have seene no such likelyhood, but Sir, you are a gallant yong man, me thinkes you myght do well to walke somtimes by her lodging, and geve her the *Albade*, or the *Bezo las manos*, and by that meane you may acquaint your selfe with her : afterwardes if any thing may be furthered by *Eccho*, commaund him.

Philosarchus. Gramercie gentle *Eccho*, but where aboutes is she lodged ?

Eccho. Not farre from S. Myghels Sir, at a red house, I will take leave of you for this time, least she thinke me verie slacke in attendance.

Philosarchus. Fare well friend *Eccho.* Did I not tell you what he was ? there is not such a felow in a world againe, surely it shall go hard but I will have a fling at this damsell : but let us goe in, for our companions are departed long sithens, and we shal perchance give some cause of suspecte, if we tarie long here.

Philautus. Go we.

Actus secundi, Scæna quarta.

GNOMATICUS, ONATICUS, ECCHO.

Gnomaticus.

SUrely these yong men are not hitherto to be mislyked, and I trust in God they will prove toward scholers.

Onaticus. Yea syr out of dout, & especially the two elder, but the other two are nothing so quicke sprited, I came by them earewhile, soone after ye had done reading unto thẽ, and the two eldest could even then (in maner) record without booke as much as you had taught them.

Gnomaticus. Yea but what is that to the purpose? the quickest wits prove not alwayes best, for as they are readie to cõceive, so do they quickly forget, & therewithall, the finenesse of their capacitie doth carie such oftẽtimes to delight in vanities, since mans nature is such, that with ease it inclyneth to pleasure, and unwilling it is to indure pain or travell, without the which no vertue is obteyned.

Eccho commeth in.

Eccho. This geare goeth well, for whereas I was casting with my selfe howe to entrap this yonker, he is falne into the nette of his owne accorde, and desireth that of me whiche I was carefull howe to profer cleanely unto him. But is not this the old scholemaster? evẽ the same, wel, we must find some device to bleare his eye for a while: let me alone, I knowe howe to bring it to passe.

Gnomaticus. Doth this felow come to me thinkest thou?

Onaticus. It may be syr, but I know him not.

Eccho. I will salute him. God save you maister scholemaister.

Gnomaticus. Welcome gentle brother.

Eccho. Syr, I am sente unto you by the Markgrave, who understanding that two of his kinsemen are lately placed under your governement, hath a desire to see them, and therefore sent me to intreate you that you would gyve them lybertie this afternoone, to the end that he may common with them.

Gnomaticus. Surely I did not know that they were the Markgraves kinsemen, and they have yet bene but verie small time with me, but since it so pleaseth him, I am content to graunt them libertie, and I will send them out unto you presently to go where it liketh him.

Gnomaticus goeth in.

Eccho. So so, they are as much a kynne to the Markegrave, as Robyn Fletcher and the sweet Roode of Chester, but yet this was a cleanely shifte upon the sodeyne, for by this meanes shal I take occasion to bring this yonker and the Ladie *Lamia* better acquainted, & much good do it him, for out of doubt she shall be his, as long as his purse maye be myne. But behold where they come altogither, now let me bestirre me and use my best wittes.

Actus secundi, Scæna quinta.

PHILAUTUS, PHILOSARCHUS, PHILOMUSUS, PHILOTIMUS, and ECCHO.

Philautus.

I Am glad that we have libertie this afternoone to take recreation, not for that I lacked time to meditate that which hath bene read unto us, but bycause I take pleasure in walking abroad.

Philosarchus. And I hope by this meanes to have further communication with my friende *Eccho*, and beholde where he is.

Philomusus. Amongst all that our instructer hath rehearsed unto us, there is nothing sticketh better in my remembrance, than that which he sayde of time: for surely as it is the greatest treasure which God hath given unto man, so ought he to be verie curious and warie how he bestoweth the same, wherefore *Philotimus* I thinke we can not better do, than to spende some time by the way in meditating & rehearsing these wholsome precepts, which our instructer hath to us delivered, for I assure you, although he hath bene therein verie compendious and sentencious, yet in my judgement every sentence is suchas

requireth a rype deliberation, and weightie consideration of the same.

Philotimus. Surely *Philomusus* I am of your opinion, and therefore let us bestowe the time therein, althoughe percase our brethren here will use this afternoone in some other exercise.

Philosarchus beckneth Eccho, Philomusus and Philotimus go together.

Eccho. Sir it is unto you that I addresse my selfe, for although I be not the rediest man on live to deale in such affayres, yet such is the great good liking which I have alwayes had in you, that since I spake with you earewhile, I have not been unmindful of you, & surely I suppose that God doth favour your desires, for even now when I departed from you, and as soone as I overtooke the gentlewoman, I cast in my braines how to pleasure you, and meaning to have devised some subtilty wherby the thing might be brought into communication, the gentlewoman of her selfe proffred the occasion, for shee demaunded of me what yong gentlemen those were with whom I stayed, I tolde her that ye were Sonnes to two of the welthiest burghers in this citie, and be you sure I left out no commendation which might advaunce you, whereat she seemed to bite on the bridle, and commended you for your curtesies, in that yee saluted her so gently as shee passed by, but especially shee marked you by sundry thinges and gestures, and coulde describe you unto me by your apparell. Short tale to make, I never saw her shew so much lykelyhoode of affection, since I first saw her, as shee bewrayed presently, and shall I tell you in your eare? if *Eccho* be any better then a foole, she hath a monethes minde unto *Phylosarchus*, wherfore play you now the wise man, & strike the Iron whiles it is hot, she returneth this way presently, and thereupon I have adventured to come unto your Scoolemaster, to crave you a libertie in the name of the Markegrave, saying that you were his kynsemen, and this have I done, to the ende that you might take occasion to salute her eftsoones as she returneth: and if you use the matter wisely (as I know you can) you may take oportunity also to talke with her, yea and to conduct her to her lodging.

Phylosarchus. Surelie *Eccho* thou shewest playnlie what good will thou bearest me, but what shall we do with the Markgrave?

Eccho. Tush, folow you your busines now that you have libertie, and let me alone with that matter, if ever hereafter the thing come in question, lay all uppon me, and I will say, that I mistooke both the Scoolemaster and the Skollers unto whom I was sent.

Phylosarchus. Well friend *Eccho* I know not how to deserve thy gentlenes, but in token of gratefull mind, holde, receive these twentie gildres until I have greater abillity, and be sure that if ever I live to enherit *Phylocalus*, then *Eccho* shall not be unprovided for.

Eccho. What meane you sir? stay your purse untill another time, well if you will needes enforce me, I will never refuse the curtesie of a gentleman, but behold where the Ladie *Lamia* commeth. Sir *me recomandez*, I will not be seene to talke with you, for I stale from her to pleasure you privilie.

Eccho departeth.

Actus [secund]i, Scœna sexta.

PHYLAUTUS, PHYLOSARCHUS, ECCHO, LAMIA, DYCK DROM, and PANDARINA.

Phylosarchus.

OH my friend *Phylautus*, behold here a peerelesse peece, doth it not delight your eyes to gaze uppon such a shyning starre? on myne honor she hath a sweet face, & by al likelihood she is much to young to have been hetherto comonly abused, but wherfore am I abashed? I wil go and salute her. Fayr lady God save you, and send you that your hart most desireth.

Lamia. Worthie gentleman, I thanke you most heartely for your good wil, and if God hear your prayer, he shal do more than he did for me a good whyle, but it is no matter, when he hath taken his pleasure of punishing, he will at last have pitie on the poore.

Philosarchus. Surely mystresse, it were great pitie that such a one as you, should indure any punishment without great cause, and hardly can I thinke that any heart is so hard as to see you sorowfull, if remedie maye be therefore obteyned.

Lamia. Syr, I coulde be content that all men were of your mynde, but I finde curtesie verie colde nowe adayes, and many there be which woulde rather depryve a poore gentlewoman of her right, then rue upon her pitteous plyght: the good king *Amadis* is dead long sythens, whose Knightes undertooke alwayes the defence of Dames and Damselles. *She whyneth.*

Phylautus. Alas what ayleth the yong gentlewoman to complayne?

Pandarina. Syr and not without cause, since she is by great wrong dispossessed of riche Signiories which belong to her by right and inheritance, and complayning here unto the magistrates, she receyveth small comforte, but is rather hindered by malice and detraction.

Philosarchus taketh her by the hand to comfort her.

Phylosarchus. Fayre gentlewoman: although I have hitherto had no great acquaintãce with you, yet if I might crave but to knowe the cause of your griefe, be you sure I woulde use my best indever to redresse it, and therefore I conjure you by your curtesie, that you change your opiniõ, for all *Amadis* Knightes are not yet deade, onely bewray your griefe, and prayse thereafter as you finde.

She beginneth to tell a tale.

Lamia. Syr I have not power to rejecte your curtesie, you shall understand then, that being. &c.

Pandarina interrupteth her.

Pandarina. Neyce it seemeth that you have not your honour in such comendation as I would wish you should, I pray you let us begon homewardes.

Phylosarchus. Why Mistres, are you offended that shee should herken unto such, as seeke to releeve her estate.

Pandarina. Sir you are a gentleman well nurtured, and you know this is no place to talke in, without discredyt.

Phylosarchus. Well Mistres, if it please you we will waite uppon you unto your lodging, and there you shall see what desire I have to comfort this fayre Ladie.

Pandarina. As for that sir at your pleasure, I pray God sende her good friendes in her right, for God knoweth she hath neede of such at this present.

They follow the ladies.

The second Chorus.

BEhold behold, O mortall men behold,
Behold and see, how soone deceipt is wrought:
How soone mens mindes, of harmefull thinges take hold,
How soone the good, corrupted is with nought.
Beholde the tares whereof our saviour spake,
As *Mathew* telles, in thirteenth chapter playne,
Such wicked means, malitious men can make,
The frutfull seede, with worthles weedes to stayne.
Beholde the devill, whose ministers are prest:
To stir an ore, in every forward boate:
Beholde blynd youth, which holdeth pleasure best,
And skornes the payne, which might their state promote.
Great is the care, which gravest men endure,
To see their Sonnes, brought up in Godly wise:
And greate the paines, which teachers put in ure,
To trade them still, in verteous qualities:
But oh how great, is greedie lust in youth?
How much mischiefe, it swalloweth up unseene?
With reckles mind, it castes aside all truth,
And feedeth still, on that which is uncleene.
These parasites, and bawdes have quickly caught,
The careles byrds, who see not their deceyptes:
with such vile wares, the worlde so full is fraught,
As fewe can scape, their subtilties and sleights:
Yet mighty God, vouchsafe to guyde the rest,
That they may shun the bad, & sew the best.

Finis, Actus secundi.

Actus tertii, Scœna prima.

DICK DROOM alone.

THere there there, this geare goeth round as it shuld go, these young gallants are caught without a net, & shall I tell you one thing? no man gladder then I, for as long as that

chimney smoketh, I am sure I shall not go hungrie to bed. An *Inheritrix* quoth you? marie that she is a *Meritrix* I warrant her, of great burdens, birthrightes I would say, no doubt of it, he that marieth her shalbe sure of great ecclamation, and that good olde gentlewoman her Aunte. Why though the young woman had never a groat in the worlde, yet a man might be glad that coulde match his Sonne in such an abhominable (honorable) stocke: these are Auntes of *Antwerpe*, which can make twentie mariages in one weeke for their kinswomen, O noble olde gyrles, I lyke them yet when they be wise, for it is an olde saying, one shrew is worth two sheep. Wel, let me looke about me how I prate, and let me espie what is become of their brothers according to their commaundement, but are not these two they which come debating of the matter in such earnest? it is even they, and wot you what? their brethren are otherwise occupied, but yet surely they argue as fast as they, when God knoweth a small entreatye might serve, but I will step aside and herken to these yonkers.

Actus tertii, Scæna secunda.

PHYLOMUSUS, PHYLOTIMUS, DICK.

Phylomusus.

SUrely *Phylotimus*, I wonder what is become of our brethren, I pray god they be not entised to some vanitie by some lewde companie.

Dick. You might have gessed twise & have gessed worse, I beshrew your braynes for your busie conjecture.

Phylotimus. Truely it may be, but I trust they will beare in mind the last precept which your Master gave us, at ye least I would we had their companie, that we might meditat the matter together.

Dyck. I perceive it is time to call them, I wilbe gone.

Phylotimus. If our enstructor shuld examine us, and finde them to seeke, it would greeve me asmuch for my brother as if the fault were myne owne.

Phylomusus. Surely and I would also be very sorie if my brother shuld be found slack in his duetie, but in my judgement we neede not to cast these doubtes, for our brethren seemed unto me to be very perfect and redy in the especial poyntes of our enstruction, and could (in maner) make rehersall therof immediatly after we had received the same.

Phylotimus. Yea marie, but I wil tel you one thing I know by experience in my brother, he wil as soone conceyve or beare away a thing as any that ever I sawe, and surely to confesse a trueth, he hath an excelent ready wit, but doubtles he will sometimes forget as fast, as he learneth redily, and yet for myne owne part, I would to God that my memorie were as capable as his is, for then I would not doubt but to reteyne sufficiently.

Phylomusus. It may be that his minde is much geven to other plesures and delights, which do so continuallie possesse his brayns, as they suffer not any other conception to be emprinted in his memorie: for my brother *Phylautus* doth in a manner meditat nothing els but setting forth of him selfe, and in what soever he be occupied or conversaunt, yet shall you perceive him to have a singuler regard to his owne prayse, the which doth sometimes carrie him as farre beyond all reason, as his desertes might seeme to advaunce him.

Phylotimus. To bee opinionate of him selfe is vitious, but surely I am of opinnion, that it is commendable for a young man in all his actions to regard his owne advauncement, and with all to have (resonably) a good opinion of him selfe, in exempting of such thinges as he undertaketh, for if he which coveteth in the latyne tung to be eloquent, shoulde so farre embase his thoughts as to conceive that he spake or wrot like olde *Duns* or *Scotus*, surely (in my judgement) it would bee verie hard for him to excell or to become a perfect *Rethoritian*, or if hee which employeth his time in the exercise of ryding, should imagine with himselfe that he sat not comely on his horse backe, it would be long before hee shoulde become a gallant horseman: for in all humaine actions we delight so much the more, and sooner attayne unto theyr perfections, whenas wee thinke in our mindes that in deede the exercise therof doth become us: but behold now wher our brethren do come.

Actus tertii Scæna tertia.

PHYLAUTUS, PHYLOSARCUS, PHYLOMUSUS, PH[Y]LOTIMUS and GNOMATICUS.

Phylautus.

THis was a proper messanger in deede, hee myght have mocked others though he mocked not us.

Philosarchus. O syr you do him wrong, for it seemeth unto me that the poore fellow is as sorie for it as we are miscontented, and that he rather faulted through ignorance, than of any set purpose, but looke where our brethren are. Brother wher have you bin whilest we were at the Markgraves house?

Phylotimus. Truely brother I walked on with my companion here, hoping that we should have followed you to the Markgraves house: and we were so earnest in meditating such matter as our instructer delivered unto us, that mistaking the way, & not marking which way you went, we were constreyned to returne hether, and to attend your returne, to the ende we might go altogither.

Phylomusus. And you (brother) where have you bene?

Phylautus. Where have we bene quoth you? why we have bene with that good olde gentleman the Markgrave, unto whome we were as welcome as water into the ship, the olde froward frowner would scarce vouchsafe to speak unto us, or to looke upon us, but he shall sit untill his heeles ake before I come at him againe.

Phylomusus. O brother, use reverent speach of him, principally bycause he is a Magistrate, and therwithal for his greye haires, for that is one especiall poynt of our masters traditions.

Phylautus. Tushe what tell you me of our masters traditions? if a Magistrate, or an elder would challendge reverence of a yong gentleman, it were good reason also that they should render affabilitie, and chearefull countenance to all such as present them selves before them with good will. When we came to him he knewe us not, neyther would he knowe us by any meanes, but with a grim countenance turned his backe,

and desyred us to goe ere we dranke: a Markgrave quoth you?

Phylotimus. That is strange, that having sent for us, he would seeme to use such enterteynment when we came.

Phylosarchus. I will tell you brother, it seemeth unto me that it was rather the faulte of the messanger, and yet hee did but ignorantly mistake it neyther: For he was (as it should seeme) sent ov the Markgrave, but he did eyther mistake the scholemaister, or the scholers, or both, and thereupon I thinke that the Markgrave was partly offended. A fine excuse

Phylotimus. Truely and not without cause, but beholde where our maister commeth.

Phylautus. Let us say then that we were together, least he be offended.

Gnomaticus. Nowe my welbeloved, and what sayth the honorable & reverende Markgrave unto you? or howe doth he like the maner of your enstruction? have you recyted or declared any part thereof unto him since your going?

Phylosarchus. Syr no, for it seemeth that the messanger did mistake his errande, and was sent to some other scholers, and not unto us.

Gnomaticus. Is it even so? well then let us not altogether lose the golden treasure of the time: but tell me, have you perfectly disgested and committed unto memory the articles which I delivered unto you, for especiall consideration of your duetie?

Phylosarchus. Syr I thinke that I cã perfectly rehearse them.

Phylautus. And I syr do hope also that I shal not greatly fayle.

Philomusus & Philotimus. Syr this yong man and I do partly beare them in mynde, although not so perfectly and readily as we desire.

Gnomaticus. Well, to the ende that you shall the better imprint them in your memorie, beholde, I have put them briefly in wryting as a memoriall, and here I deliver the same unto you, to be put in verse everie one by himself and in sundrie device, that you may therein take the greater delight, for of all other Artes *Poetrie* giveth greatest assistaunce unto memorie, since the verie terminations and ceasures doe (as it were) serve for places of memorie, and helpe the mynde with

delight to carie burthens, which else would seeme more grievous: and though it might percase seeme unto you, that I do in maner overlode you with lessons and enterprises, yet shall you herein rather find comforte or recreation, than any encomberance: let me nowe see who can shewe himselfe the pleasantest Poet, in handeling therof, and yet you must also therein observe *decorum*, for tryfling allegories or pleasant fygures in serious causes are not most comely. God guide you nowe and ever.

Gnomaticus goeth out.

Actus tertii, Scæna quarta.

P[H]YLOSARCUS, PHYLAUTUS, PHYLOTIMUS, PHYLOMUSUS, AMBIDEXTER.

Philosarchus.

OH that I had now the vayne which *Virgill* had in writing of a delectable verse.

Philomusus. God is good and bountifull, yelding unto every man that is industrious the open way to knowledge and science, & though at first it seeme difficile, yet with travell everie thing is obteyned, we see the hardest stones are pearced with soft droppes of water, whereby the minde of man may be encouraged to trust, that unto a willing hart, nothing is impossible, but to performe the charge which is given us, we must withdrawe our selves from each other, since we are enjoyned everie of us to devise it in sundrie sortes of poemes, wherefore I will leave you for a time.

Phylotimus. And I will also assay what I can do.

Phylosarchus. God be with them, shall I tell you *Phylautus*, wherfore I desired the excellencie of *Virgil*, in compounding of a verse? not as they thinke God knoweth, to convert our tedious traditions there into: for a small grace in a verse wil serve for such unpleasant matter, but it was to furnish me with eloquence, for the better obteyning of this heavenly dame, whose remẽbrance is sweet unto me, neyther yet am I able to expresse such prayses as she doth deserve. Oh how it delighteth

me to behold in myne imagination the counterfeyt of her excellent face, me thinkes the glimsing of her eyes have in it a reflexion, farre more vehement than the beames of the Sunne it selfe, and the sweetnesse of her heavenly breath, surpasseth the spiceries of *Arabia*. Oh that I had skill to write some worthy matter in commendation of her rare perfections, surely I wil tell you *Philautus*, I doe both rejoyce in your doings, and much wonder at your inclination, I wonder bicause I can not perceyve that you are any thing moved with affection of mynde towards her, and yet I rejoyce therein, least the same might have become an hinderance to my desires, oh, howe only love will admit no companion.

Phylautus. *Phylosarchus*, you may happely be deceyved in me, and therefore I would not wish you hereafter to affye your selfe in any man at the first acquaintance, but in deede to confesse a truth unto you, although this gentlewoman be beautifull, yet, have I refreyned hitherto to become affectionate on her, as well bycause I would therein give place unto your desire, as also bycause I have not perceyved that ever she lent any glaunce or liking looke towardes me, and as I can be content to love where I finde my selfe esteemed, so be you sure that I thinke my halfepeny as good silver as another doth, and she that seemeth not with greedie eye to beholde me, it is verie likely that I wil not be overhastie to gaze at her. But to returne unto the purpose, as you do nowe earnestly desire to get victorie over her affection : so doe I every day beseeche of God, that our parentes may at last determine to sende us unto some Universitie, that there the varietie of all delightes maye yelde unto each of us his contentation.

Phylosarchus. Alas, and I am of another mynde, for though I desire no lesse than you to be at some universitie, yet to lose the sight of my *Lamia* seemeth no lesse griefe unto me, than if my heart were torne out of my bodie. But behold where *Ambidexter* commeth, my minde giveth me that I shall heare some newes by him. Howe nowe *Ambidexter?* what newes?

Ambidexter. Good syr, and such as I dare say you will be glad of.

Phylosarchus. And what are those? tell me quickly I pray thee.

Ambidexter. Syr I will tell you, there came a tatling fellowe

to your father erewhile, and told him a tale in his eare which seemed to like him but a little, what so ever it was, where upon your Father mumbled a while as the Cade which cheweth the Cudde, and in the ende with a great sigh he sayde. Well, then (quoth he) there is no remedie but sende them with speede to the Universitie: which words whē I overheard, I smyled to my self and thought, (by God, and so you may dresse them) for I dare well say, they will be the most joyfull newes that they heard this halfe yeare, a[n]d to gratifie you with the same, I came immediately to seeke you out, but where is your brother?

Phylosarchus. He is gone that way walking, I pray thee followe him, and make him pertaker of these newes.

Ambidexter goeth out.

Oh howe much is *Ambidexter* deceyved in me at this present? No no, I can not so content my selfe to forget the sweete face of that worthy Lady *Lamia*, neither can I ever hope to rejoyce, unlesse I might be so happy, as to enjoy the continuall sight of her heavenly countenance, the universitie is in deede the place where I have of long time bene desirous to be placed, especially for the varietie of delights and pleasures which there are dayly exercised: but alas, what needeth the riche man to become a theefe? or what neede I to wander unto the universitie for to seeke pastime and pleasurs, when I may even here in *Antwerp* without further travel, enjoy the dayly comfort of such consolation? and if I be not also much deceyved, she loveth and lyketh me no lesse than I desire her, I pray you tell me *Phylautus*, do you not playnely perceyve that she hath an affection towardes me?

Phylautus. Surely *Phylosarchus*, I dare not sweare it, although in deede the franknesse of her entertaynement was much, but when I consider that it was at the verie first sight, it maketh me thinke that her curtesie is commō, and may be quickly obteyned.

Phylosarchus. Why did she not then make as fayre semblant unto you?

Phylautus. Marie, bycause she perceyved you to adresse your selfe most directly unto her, and there is no woman so kynde, that she can deale with mo than one at once, but be you sure if I had bene there alone, she would have lent me as favourable regard as she seemed nowe to give you, it is the

tricke of them all, and therefore never set your mynde so much thereon, I warrant you, when we come to the Universitie, we shall have store of such there, and I am glad to understande that your father determineth to sende you thether, for I am sure that my brother and I shall accompanie you, since our fathers have alwayes bene desirous that we should spend our youthes together. But beholde where our fathers come both together, let us go in, least they espie us, and thinke that we loyter here.

Actus tertii, Scæna quinta.

PHILOPAES, PHYLOCALUS, FIDUS, GNOMATICUS.

Phylopæs.

SUrely neyghbor *Phylocalus*, I can not blame you though you be moved at these tidings, but in things which come contrarie to expectation or desire, the wisedome of men is best seen, & therefore I would advise you to forecast in time howe you may prevent such a mischief, for greatest woũds are at the firste more easily cured, than if they continue untill some aboundance of humour or other accident doe hinder the benefite of nature, and surely it grieveth me in maner as much, as if the like had bene found in myne own sonne.

Phylocalus. So have you great reason to say, for your sonne *Phylautus* was there with him also, and though the Harlot seemed not to lende liking unto any but my sonne, yet be you out of doubt that being in such companie, he shal hardly escape the snares of temptation.

Phylopæs. Well, howe so ever it be, we shall best doe to consult with their teacher hereupon, and beholde where he commeth. Syr we were about to sende for you, being advertised that my neighbors sonne *Phylosarchus* doth haunt a very dishonest house in this towne, and my sonne *Phylautus* hath also ben there in company with him, the which giveth us just occasion to lament, & most glad we would be to devise some comfort in tyme, since the thing hath (as yet) bene of no long continuance. Wherefore we beseech you to deale faithfully with us, and to declare if you have seene any such behaviour,

or likelyhood in them, and furthermore to advise us, which way we might best redresse this mishappe betimes.

Gnomaticus. Sir to declare of your sonnes behaviour, trewly I have never seene any thing to misselyke of them, neyther could I ever perceive that they were slowe in apprehending myne enstructions, but rather more forward then their brethren, true it is that here came one to me in name of the Markgrave, saying that he was theyr kinseman and very desirous to see them, whereupon I did willingly give them leave, and when they came ther they say that the messenger misse tooke the matter, and should have gone to some other schollers. But doubtles my mind giveth me, that if they have bene allured to any evill company, it hath bene by that same fellow which came to mee on that message.

Phylopæs. Do you not know him, or what his name is?

Gnomaticus. I do not knowe him, but he said that hys name was *Eccho.*

Phylocalus. Eccho? Nay then you have not judged amisse, for it is one of the lewdest fellowes in this towne, a common Parasite and a seducer of youth.

Gnomaticus. Surely my harte did not greately like him at the first sight, but since thinges done cannot be undone, I lyke well that you should (according to your owne devise) provide in time before they wade deeper in such enterprises, and to speake mine opinion, you may doe wel to send them unto some University, before they have further acquaintance or haunt in such company, for whether it be love, or lust that hath infected them, there can be no presenter remedy then to absent them from the thinges which they desire, and therewithall I promise you (not to flatter) they are already very sufficiently able for the University, and the enstructions which I have given them, may serve rather for precepts of their perfect duty to God and man, then for any exercise of the liberall sciences, wherein they are so wel entred, and have bene so throughly traded, as there lacketh nothing but convenient place where they might proceede in Logike and such lyke.

Phylopæs. And me thinkes we might better doe to enfourme the Markgrave. Who uppon such meanes as we shall make, may banish the harlot with her traine out of the City, and may also punish the parasite for so entysing the younge men.

Gnomaticus. I graunt you that all this maye be done very well but then you are to consider, that the hartes of young men, are oftentimes so stout, that they can not abid publiquely to heare of a faulte, the which (being privatlie and gentlely admonished) they woulde peradventure willingly amend: and great difference there is betweene children and young men, for in childhoode all punishment is terrible, but in florishing youth every punishment may not be used, but discretion must foresee what kynde of punishment wil most prevaile and best gayne reformation in the mind of the offender. Wherefore myne advice shoud be that you send them to some Universitie, and as neare as you can forsee to place them with such a Tutor as may alwaies have an eye to their exercises, and may have especiall care how they shall bestow their vacant tymes. For idlenesse is the cause of many evils in youth, whereas beeing occupied or exercised in any thing that is verteous or commendable, they shall not have so great occasion to thinke of vanities.

Phylocalus. All that is true, but what Universitie do you thinke meetest?

Gnomaticus. For mine owne opinion I lyke *Doway* very well, bothe for that it is neare, and from thence you maye allwayes within shorte tyme be advertised, and also because I do knowe very learned and faythfull men there, and herewithall it is but a lyttle Towne, and the Universytie but lately erected, wherby the roote of evill hath hetherto had least skope, and exercise hath beene (and is) the more streightly observed.

Phylopæs. And could you dyrect us unto any such faithfull Tutor, that we myght be bolde to thinke our selves sure of their well doing? and that they should not be suffred to run at large about wanton toyes and lewdnes?

Gnomaticus. Truely I can tell you of two or three which are both faythful and carefull of their charge, but to assure you in such sort as you require were verie hard to do, sythens no Tutor can use such vygilant industrie, but that sometimes he may be deceived, neverthelesse I know them to be carefull.

Phylocalus. Well for my part I can be content to folow your advise, & what thinke you neighbour *Phylopæs.*

Phylopæs. I do lykwise agree to as much as hath beene sayd.

Gnomaticus. Well then marke yet a little furder myne entent, I would thinke good that the yong men themselves

should not knowe therof untyll the Jorney were prepared and they redye to depart, and my meaning is this, in so doing you shall antycypate all occasions that they might have to conferre with lewde company, who paradventure would not spare to follow and accompany them wheresoever they go.

Phylocalus. Surelie that is well considered, and therfore neighbour, I pray you geve streight charge unto your servant least he do bewray our entent herein.

Phylopæs. Sirha do you heare not one worde for your lyfe of that which we have here communed together.

Fidus. Sir I trust you have never hetherto found me slacke to do that which I have ben commaunded, nor rash to dysclose any thing which I thought might dysplease you.

Phylocalus. Well I pray you let us go together unto my house, and there let us more at large debate this matter.

Phylopæs. Go we where best liketh you.

Actus tertii, Scæna Sexta.

PHYLOMUSUS, PHYLOTIMUS.

Phylomusus.

WOuld God now that I could mete with *Phylotimus* that unto him I might recount what I have done in the theame which our Master gave us earwhile, for cõference is comfortable unto schollers, were it no more but to use eacne others advise and opinion in such thinges as they shall undertake: and though in compiling of verses, all company is combersome, yet when the same are made and finished, then is it a singuler comfort to have a companion with whom (as with thy selfe) thou maist be bold to confer for judgement. And behold wher *Phylotimus* commeth in good time.

Phylotymus. *Phylomusus* I have finished the charge which our enstructer gave us in verse, & I would be glad to have your opinion therein.

Phylomusus. Hee telles the tale that I should have told.

Phylotimus. I pray you give eare a while, and I will reade unto you what I have done therin.

Phylomusus. With right good will *Phylotimus*, reade them I pray you.

Phylo[*tim*]*us.* Give eare then, but first I must thus much declare unto you. I have no more but conveied in to verse the verie briefe which our Master delivered us in prose, adding neither dilatations, allegories, nor examples: and thus it is.

FEare God alwais whose might is most, & joyn thy feare (with love
Since over all his worthy workes, his mercie standes above:
In him thou mayst likewise be bold, to put thy trust alwaie,
Since he is just and promyse keepes, his truth cannot decay.

Give eare unto his Ministers, which do his worde professe,
Disdayne them not due reverence, their place deserves no lesse.
And love them eke with hartie love, bicause they feede thee still,
With heavenly foode, wheron thy soule, his hungrie hart may fill.

Then next to God true honor give, to Gods anoynted king,
For he is Gods lieutenant here, in everie earthly thing:
his power comes from heaven above, the which thou must obay,
And love him since he doth protect, thy life in peace alway.

To Magistrates in their degrees, thou must like duties beare,
Love, honor, and obedience, since they betoken heare,
The majestie: and represent the king him selfe in place,
And beare his sword, & maintayn peace, and deeme ech (doutfull case.

Be thankefull to the countrey soyle, wherein thou hast beene bred,
Defend it alwaies to the death, therefore thy life is led:
And seeke by all thy skill and powre, to do such deedes therin,
As may therto some profit yeld, so shalt thou honor win.

To elders for their hoarie heares, thou shalt do reverence,
And love them since they councell thee, in every good pretence:
Defend them eke bicause they be, as feeble (for their might)
As stout and strong in good advice, against the flesh to fight.

Thy father and thy mother both, with other parents mo,
Thou shalt in honor still esteme, for God commandeth so:
And love them as they tendred thee, in cradle and in kind,
Releive their age (if it have neede) for duety so doth bind.

Thus shalt thou beare thy self alwaies, if y^{u} wilt prosper wel
And from thy selfe if thou desire, all mischiefe to expell:
Thẽ kepe thy self both chast & cleen, in deed & eke in thought,
Embrace the good, & leave y^{e} bad, for thou art dearely bought.
Thou art the Temple of the Lord, which must be undefilde,
More dere to him thẽ Tẽples are, which mortal mẽ do build.
And since he cast frõ Tẽple once, which was but lime & stone
The biers and the sellers both, & bad them thence be gon,
How much more thẽ wil he require, y^{t} y^{u} shuldst kepe thy selfe
Both cleane & pure from fylthy sin, much worse thẽ worldly pelf
Be holy thẽ, & kepe these words, in mind both night & day
For so be sure that god himself, thy stagring steppes wil stay.

Finis quoth Philotimus.

Thus have you now seene *Philomusus*, my simple skill in poetry, and I pray you tell me your opinion therein.

Phylomusus. Surely *Phylotimus.* I like your verses verie well, for they are compendious: and to be playne with you, I have lykewise framed a verse or poeme upon y^{e} same matter, marie I have some what more dilated and enlarged everie point, but such as it is, I will likewise crave your opinion therein.

Phylotimus. With right good will: I pray you reade them.

Phylomusus.

THe man that meanes, by grace him selfe to guyde,
And so to lyve, as God may least offende:
These lessons learne, and let them never slide,
from out his mynde, what ever he pretende.

God. Since God is greate, and so omnipotent,
as nothing can withstand his mighty powre,
he must be fearde, least if his wrath be bent:
we perishe all, and wither lyke a flowre.

Love. Yet with such feare, we must him love lykewise,
Synce he hath store, of mercyes in his hand:
And more delights, that Sinners shuld aryse,
then still to fall, and nevermore to stand.

Trust. In him also, we maye be bolde to trust,
In him we may, put all our confidence:
For he is true, and of his promise just,
He never fayles, the pyth of his pretence.

His Ministers, and such as prech his word, Minister.
Because they be, from him (to teach us) sent:
We shuld to them, give eare with one accord, Audiẽce.
And learne their lore, which leads us to repent.

All reverence, to them shalbe but due, Reverẽce
As well because, their office so requires:
As there with all, because there doth ensue,
A just rewarde, to humble mennes desires.

And love them eke, with fast and faithfull love, Love.
Because they feed, thy soule with heavenlie bread:
Which cannot moulde, nor from thy mouth remove,
Untill thou have, thy fill there on yfed.

Next God the king, doth challeng second place, King.
And him we must, both honor and obay:
Because he hath, (from God above) his grace, Obediẽce Honor.
And is *viceroy*, on earth to beare the sway.

Yet as with hart, we shall him honor yeld,
And must obay, what he commaunds with feare:
So love him eke, bicause he is our shield, Love.
And doth protect, our life in quiet here.

Lyke duties do, to Magistrates belong, Magistrates. Obediẽce Honor. Love.
Because they beare, the sworde, and represent
The king him selfe, & righten everie wrong,
And mainteine peace, with all their whole entent.

Unto the soyle, wherin we fostred were, Country.
We must alwaies, be thankeful children found: Thankefulnes.
And in defence therof we must not feare, Defence.
To venture life, as we by birth be bound.

For to that ende, our life to us was lent,
And therewith all, we ought the same t'advaunce,
And do such deedes, as may be pertinent, Profit.
To profit it, and eke our selves enhance.

The silver heares, of Elders every where, Elders.
Clayme reverence, as due therto by right: Reverẽce.
Their grave advise, and precepts which we leare, Love.
Doth challeng love, the same for to requit.

Defence. Tneir weake estate, when force is gon and past,
Doth crave defence, of such as yet be strong:
Since they defend, the force of fortunes blast,
From weakest wytts, which harken to their song.

Parentes. The parents they, which brought us up in youth,
Honor. Must honord be, since God commaundeth so:
And synce therby, a gratious gyfte ensewth,
Even longe to lyve, in earth whereon we go.

They ought lykewise, our harty loves to have,
Love. As they loved us, in cradle when we laye:
And brake their sleepes, our sely lyfe to save,
When of our selves, we had no kind of stay.

Releife. And if they neede, in age when strength is gone,
We ought releeve, the same with all our powre:
We should be greevd, when as wee heare them grone,
And wayle their wantes, and helpe them everie howre.

Our selfe And he that thus, can well direct his wayes,
And keepe himse[l]fe, in chast and holy life:
Shall please the Lord, & shall prolong his dayes,
In quiet state, protected still from stryfe.

Gods Be holie thus, and live in good accord,
Temple. Since men one earth, are Temples to the Lord.

Thus may you see *Phylotimus*, that one selfe same thing may be handled sundrie wayes, and now I pray you tell me your opinion, as I have told you myne.

Phylotimus. Surely *Phylomusus* your verses do please mee much better then mine owne, and verie glad I am that wee have eche of us so well accomplished our dueties, nothyng doubting but that our enstructer will also like the same accordingly: & now if you thinke good, let us go in and present the same, when soever hee shall thynke good to demaund it.

Phylomusus. With right good will, go you on & I wil folow.

The third Chorus.

THe Shed is great, and greater then the show,
Which seemes to be, betweene the good and bad:
For even as weedes, which fast by flowres do growe,
(Although they be with comely collors clad:)
Yet are they found, but seldome sweete of smell,
So vices brag, but vertue beares the Bell.

The praunci.ng steede, can seldome hold his flesh,
The hottest greyhound leaves the course at length:
The finest Silkes, do seeld continue freshe,
The fattest men, may fayle sometymes of strength:
Such deepe deceiptes, in faire pretence are founde,
That vices lurke, where vertue seemes t'abound.

A Spanish tricke it hath ben counted oft,
To seeme a thing, yet not desire to be:
Like humble bees, which fly all dayes aloft,
And tast the flowers, that fairest are to see:
But yet at even, when all thinges go to rest,
A foule cowe sharde, shall then content them best.

Well yet such bees, bycause they make great noise,
And are withall, of sundry pleasaunt hewes:
Bee most esteemd, alwayes by common voyce,
And honourd more, then Bees of better thewes:
So men likewise, which beare the bravest Showe,
Are held for best, and crowched to full lowe.

But vertue she, which dwelles in secret thought,
Makes good the seede, what ever be the smell:
Though outward glose, sometimes do seeme but nought,
Yet inward stuffe, (of vertue) doth excell:
For like a stone, most worthy to esteeme,
It loves to be, much better then to seeme.

Phylautus heere, and *Phylosarchus* eke,
Did seeme at first, more forward then the rest:
But come to proofe, and nowe they be to seeke,
Their brethren nowe, perfourme their duty best:
Thus good from badde, appeares as day from night,
That one takes paine, that other loves delight.

Finis, Actus Tertii.

Actus quarti, Scæna prima.

PHYLOPAES, PHYLOCALUS, GNOMATICUS.

Phylopæs.

I Have for my parte set al thinges in redynesse for my Sonnes departure, and if my neighbour have done the lyke, they shall departe immediatly: but behold where he commeth, how now sir? What have you done or dispatched?

Phylocalus. Al thinges necessary for my Sonnes are in readynesse, and you, what have you done?

Phylopæs. Doubt you not of my diligence, I am ready were it within this houre, but I would be glad to talke with Maister *Gnomaticus*, as well to use his advise, as also to have his letters of commendation unto some faithfull Tutor at the University: and looke where he commeth in haste.

Gnomaticus. Gentlemen I have founde you both in good houre, and I would wish you to dispatch the younge men your sonnes with all convenient speede, for the thing which you suspected is doubtlesse too true.

Phylocalus. And how knowe you?

Gnomaticus. I will tell you sir, eare while assoone as I departed from you, I examined thē al concerning a taske which I had given them, and that was to put in verse a briefe memoriall of the chiefe poyntes wherein I did enstruct them, and I found that *Phylomusus* and *Phylotimus* (whom I thought not so quicke of capacity as the other) had done the same very well: on that other side, I founde *Phylautus* and *Phylosarchus* to have done there in nothing at all, and marveyling at their straunge and unaccustomed slackenesse, I searched them uppon such suspicion as I had conceyved, and founde that *Phylosarchus* had spent the time in wryting of loving sonets, and *Phylautus* had also made verses in praise of Marshiall feates and pollycies.

Phylocalus. O God, and have you not punished them accordingly?

Gnomaticus. As for that sir be you contented, there is time for all thinges, and presently in my judgement you could devise no punishment which would so much greeve them as to departe

from this Citie, hereafter I doubt not but to devise the meanes that both they shalbe rebuked as appertaineth (though they be out of my handes) and the causers of these mischieves may also chaunce to heare thereof when they thinke it quite forgotten, but at thys point wee will hold no longer discourse therein, onely prepare for your Sonnes departure to the University.

Phylopæs. The chiefe thing whereupon wee stay, hath bene both to use your advise, and to desire you that you will take paines to wryte your letters unto some faithful Tutor there, who may both rebuke them for that which is past, and have care to governe them better in tyme to come.

Gnomaticus. Mine advise you have heard already, and touching the letters which you require, they are in maner ready, for I had so determined before you required me, and now if it please you to walke unto my lodging, wee will from thence dispatch them before they heare any further newes of the matter.

Phylocalus. Go we with good will.

Actus quarti, Scæna secunda.

ECCHO alone.

IT is a wonderous matter to see the force of love, saving your reverence. I dare say the Lady *Lamia* since she saw this young gentleman, could never sleepe untill her eyes were shut, and therewithall she taketh such thought, that assone as ever shee is laid she falleth on snorting: and God knoweth, her cheekes are become as leane as a pestill of porke, and her face as pale as a carnation gilofloure. Fye fie, what meaneth shee? Will she cast away her selfe on this fashion for his sake? She beareth but evill in remembraunce the good documentes of that vertuous olde Lady her Aunte. I warrant you it would be long before that *Messalina* would dye for love. Tush tush shall I tell you? It is folly to stand meditating of these matters, every man for him selfe and I for one, these yonkers shall pay for the rost, and *Eccho* by your leave will take part of the coste, but behold where commeth doughty *Dicke.* Howe now *Richard* what newes?

Dicke Drom commeth in.

Actus quarti, Scæna tertia.

DICKE DROM, ECCHO.

WHat newes? mary *Phylosarchus* hath sent a fat brest of veale, a capon, a dosen of pigeons, a couple of rabets, and a stoupe of wine unto the lady *Pandarinæ* house, and promiseth to be there at supper to talke more of the matter which you wot of.

Eccho. And hath he sent no more?

Dicke. Why is not that well for a footeman? By our lady sir, it doth me good to thinke what cheare I wil make with the leavinges, and wotte you what? Be you sure hee shall lacke no cleane trenchers, for assone as he hath laide a good morsell before him, *Dicke* wilbe at an inche with a cleane plate to proffer him.

Eccho. Well said *Dicke*, and I trowe that I will skinke in his cuppes as fast on the other side, but heare me *Dicke*, as for these matters neyther of us both will bee to seeke, but there are other thinges to be remembred which are of more weighty consideration.

Dicke. And what I pray thee?

Eccho. Marie thou must marke whensoever he casteth a glaunce at the Lady *Lamia*, and round him in the eare, saying beware sir how you look, least her Aunt espie you. And again, if he speake a word wherein he seemeth himself to take pleasure, extoll him streight with praise, and say that *Brabant* hath to fewe such bloodes as hee. Lykewise seeme to whet *Lamia* forward, as though shee shewed not curtesie enough. These and a thousand such other knackes must be devysed and practised, to make him come off, and whatsoever he giveth thee let us share betweene us, for I promise thee *Dicke* by the faith of a true *Burgondyane*, I will be as true to thee as thy coate is to thy backe.

Dicke. By the masse *Eccho* and that is true enough, for it hath cleft so long to my shoulders, that a lowse can not well clyme the clyffes thereof without a pitchforke in her hand. But I trust maister *Philosarchus* fees will be sufficient to set both thee and me a floate, and make us as brave as the best.

Eccho. Tushe, as for that matter, if he do not another shall: hee were wyse enough that would leane altogether unto one bough in these dayes, no no *Dicke*, be ruled by *Eccho*, and I warrant thee wee two will live howe soever the world wagge, hast thou not often heard, that change of pasture maketh fatte calves?

Dicke. Ha ha ha, by God and well sayde, but who commeth yonder?

Eccho. Ha? mary it is the olde *Phylopæs* and his neighbour *Phylocalus*, what is the matter trow we? let us stand aside and heare their talke a while.

Dycke. Best of all, stand close.

Actus quarti, Scæna quarta.

PHYLOPAES, PHYLOCALUS, PHYLAUTUS, PHYLOMUSUS, PHYLOSARCUS, PHYLOTIMUS, GNOMATICUS, AMBIDEXTER

Phylopæs.

SInce tyme is the greatest treasure which God lendeth us, and yet he doth but lend us the same to the end that we should well employe it, it shalbe therefore the bounden duty of every man so to bestowe the same, as may returne to most commodity and profitte. And since your enstructer heere doth commend your towardnes much more, (I feare) then you deserve, it seemeth that wee should have lost time in longer deteyning you from the University, & therfore we have prepared (as you see) to send you thither, trusting that you will there use such diligence, as may be to the profit of your Countrey and for your own advancementes. The which to perfourme, I beseech the Father of Heaven that he will alwayes give you the spirit of wisedome, and powre his grace uppon you continually.

Phylautus. Sir it shall become us to obey whatsoever you commaunde, although in very deed the sodaine of our departure seemeth somewhat straunge unto me, but it becommeth me not to be enquisitive thereof, and in deed for mine owne part,

there is nothing which could better content me then to go unto the University.

Phylocalus. *Phylosarchus*, you and your Brother shall also accompany my neighboures Sonnes here to *Doway*, for since you have hitherto bene brought up togither, I thinke not meete now to parte you. Wherefore I charge you that you so behave your self, as I may alwayes heare that you be diligent and studious, since that is the meane to bring you unto estimation.

Murmurers disobedient seldome prove wel.

Phylosarchus. As touching my diligence, I trust that I have never yet bene behinde any of my companions, but this sodaine of our departure seemeth to proceede of some alteration in your minde, the which I have not deserved. It had bene a smal matter to have had three or foure daies respitte and leasure to prepare our selves, and to have bidden our friendes farewell, I thinke no mens children are thus set out.

Phylocalus. As for your preparation, all thinges are made ready for you, and your friendes shalbe gladder to see your retourn home again learned, then they would have bene pensive to departe with you.

Gnomaticus. My welbeloved, since it pleaseth your parentes thus to dispose your journey, I cannot otherwyse doe but commend you to the tuition of almighty GOD, whom I beseech nowe and ever to guide you by his grace, and I exhorte you for Gods sake, that you beare well in minde the preceptes which I have given you, assuring my selfe that ruling your actions by that measure, you shalbe acceptable to GOD, pleasing to the world, profitable to your selves, and comfortable to your parentes.

Phylomusus, and Phylotimus. Sir it is no small griefe unto us to depart from such a loving enstructer, but since it becommeth us to obey our parentes, we contend not contrary to their commaundementes, hoping by Gods grace so to employ our tyme, and so to contynue in the tracke which you have trodden unto us, that you shall alwayes commend our diligence and good will.

Phylocalus. Sirha? are the wagons ready? And is their cariage therein placed with all thinges convenient?

Ambidexter. Yea sir all thinges are dispatched.

Phylocalus. Then go your wayes with them, and the Father of Heaven be their guide and yours now & ever.

Gnomaticus. Fellow mine, you must deliver me this letter when you come to *Doway* according to the superscription thereof.

Ambidexter. It shalbe done sir God willing.

The young men kneele down.

Phylopæs. The God of peace vouchsafe to blesse you now and ever.

Phylocalus. And give you grace to become his faithfull servauntes. Amen.

Gnomaticus. My well beloved, I beseech the Heavenly Father to graunt you a prosperous journey, and well to bestowe your time nowe and ever.

Phylautus, Phylomusus, Phylosarchus, Phylotimus and Fidus departe.

Did you not perceive that onely the two elder seemed to grudge and repugne? it is a mervelouse matter, they two are of an excellent capacitie, and able to beare away (in manner) more then can be layd to their charge, but an old saying hath beene *Chi tropo abraccia niente tiene.* Well now, it shal not be amisse if wee consult of our affayrs here at home, for as for them take you no doubt, they shal understand at *Dowaye*, wherefore they were sent so soone from *Antwerpe*, & because in all thinges Secresie is a great furderaunce, it shalbe best that we draw our selves apart unto one of your houses, where we may more commodiously confer upon that which is to be done here.

Phylocalus. I lyke your counsell well, & when it pleaseth you let us go to my house.

Phylopæs. With good will, I will accompanie you.

They depart.

Actus quarti, Scæna quinta.

Eccho and Dyck Droom.

Eccho.

FEllow *Rychard*, how like you this geare?

Dick. Marie friend *Eccho*, I lyke it but a little.

Eccho. And why I pray you?

Dyck. Why quoth you? marie because I am sorie that such a sweete morsell is plucked out of my mouth.

Eccho. And I am glad that I shal feede my fill on such a sweete morsell, for since there is now no remedie, but these younkers muste needs bee gone, God bee with them. *Dyck* and *Eccho*, with the Ladies will eate & drinke as freelie for their sake, as if they were here present, and heare me *Dyck*, if they had beene here, wee should have beene fayne to wayte on the table, and to bee contented with their leavings after supper, whereas now wee wilbe so bold as to sit downe with the rest, since we be (as thou well knowest) of housholde with that good gentlewoman, and by our Ladye, I was never so deintyly brought up but I could eat a hote Capon, aswel and as savorly as a cold messe of porage, especiallie where the bread & drinke is good.

Dyck. All this I confesse also to be good & sound doctrine, but yet it greeveth me to thinke that wee have lost so good customers which might have continued such banquits oftentimes.

Eccho. Tush *Dyck* hold thy peace, if we have not them, we shall have others as good as they, thou mayst bee sure that as long as *Lamia* continueth bewtifull, she shall never be without Sutors, and when the Crowes feete groweth under her eye, why then no more adoe but ensineuate thy selfe with such another. Yea and in the meane time also, it should be no bad councell, if a man had foure or five such hauntes in store, that evermore when one house is on sweeping, another spytte may cry creake at the fire: store is no sore as the proverbe saith, and now adayes the broker which hath but one bargaine in hand, may chaunce to weare a thred bare coate.

Dyck. Sayst thou so *Eccho?* and I promyse thee I had such a lyking to this young man, that I was partly in mynd to have followed him to *Doway.*

Eccho. To *Doway?* nay get me further from *Antwarpe*, then I may see the smoke of the chymnies, and they have good lucke. Tush tush, *Doway* is a pelting towne packed full of poore Skollers, who thinke a payre of cast hosen a greate reward, but *Antwarp* for my money. I tell yee trueth, there are not many townes in *Europe* that mainteyne more jollytie then *Antwarpe*, but behold where the Markgrave and his officers come. I wilbe gone, I like not the smell of them.

Dick. By the masse neither I, they are going to cast off some bloodhound to seeke a vagabond or some like chase, and let them hunt tyll theyr hartes ake, so I bee once out of their sight first.

They run a side.

Actus quarti, Scæna sexta.

SEVERUS the MARKGRAVE, with the officers.

MUch is the mind of man deceived, which thinketh that rulers & officers have the meriest lives, for although it seeme unto some men a sweete thing to cõmaunde, yet whosoever cõpareth the burdẽ of such cares as are insidẽt unto his office, unto the lightnes of the pleasure which cõmeth by commaundement, he shal find, that much greater is the payne of that one, then the profit of that other. For what pleasure redoundeth unto an honest minde, to pronounce sentence of death upon an offendor? or what profit ariseth by punishing of malefactors? but on that other side, what griefe wanteth where a quiet mynde is encombred with government? what howre of the day is exempt from toyle? in the morning the prease of Suters at the chamber dore do breake the sweetest sleepe, the rest of the forenoone is lyttle enough for the ordynarie howres of courtes and decydyng of contentions, at diner you shall hardly dysgest your meate without some sauce of complaynts or informations, wherin lykewyse the rest of the day must be occupied: and the night suffyzeth not to forecast what polityke cónstitucions are needful to be devised or renewed, for to meete with the dayly practises and inventiones of lewde persones: So that in fine thyne office will neither suffer thee to sleep, nor yeld thee contentmẽt when thou art awake, neither geve thee leave to eate in quiet, nor permit thee to follow thine owne profitte when thou art fasting. I set a side to declare what trade of other privat gaynes a man must omit when he is in authority: but well sayd the phylosopher, which concluded that we are not borne onely for our selves, but parte our contrey also doth chalenge. Well goodfellowes, one of you shal go to Saincte Mighells, and there at a howse with a red lattyce you

shall finde an old baude called *Pandarina*, and a yong damsell called *Lamia*, take them both and carie them to the coupe, geving charge that they be safely kept untill my further dyrection be known, and another of you shall seek out *Eccho* the parasite, al men know him wel enough, take him and bring him to mee.

He departeth, as the Skoolemaster cometh in.

Actus quarti, Scæna septima.

GNOMATICUS, NUNTIUS.

Gnomaticus.

IF none other thing were required in a faythfull enstructor but onely that he should teach his schollers grammer or such other sciences, then with lesser travaile might wee attayne unto perfection, sythens Grammer and all the liberal Sciences are by traditions left unto us in such sort, that without any greate difficultie the doubt thereof may be resolved: but the Schoole Master which careth for none other thing but onely to make his schollers lerned, may in some respect be compared to the horsecourser, which onelie careth to feede his horse fat, and never delighteth to ryde him, manage him, or make him handsome: and when such palfryes come to jorneyng, they are comonly so provander proude, that they praunce at the fyrst exceedingly, but being put to a long journey or service, they melt their owne greace and are not able to endure travaile. Even so ye mindes of yong men being onely trained in knowledge of artes, and never perswaded in points of moral reformation, become often times so prowde & so headie, that they are caried rather away with a vaine imagination of their owne excellency, then setled in ye resolutions which might promoote them unto dignitie: and wandring so in a vayne glorious oppinion of their owne wit, they do (as it were) foũder and cast them selves in their own halter. Such have sũdrie philosophers bin in time past, who have so far gone on pilgrimage in their owne peevish conceits, yt they have not shamed, by a vaine shew of learning to defend such pro-

positions, as seeme most rediculous & estranged from reason. *Anaxagoras* desiŕed that snow was black and yet was accompted a philosopher of greate gravitie & judgement. *Pherecydes* prognosticated yᵗ an earthquake was at hand, because he saw the water drawen out of a fountayne, and yet was he the Master of *Pythagoras*, & accompted a profound phylosopher. *Protagoras*, also affirmed that mẽ might well affirme all that to bee true, which unto them seemed true. And infinite others might bee rehersed, whose opinionate judgementes did eclipse the rest of their comendable capacitie: wherupon also hath sprong the damnable opiniõ of *Atheysts*. For the mind of man is so heavenlie a thing and of such rare excellẽcie, that it alwaies worketh and can not be idle. And if with the quicknes of conceyt it be tempred by a modest moderation, to have regard unto vertue, and moralitie, then proveth it both goodly & godly: wheras if it run on hedlong, only led by natural cõsiderations of causes, it may prove admirable for some passing quallitie, but it seldome is seene commendable or allowed for perfeĉtion. The consideration wherof hath oftẽ moved me rather to enstruĉt youth by a prescribed order out of gods own word, thẽ to nuzzle thẽ over deepely in philosophicall opinions. And yet is the mind of young men so prone and prompt to vanitie & delight, that all proveth not as I would have it. For example behold my late schollers, who forgetting their duetie and ne[g]leĉting my precepts, are fallen into the snares which I least of al mistrusted: But surely to confesse a trueth, I judge that it rather proceeded by the entisements of others, then by their own default. Oh how perillous is lewde company unto youngmen? Well, I have devised yet a meane wherby both the Parasites here may bee punished, and the youngmen may also be rebuked at *Doway:* In such sort, that their sodain seperation may prevent all meanes to escape it, and yet that one being ignorant of that others punishment, shall never grudge or snuffe at the same. And *Phylopæs* with his neighbour *Phylocalus* promised me eare while to put my devise in execution, I long to heare what may be done therin, for still I feare me least the crafty Parasite should get knowledge thereof, and so both escape himself and further enfeĉt some other with newe devises. But who is this that commeth heere in such haste?

Nuntius. Good lord what a world is this? Justice quoth he? mary this is Justyce in deed of the new fashion.

Gnomaticus. And what Justice good fellow I pray thee.

Nuntius. Naye none at all Sir, but rather open wronge, an honest old gentlewoman with her kinswoman are commaunded to the coupe, onely because they suffered an honest youngman (and Sonne to a welthy Burgher) to suppe with them yesternight, and a good fellowe which is well knowen here in the City, and hath dwelt here these seven yeares past, is also cast in prison bicause he served them at supper, I have seldome heard of such rigor used, especially since they proffer good sure-tyes to bee alwayes forth comming untill their behaviour be tryed.

Gnomaticus. Well good fellow speake reverently of the Magistrates, peradventure there was some further matter therein then thou art aware of, but when was it done?

Nuntius. Even now sir, I doe but come from thence.

Gnomaticus. This geare hath bene pollitiquely used, and I will go see how it is come to passe, for these are even those lewd companions which seduced my schollers. Good fellow gramercy for thy tydinges. *exit.*

Nuntius. Why? Do they lyke him so well? I holde a grote the parties are not halfe so well pleased therewyth, but I wil go further until I may declare them unto some pitifull minde, which moved with compassion, may speak unto the Markgrave in their behalfe.

Finis Actus Quarti.

The fourth Chorus.

THe toiling man which tilles, his ground with greatest paine,
Hath not alway such crops theron, as yeeld him greatest (gain.
Nor he the fairest house, which laies thereon most cost,
Since many chips of chance may fall, to prove such labours lost.
In vaine men build their fortes, with stone with lyme and sand,
Unlesse the same be founded first, with Gods owne mighty hand.
Though *Paule* himself did plant, whose travelles did not cease,
And then *Apollo* watred eake, yet God did give encrease:

The grace of God it is, whereon good gyftes must growe,
And lacke of God his grace it is, which makes them lye full lowe.
How often have bene seene, both watch and ward well kept,
And yet into the strongest holdes, hath treason lightly lept?
The heediest hen that is, the puttocke oft beguiles,
Such wolves do walke in wethers felles, yᵗ Lambes mistrust no wiles.
The fox can preach somtimes, but then beware the geese,
For seldome failes a theevish hand, but that it takes a fleese.
The devill hath many men, to gather in his rentes,
And every man hath sundrie meanes, to bring us to their bents.
Some puffe us up with pride, and some set men aloft,
Whereby the most by princely pompe, forget themselves full oft.
Some give us worldly good, and some give beauties grace,
That one breedes care, yᵗ other lust, which train us to their trace.
In fine and to conclude, what minde of man desires,
That same the devil can set to sale, which stil maintains his fires.
Beholde *Gnomaticus*, which learnedly had taught:
His schollers here such good preceptes, as were with wisedome fraught:
And therewithall did care, to see them spend their time,
In exercise that might be good, and cleane devoide of crime.
But then behold selfe love, and sparkes of filthy lust,
Which made them streight despise his wordes, & cast thē down in dust.
And now beholde he cares, to cure it if he might,
But all too late the water comes, when house is burned quite.
Wherefore who list to learne: *Obsta principiis.*
Since vertue seldome can prevaile, where vice so rooted is.

Finis Chori & Actus quarti.

Actus quinti, Scæna prima.

DICKE DROOM alone.

NAy if you play such play fare well altogyther, of all weapons I can not abyde these silver daggers, I, with a mace quoth you? I will not stand one blowe with a mace, they have caught my fellowe *Eccho*, but I promise them they shall have good lucke if they catch me, you will say tnat I ought not so to leave *Eccho* in the bryers, in deed we were sworne brethren, but what for that? I know not now how I was advised when I tooke that oth, but surely as I am now advised my Brother shall daunce alone in prison, it is no biding heere for me, but to be plaine I will trudge after these yonkers to *Doway*, and trye howe the ale tasteth in those Coastes, for I like not the drinke in *Antwerpe*, now a dayes it is vengeable bitter, this was a supper in deed, no marvel though *Eccho* and I were so glad of it, but we triumphed before the victory, for whiles we were preparing the banquet, came in an officer and laide hold of the women and *Eccho* all at once: that sawe I, and to go. Whether nowe sirha quod one of the sargeantes to me? To buy olives for my Mistres quod I. The knave catchpole replied nothing but laughed, as who should say, the Supper might be eaten without sause well enough, but how madde am I to stand prating here so long? I will be gone, to *Doway*, to *Doway*, on mine honestie behold wher the old men come, I meane the Fathers of those yonkers, adue my maisters, and say you sawe not me.

Actus quinti, Scæna secunda.

PHYLOPAES, PHYLOCALUS, NUNTIUS, FIDUS.

EVen now neighbour *Phylocalus* I finde what it is to be a Father, a Father? Nay a carefull father, for I must confesse unto you, that since the departure of my Sonnes I have

found no quiet in my thoughtes: one whyle I seeme to doubt least they have been distressed by the way, another whyle I seeme to doubt least they be eftsoones entised unto vanities by evill company, and how much the more I think hereon, so much the more I am perplexed with dout. God for his mercy send us comfortable newes, to recomfort my sorowfull and doubtfull harte.

Phylocalus. Truly neighbour, and I am not altogither free from such imaginations, but whiles I recomfort my selfe by the hope which I have in those letters that maister *Gnomaticus* did wryte, I am straight wayes tormented againe with an other doute, the which is such, that I may be ashamed to utter it considering mine owne folly.

Phylopæs. O neighbour keepe nothing from me for Gods sake.

Phylocalus. I will tell you then, I condemne my selfe of exceeding folly, in that I have committed the cariage of those letters to my servaunt *Ambidexter*, whose doublenesse I have often tryed, and therefore my simplicity was the greater: and bicause he is not (long sithens) retourned, my minde conceyveth some doubt of his fidellity.

Phylopæs. Truely and not without cause, for he might have retourned long sithens. O what a dolte was I that I sent not *Fidus* (here) with them also? Surely *Phylocalus* my mynde giveth me that he hath abused us.

Nuntius. Letters, letters, letters.

Phylocalus. What cryeth this good fellow?

Nuntius. Letters from *Doway*, letters from *Doway*. Hey!

Phylopæs. Mary this seemeth to be some Carier which commeth from *Doway*. Commest thou from *Doway* good fellow?

Nuntius. Yea sir doutlesse.

Phylopæs. And what letters hast thou?

Nuntius. Nay that can not I tell, there are to many strange names for me to remẽber, but here is my register, and so may you knowe better then I what letters I have in my packe.

Phylopæs. Is that the fashion to write in a role a note of their names to whom thy letters are directed?

Nuntius. Yea Sir that is a custome which I and such

ignorant fellowes must use, for I cannot read my selfe, & to shew all my letters were folly, but I do alwaies beare such a role in my hand, wherin are written the names of those unto whom my letters (for that tyme) are directed, & then when I shew it, everie man can soone tell whether I be for him or not.

Phylocalus. A good order surely, and I pray thee let us see thy role of names.

Nuntius. Here it is Sir.

Phylocalus. To begin with all here is a letter for you neighbour, I trust I shall also finde another for my selfe.

Phylopæs. Oh how this comforteth my hart, thys letter commeth from my younger Sonne, I will breake it up.

He goeth a side with it.

Phylocalus. Lo now I have lykewise found one that is directed to me, & it is also ye orthographie of my Sonne *Phylotimus*, let us see what it conteyneth in Gods name.

He readeth also.

Nuntius. Who shall pay me for the bringing of them?

Fidus. Stay a while good fellowe, thy paines shalbe considered well I warrant thee.

Nuntius. Yea but I may not long tary, for I must go about and deliver the rest of these letters this night.

Fidus. All that maist thou doe well enough, they will not be long before they have done, but I pray thee tell me, doest thou not knowe my Maisters Sonnes?

Nuntius. What should I cal them by their names?

Fidus. The eldest is named *Phylautus*, and the younger called *Phylomusus*.

Nuntius. I thinke I know maister *Flautus*, a tall yong gentleman, small in the middle, is he not?

Fidus. Yes surely he is but slender.

Nuntius. Mary and I sawe him in deed at *Doway*, brave (by the masse) and lusty, there was another gaye young gentleman in his company, and a serving man, wotte you who? olde *Ambidexter* the best fellowe in all *Antwerpe*, I promise you they are mery and well.

Phylopæs. What newes neighbour?

Phylocalus. Good and badde.

Phylopæs. Even so have I in my letter, hold good fellowe ther is a reward for bringing of these letters, & gramercy.

Nuntius. I thanke you sir, I retourne to *Doway* wyth in these two dayes, and if it please you to commaund me any thing thither I will repayre to your house.

Phylopæs. I pray thee do, for peradventure I wil wryte by thee. *Nuntius exit.*

O God neighbour, how unhappie were wee to send your lewd servaunt *Ambidexter* with our Sonnes? My Sonne writeth unto me that his brother *Phylautus* & your Sonne *Phylosarchus* are seldome from the Bordelles or Taverns, and that *Ambidexter* is their companion, and meaneth to tary there with them and to retourn no more.

Phylocalus. My Sonne wryteth so in effect, but hee seemeth to dout least they prepare themselves to abandon the University, and to go gadding about the world a little, for he writeth that they stay on hope that *Eccho* & certaine other of his companions will shortly be with them, otherwyse they had bene gone long sithens. Of himselfe I have good newes, for he wryteth unto me that the Palsegrave hath written unto the chauncellour of the university for a secretary, and that he standeth in election.

Phylopæs. And my Sonne *Phylomusus* is entered into the ministrie, and hath preached in the University, and meaneth shortly to go unto *Geneva*, such comfort we have yet unto our calamity. But as every mischief is most easely cured and redressed in the beginning, so if you will followe my counsell, we will immediatly dispatch *Fidus* unto them, who shall both aprehend *Ambidexter* and cause him to be punnished, and shall also staye our two wandring Sonnes and bring them home unto us.

Phylocalus. I like your councell well, and for the love of God let it be put in execution immediatly, for in such cases nothing is so requisite as expedition.

Phylopæs. Holde *Fidus* take these twenty crownes, and get thee away with all speede possible, take post horses from place to place, and if they should chaunce to be gone from *Doway* before thou come, yet followe them, and never cease untill thou have founde them, and bring them home unto us.

Phylocalus. *Fidus* spare for no cost, and holde thee there are twenty crownes more if neede require.

Fidus. Well Sir you shall see that no diligence shall want in me to recover them. Will it please you to commaund me any other service?

Phylopæs. No, but God send thee good successe.

Fidus departeth.

In the meane time neighbour let us go see what is done for the staying of *Eccho*, that we may yet prevent all mischiefe as much as in us lyeth.

Phylocalus. I lyke you well, your witte is very good uppon a sodaine, but beholde where maister *Gnomaticus* commeth, by him we shall partly understand what is done.

Actus quinti, Scæna tertia.

GNOMATICUS, PHYLOPAES, PHYLOCALUS.

Gnomaticus.

GEntlemen, I have sought you round about the Town, this geare is in maner dispatched, *Eccho* is apprehended with his traine and all.

Phylopæs. Wel, that is some comfort yet to our heavy hartes.

Gnomaticus. Why have you any cause of heavinesse? Tell me I pray you Sir, what meane you to stand thus amased?

Phylocalus. My neighbour and I have receyved newes which are both sorowful and comfortable. Our two elder Sonnes (by the lewde assistance of my servaunt whom I sent with them) do bestowe their time very wantonly in *Doway*, and do determine (as seemeth) to be gone from thence very shortly.

Gnomaticus. To be gon? whether in Gods name?

Phylocalus. Nay that hee knoweth, to seeke adventures abrode in the world by all lykelyhoode, and they stay but for the comming of *Eccho* and his companyons.

Gnomaticus. Wel as for their cõming thanked be god it is prevented wel enough, but I pray you Sir tell me how know you this to be certeynly so?

Phylocalus. Why we have received letters from our other two Sonnes, holde you here is mine, you may read it.

He delivereth him the letter.

How now neighbour? what muse you? your wittes were good (erewhile) upon the sodayne, plucke up your spirits, you shall see by Gods grace *Fidus* will bring us good newes.

Phylopæs. Oh neighbour I am not able to expresse the sorowes which my heart conceiveth, alas the goods of the world (although they be gotten with great travaile, and kept with great care) yet the losse of them doth never torment a wise man: since the same device or brayne that coulde contrive the gathering of them, is able againe to renew the like: but the misgovernmẽt of a mans children, or to see them cast away by lacke of grace or for lacke of vigilant foresight, that onely is unto the wysest mynde an unmedicinable wounde. Oh that my harte is not able to beare nor to abide the furious assaults of this misfortune. *He sowneth.*

Phylocalus. What man stand up and take a mans harte unto you.

Gnomaticus. What Sir for the love of God do not take the matter thus heavily, by his grace you shall have no such cause, your neighbour here hath cause of comfort: for I perceive that his Sonne hath so well spent his time, and so well profited at his booke, that he standeth in elẽction to bee Secretarie unto the Palsegrave.

Phylocalus. Yea and his Sonne *Phylomusus* is also become a famous preacher, & meaneth shortly to go unto *Geneva.*

Gnomaticus. Wel then ech of you hath some cause of cõfort yet, and by the grace of God you shall see that the rest will fal out better then you looke for, but if it should not, you must yet arme your selfe with pacience, and give god thankes in all thinges, since he can send tribulations and vexations when pleaseth him, and can also send comfort when seemeth mete to his devine majestie, but what have you done for the preventing hereof?

Philocalus. Mary we have dispatched my neighbours servant *Fidus* to stay both them and *Ambidexter*, that the one may be punished in example of all others, and that the other may also be brydled from their hedstrong race which they meane to run.

Gnomaticus. Ambidexter? Why what hath hee doone?

Phylocalus. Do you not marke the letter? it seemeth that his onelie leudenes hath ministred matter unto their misbehaviour, for he is their lodes mate & companiõ in all places, and hath setled himselfe with them, meaning never more to turne unto me.

Gnomaticus. Surely *Phylocalus* you were not well advised to

sẽd such a fellow with your Sonnes, I pray god he have delivered my letters faythfullie, for I dyd ẏet never receave answere of them. By whome receaved you these letters ?

Phylocalus. By a carrier which travayleth weekely to *Doway.*

Gnomaticus. And had hee no letters for me ?

Phylocalus. Surely I cannot tell, for I was so glad when I founde in his role, letters to mee and my neighbour, that I sought no furder for any other, but you shall soone finde hym out if you aske for the Carryer of *Doway.*

Gnomaticus. Well by your leave then I will goe seeke hym, for I long sore to have answere of my letters.

Philocalus. You shall do well, and in meane tyme my neighbour and I will go unto his house, for I perceive he is not well.

Actus quinti, Scæna quarta.

SEVERUS the MARGRAVE with his officers, and ECCHO.

Severus.

COme on sirha, what acquaintance have you with these Ladyes ?

Eccho. Sir I have but small acquaintance with them.

Severus. No ? What did you there then ?

Eccho. Sir I had wayted uppon them into the Towne that day (as I doe uppon divers other for my lyving) and they prayed me to suppe with them in part of recompence for my travaile.

Severus. Mary sir your fare was good as I understand, and meete for much better personages then eyther of you. Tell me who provided it ? And who paid for it ?

Eccho. I knowe not Sir, it was enough for me that I knew where it was, I never asked from whence it came for conscience sake.

Severus. Well jested fellow *Eccho,* but I must make you sing another note before you and I part. Tell me how came you acquainted with *Phylosarchus* ?

Eccho. I have knowen him long since sir, as I knowe divers other young gentlemen in this Towne.

Severus. Yea but howe came it to passe that he should have bene there at supper that night?

Eccho. That cannot I tell, neyther do I knowe whether he should have bin there that night or no.

Severus. Yes that you can, did you never see him there before?

Eccho. I saw him there once, in other honest company, but what is that to me? Had I any thing to do with his being there? or doth it followe of necessity that beecause he was there once before, therfore he should have been there that night also?

Severus. No, but you know well enough if you lyst that he should have been there, and that the banquet was prepared for him. You were best to confesse a trueth.

Eccho. Sir I will not confesse that which I knowe not, neither for you nor for never a man on live. He might have beene there for all mee, & he might have beene away also if he list, for any thing that I know.

Severus. Well, it were but lost labour to talke anie longer with you, go take him, and carrie him to the mill, and there let him be whipped everie day thryse, untill he confesse the cyrcũstances of al these matters, wee may not suffer the Sonnes of honest and welthy Burghers to bee seduced by such lewde fellowes, and they to skape skotfree.

Actus quinti, Scæna quinta.

GNOMATICUS alone.

O God how a man may bee deceived (at the first) in a youngman? the capacitie of this *Phylosarcus* and hys yokefellow *Phylautus* was so quick and so sufficient to receive any charge, that a man would have beleeved them to have beene two of the best and towardest yongmen in thys citie, and yet behold how concupicence and vayne delight hath caried them to run another race. I have receyved letters here from

my frind Master in *Doway*, who declareth unto me thereby, that they are sufficyently able to conceive any tradicion or Science, but therwithall that they are so gevẽ over to pleasures & light pastimes, yᵗ it is in maner unpossible to bridle their wãdring desires. On that other side he prayseth the other two for the sobrest yong men that ever came under his charge, & confirmeth in effect asmuch as they had writtẽ for newes unto their parentes, whereof I have greately to rejoyce, that (having passed through my handes) they are so lykely to come unto promotion. And as I rejoyce in them, so am I most hartely sory for the two elder, that their misgovernment may become not onely a great grief to their parents, but also a hinderance to such commendation as I might else have gayned by the others: but thus wee may see, that in every comfort there may growe some disquiet, and no herbe so cleane but may be hindred by stinking weeds that grow by it. Well I will go talke with their parentes, and if they wilbe ruled by my councell, they shall give them leave a little to see the world, and to followe any exercise that be not repugnant unto vertue, for unto some wittes neyther correction, nor frendly admonition, nor any other perswasion will serve, until their owne rodde have beaten them, and then they prove oftentymes (though late) men of excellent qualities. But beholde where they come to discharge me of this travaile.

Actus quinti, Scæna sexta.

PHYLOCALUS, GNOMATICUS, and PHYLOPAES.

Phylocalus.

HOw nowe maister *Gnomaticus*, have you received any letters from *Doway*?

Gnomaticus. Yea sir I have received letters from thence.

Phylocalus. And what newes I pray you?

Gnomaticus. Even the same in effecte that you have receyved.

Phylocalus. Why then I perceive that our two younger sonnes have not deceived us, nor boasted more in their letters then is true in effect.

Gnomaticus. No surely, for my frend advertiseth me that they are two of the towardest young men that ever came in that University, and that he hath great hope to see them in the end become famous through all the lowe countreys.

Phylocalus. Well that is some comfort yet, and what wryteth he of the two elder?

Gnomaticus. Surely he writeth as much cõmendation as may be of their capacity, mary therewtal he saith that they bee marveilously bent unto concupiscence, therefore I wil tell you mine advise. As soone as they come home, first rebuke them sharpely for the misse bestowing of their excellent wittes, and it shall not be amisse if you adde thereunto also some correction, that being done, I would wish you to put in their choyce what kinde of lyfe they will followe, so that it be vertuous, and not contrary to Gods worde, and let them see the worlde a while: for such fine wittes have such an universall desire commonly, that they never prove stayed untill the blacke oxe hath troden on their toes.

Phylopæs. Yea mary but how are we sure to recover them againe? When as I feare much that they are gone from the University already?

Gnomaticus. Why doubt you of that?

Phylopæs. Because my neighbours Sonne *Phylotimus* wrote unto him that he much douted they would abandon the university, and that they taried but onely to heare from *Eccho* and his complices.

Gnomaticus. Yea, but *Eccho* and the rest are safe enough for comming at them, and beholde where commeth the honourable Markgrave with his Officers, you were best to go unto him, and to give him thankes for hys greate care and diligence.

Actus quinti, Scæna septima.

PHYLOPAES, SEVERUS, PHYLOCALUS, GNOMATICUS.

Phylopæs.

RIght Honourable, we are bound to yeelde you humble and harty thanks, for that (as we understand) you have used great paine and diligence in apprehending of a lewde company,

who have (as wee see now) seduced our children, and made them to neglecte the holsome preceptes which their faithfull enstructer had given them.

Severus. Surely I have done my best (in discharge of my duty) to apprehend them, and I have examined them also, but truly I can not finde hitherto any proofe against them, whereby they ought to be punished: and though I desire (as much as you) to see them condingly corrected, yet without proofe of some offence I should therin commit a wrong. True it is that *Eccho* is knowen commonly in this Town for a Parasite and a flattering fellow, and the young woman also doth not seeme to be of the honestest, but yet there is no body which will come in and say this or that I have seene or knowen by her. Shee confesseth that *Phylosarchus* and *Phylautus* were there one night at a banquet, and that *Phylosarchus* should have supped there the same night that they were taken, and when I aske her to what end, she answereth that he was a suter to her for mariage, and for witnesse bringeth in her Aunt as good as her selfe, in the meane time I have no proofe of evill wherwith to burthen her. And then maister *Eccho* (on that other sid) he standeth as stiffe as may be, and saith that he knoweth not whether *Phylosarchus* should have supped there or not, and for lack of proofe I am able to go no furder.

Phylocalus. Yea Sir but doubtles that *Eccho* was the first cause of their acquayntaunce, for the first tyme that my Sonne was there, was one afternoone, at which tyme *Eccho* came to their Schoole Master in your name, and craved liberty for them to come and speake wyth you.

Severus. With me?

Gnomaticus. Yea Sir doubtlesse, and when I gave them leave to come unto you, they returned (after two or three howers respyte) and sayde that you knew them not when they came there, and that *Eccho* said he had mistaken the Scholemaster and the schollers.

Severus. Sayd they thus of me?

Gnomaticus. Yea truely sir.

Severus. And sayd they that they had been with me?

Gnomaticus. Sir I woulde bee lothe to say so if it were otherwise, and furthermore they seemed angry.

Severus. And wherefore I pray you?

Gnomaticus. For that you gave them no better countenaunce.

Severus. Before God they never came at mee, but thys is somewhat yet, for by this meanes I have good cause to punish Master *Eccho*, and I pray you Master *Gnomaticus* go with me unto him, and you shal heare what answer he is able to make unto these matters.

Gnomaticus. With right good will sir I wil wayte upon you. Worthy gentlemen, you shal do wel to consider in the meane time upon that which I last tolde you as myne oppinion.

Actus quinti, Scœna octava.

PHYLOPAES, PHYLOCALUS.

Phylopæs.

THe advice which master *Gnomaticus* hath geven us, doth not mislike mee altogether, but still my minde is more and more vexed with doubt, least in the meane time (and before *Fidus* can come at them) they fall into some notable mishap by theyr misgovernment.

Phylocalus. You do well to doubt the worst, but if it were so, what remidie but patience? and geve god thanks that hath sent to eche of us such a Sonne as may become the comfort of our age.

Phylopæs. Truely it is in deede a great comfort that eyther of us may take in our yonger Sonnes, but if wee have lost the elder (as I feare it much) what a corrosive will that be unto us? Oh how I feele my fearefull harte panting in my restles brest? the Father of heaven vouchesafe to send mee joyfull newes of *Phylautus.* O wretched *Phylopæs* thou ar[t] like unto a covetous man, which having aboundance is yet never contented, thou art alreadie sure of such ofspring as may give thee cause to rejoyce, and yet thy minde is not satisfied, unlesse all thinges might fall out unto thine owne desire, and thou maist be compared to the patiẽt which crieth out before the Chirurgions instrument do touch him, because thou conceivest in thy imagynation, the dread which tormenteth all thy thoughts. But alas why do I not prepare this wretched corpes of mine,

to be a present witnes what is become of my *Phylautus*? I will surely go provide all thinges necessarie for my journey, and never give rest unto these bones untill I may see him. I will do so.

Phylocalus. What abide *Phylopæs*, I am a shamed to see you so impacient, what man, I am as sorie to heare of my Sonnes lewd behaviour as you are of yours, and to tel a truth, I thinke he wilbe fownde more faultie then yours, but be it as God pleaseth, I have one especiall comfort, and that is, that I performed my duetie in carefulnes and in foresight (as much as in me laye) to guide him unto promotion, it is comendable in a parent to have a care for his children, but this womanlike tendernes in you deserveth reprehention.

Phylopæs. Se how everye man can geve good councell, and few can followe it, well I praye you let us withdraw oureselves to our houses, to see if change of place may also change my melancholike passion.

Phylocalus. Go we, I will go to your house for companie.

Actus quinti, Scæna nona.

SEVERUS, GNOMATICUS, FIDUS, AMBIDEXTER.

Severus.

WEll since he is found culpable of thus much, I would but talke with these neighbours of mine (I meane *Phylopæs* and *Phylocalus*) and wee will devise such punishement for the malefactors, as may be a terror hereafter to all parasites how they abuse the name of an officer, or entyse the children of any burghers.

Gnomaticus. Sir I dare say they will be pleased what soever you do therein, and if it so please you I will go unto their houses and call them unto you, for mee thinkes they are departed synce we went. But what is hee that commeth here in such haste?

Fidus. Oh that I coulde tell where to fynde my Master.

Gnomaticus. It is *Fidus*, God graunt he bring good tidings.

Fidus. I would rather fynd him in any place then at hys howse, that he might have some company (yet) whych might comforte him, for I dare say these tidings will break his harte with Sorowe.

Gnomaticus. I will go to him. How now *Fidus*, what newes ?

Fidus. O master *Gnomaticus* I knowe no man whom I wuld rather have presently then you, O Sir I am unhappy, for I am the messenger of the most wofull newes that ever my master receyved, for gods love accompanie me unto him that you might yet by your wisedom aswage the extremitie of his grief.

Gnomaticus. I will willingly beare thee companie gentle *Fidus*, and surely thou deservest greate commendation and thankes, aswell for thy fidelitie, as also for the exceeding greate speede which thou hast made, but I pray thee tell us first (in the presence of the right honorable Markegrave) the whole circumstance & effect of these thy newes, which thou sayest are so sorowfull.

Fidus. Sir since you will needes have it, my master hath lost his eldest Sonne, and Master *Phylocalus* hath little better then lost his also.

Gnomaticus. Alas these are heavie newes in deed, and must needes afflict the poore parents with extreeme grief, for they are unto me (almost) untollerable: but since it becommeth a christian to beare pacientely what soever God doth provide, I pray thee tell on the whole circumstance of everie thing as it fell.

Fidus. I will tell you Sir, I used all the dilligence possible on my way, and yet before I coulde come at *Doway*, they were from thence departed.

Gnomaticus. What all togithers?

Fidus. No sir, but *Phylomusus* was sent by the whole consent of the university unto the Palsgrave to be his secretary, whereas he yet remaineth in good estimation, and *Phylotimus* was gone unto *Geneva*, moved with an earnest zeale and spirit, and there he is in singuler commendation and much followed.

Gnomaticus. [A]nd what was become (the meane while) of *Phylautus* and *Phylosarchus* ? They were still at *Doway* were they not ?

Fidus. No sir they were gone also, but no man could tell me whether they were gone, and they were gone somewhat before their brethren.

Gnomaticus. Why then they taryed not for *Eccho*, as the letters emported that they would have done.

Fidus. O Sir they had advertisement that *Eccho* was apprehended, and that hastened their departure.

Gnomaticus. And by what meanes knew they of it?

Fidus. There was one *Dicke Droom* a companion of *Ecchoes*, which came unto them and tolde them the whole discourse, whereuppon they fledde with him immediately.

Severus. Such a one was presente in deede when *Eccho* was taken, and because mine officers knew him not, nor had any commission to search for him, therefore they suffered him to departe.

Fidus. Out uppon him, I would to God they had made him safe also, for he hath bin the casting away of *Phylautus*. *Phylautus*, *Phylosarcus*, *Dick Droom* with my frend *Ambidexter* here, went out of *Doway* together, and bicause my maisters charge was that I should followe where so ever they went, I followed as fast as I could by enquiry, and with in three or foure dayes journey, I heard that *Phylosarcus* by the helpe of this good companion *Ambidexter* had gotten a fair minion forsooth, and stayed with her at *Brusselles*, from whence *Phylautus* and *Dycke Droom* departed, and tooke their way togither up towardes *Germany*, now *Phylosarchus* and his cariage held their way (as it was saide) towardes *Fraunce*. When I sawe that they were so parted, and that I could not followe both companies at once, I thought best to holde on my way towardes the Palsgraves Court, & hoped that by the way I might yet chance to heare of *Phylautus*, and in very deede I heard of such a one at sundrie places, and at last I heard of him expressedly, for the day before I came to the Palsgraves Court, he was there executed for a robbery with *Dicke Droom*, yea even in sight of his Brother, and notwithstanding the favour that hee is in there, such severe execution of justice is there administred.

Severus. It is a happy common wealth where Justice may be ministred with severitie, and where no mediacions or sutes may wrest the sentence of the Lawe.

Fidus. When I had there receyved these heavy newes, I tooke letters of dispatch and advertisement from *Philomusus* to

his Father, & crossed over the Countrey towards *Geneva*. And long before I came thether *Phylosarchus* had bin there (for fornication) whipped openly three severall dayes in the market, and was banished the Towne with great infamie, notwithstanding that his Brother *Phylotimus* was an earnest suter unto the congregation for him. When I perceyved that none other issue could be had of my travaile, I tooke letters from *Phylotimus*, and sought no further after *Phylosarchus*, but thought my duty first to advertise my maister of the certainty, and by my way homewardes I overtooke this good fellowe *Ambidexter* in such aray as you see, and have brought him with me to abide such punishment as the worthy Markgrave here and other magistrates shall thinke meete for him.

Ambidexter. Oh Sir be good unto me and pardon this offence.

Severus. Pardon? Nay surely thou rather deservest death, for it seemeth unto me, that these young men had not so lightly gone astray, had it not bin through the helpe of thee and such as thou art; such lewde servauntes as thou art, are the casting away of many toward young personages, and therefore since thy good happe hath retourned thee hether, thou shalt with the rest serve as an example to all servaunts. But thou canst tell what is become of *Phylosarchus*?

Ambidexter. He was so sore whipped that I feare hee be dead. I lefte him in a village fyve leagues distant from *Geneva*, so sore that he was not able to stir either hande or foote.

Severus. Well Master *Gnomaticus*, since onley this fellow is recovered, I think meete to hold this course of justice, he together with Master *Eccho* shall bee whyped aboute the Towne three severall market dayes, with papers declaring their faults set upon their heds, and afterwards they shalbe banished the Citie, uppon payne of death never to returne, & Mistresse *Lamia* with her Aunt shall likewyse be set on the Cucking stoole in publique three market daies, & then to be banished the Towne also.

Gnomaticus. Surely you have well devised, and I besech you Sir vouchsafe to assist mee in comforting the wofull Parents *Phylopæs* and *Phylocalus*, who I dare say will be so sorowfull for these tidinges, that it shall bee harde to perswade them to patience.

Severus. It is but a reasonable request, & I will moste gladly accompany you, go we togethers, and thou *Fidus* hast well deserved thy freedome, with a better turne for thy faythfull service in this behalfe, and I wilbe a meane unto thy Maister that thou maist bee considered accordingly.

Fidus. I thanke you Sir. My Masters, the common saying is clap your handes, but the circumstance of this wofull tragicall comedie considered, I may say justly unto you wring your handes, neverthelesse I leave it to your discretion.

Finis.

Epilogus.

What soever is written is written for our learning.

WE live to learne, for so Sainct Paule doth teach,
and all that is, is doone for our availe:
Both good and bad, may be the wisemans leach,
The good may serve, to make him beare like sayle,
The bad to shun, the faults wherin they fayle.
Good wyndes and bad, may serve in sundry sorte,
To bring our barkes, into some pleasant porte.

Who liste to learne, what dilligence may do,
what humble minds, by studies may attayne,
Let him behold, these younger brethren two,
Whose wits at first, did seeme to bee but playne,
Yet as you see, at last they got with payne,
The golden fleese, of grace and cunning Skyll,
Before the rest which folowed wanton will.

And such as brag, of quicke capacitie,
Or thinke the field, is woone withouten blowes,
Let them behold, the youthfull vanitie:
Of th' elder twayne, whose fancies lightly chose,
To seeke delight, in garish grounde that growes.
Yet had by hart, their masters wordes in hast:
But thinges sone got, are lost againe as fast.

For proofe whereof, behold how soone they fell,
From vertues path, to treade in vices tracks,
And ther withall, (I pray you marke it well)
Their falles were foule, they fell upon their backs.
Which gave their bones, so many brusing craks:
That afterwardes, they never rose againe,
Till shamefull death, did ende their grevous payne.

Who falles on face, hath elbowes hands and all,
To save himselfe, and therwith eke to rise:
To fall on backe, betokens such a fall
As cannot rise againe in any wise:
For when he falls, his face wide open lies
To every blowe: and cannot fend the same,
Such falles found they, which brought them sone to shame.

And in meane while, their Brethren rose as fast,
Much like the snaile, which clymes the Castle wall,
With easie steppes, when souldiers downe be cast,
With furious force, and many a hedlong fall.
Assaults are hotte, but yet if there withall,
Some temperance, and polycye be used,
They winne those fortes, which hotter heads refused.

I meane but this: you see the younger twaine,
(Bycause they did in vertue take delight)
They clombe at last (and that with pleasaunt paine,)
To honours Court, wherin their place was pight.
You see againe, their Brethren (by delight,
In filthy lust, selfe love, and suc[h] like mo)
Did fall as fast, to shamefull death and wo.

You see the bond, for faithfullnesse made free,
You see the free, for doublenesse disdaind:
You see the whippe, the cuke stoole, and the tree,
Are thought rewardes, for such as vice hath stainde:
You see that right, which ever more hath raigned,
And justice both: do keepe their places still,
To cherish good, and eke to punish ill.

These things my muse, did meane to make you knowe,
By proofe in acte of that which you have seene
These things my muse, thought meete to set in showe,
But otherwyse, then common wont hath bene.
This christall glasse I polisht fayre and cleene,
For every man, that list his faultes to mend,
This was my mind, and thus I make an end.

FINIS.

¶ IMPRINTED AT London By H M
for Christopher Barker at the signe
of the Grassehopper in Paules
Churchyarde,
Anno Domini. 1575.

A briefe rehearsall, or rather a

true Copie of as much as was presented be-
fore her majesti[*e*] *at Kenelworth, during*
her last aboade there, As
followeth,

HEr Majesty came thether (as I remember) on saterday being the nienth of July last past. On which day there met her on the way, somewhat neere the Castle *Sybilla*, who prophecied unto her Highnes, the prosperous raigne that she should continue, according to the happy beginning of the same. The order thereof was this: *Sibilla* being placed in an arbor in the parke neere the high way where the *Queenes majestie* came, did step out and pronounced as foloweth.

ALl hayle, all hayle, thrise happy prince,
I am *Sibilla* she
Of future chaunce, and after happ,
foreshewing what shalbe.
As now the dewe of heavenly gifts,
full thick on you doeth fall,
Even so shall vertue more and more,
augment your yeares withal.
The rage of warre bound fast in chaines,
shal never stirre ne move:
But peace shal governe all your daies,
encreasing Subjects love.
You shalbe called the Prince of peace,
and peace shalbe your shield,
So that your eyes shal never see
the broyles of bloody field.
If perfect peace then glad your minde
he joyes above the rest:
Which doth receive into his house,
so good and sweete a guest.
And one thing more I shall foretell,
as by my skil I know:

Your comming is rejoyced at,
tenne thousand times and mo.
And whiles your highnes here abides,
nothing shall rest unsought,
That may bring pleasure to your mind,
or quyet to your thought.
And so passe foorth in peace (O Prince)
of high and worthy praise:
The God that governes all in all,
encrease your happy dayes.

This devise was invented, and the verses also written by M. *Hunneys, master of her Majesties Chappell.*

HEr Majesty passing on to the first gate, there stode in the Leades and Battlementes therof, sixe Trumpetters hugelie advaunced, much exceeding the common stature of men in this age, who had likewise huge and monstrous Trumpettes counterfetted, wherein they seemed to sound: and behind them were placed certaine Trumpetters who sounded in deede at her majesties entrie. And by this dum shew it was ment, that in the daies and Reigne of K. *Arthure*, mẽ were of that stature. So that yᵉ Castle of *Kenelworth* should seeme stil to be kept by *Arthurs* heires and their servants. And when her majestie entred the gate, there stoode *Hercules* for Porter, who seemed to be amazed at such a presence, upon such a sodain, proffered to stay them. And yet at last being overcome by viewe of the rare beutie and princelie countenance of her Majestie, yeelded himselfe and his charge, presenting the keyes unto her highnesse with these words.

WHat stirre, what coyle is here?
come back, holde, whether now?
Not one so stout to stirre,
what harrying have we here?
My frends a Porter I,
no Poper here am plast.
By leave perhaps els not
while club and limmes doe last.
A garboyle this in deede,
what, yea, faire Dames? what yea,

AT KENELWORTH CASTLE

What? daintie darlings here?
oh Cod, a peereles Pearle,
No worldly wight no doubt,
some soveraigne Goddes sure,
Even face, even hand, even eye,
even other features all,
Yea beutie, grace, and cheare,
yea port and majestie,
Shewe all some heavenly Peere,
with vertues all beset.
Come, come, most perfect Paragon,
passe on with joy and blisse,
Most worthy welcome Goddes guest,
whose presence gladdeth all.
Have here, have here, both club and keyes
my selfe, my warde I yeelde,
Even gates and all, yea Lord him selfe,
submitte and seeke your sheelde.

These verses were devised and pronounced by master Badger *of* Oxenforde, *Maister of Arte, and Bedle in the same Universitie.*

WHen her Majestie was entred the gate, and come into the base Court, there came unto her a Ladie attended with two Nimphes, who came all over the Poole, being so conveyed, that it seemed shee had gone upon the water. This Ladie named her selfe the Ladie of the Lake, who spake to her Highnesse as followeth,

THough haste say on, let sute obtaine some stay,
(most peereles Prince, the honor of your kinde)
While that in short my state I doe display,
and yeelde you thanks for that which now I finde.
Who earst have wisht that death me hence had fet,
if Gods not borne to die, had ought death any det.

I am the Lady of this pleasant Lake,
who since the time of great king *Arthures* reigne
That here with royal Court aboade did make,
have led a lowring life in restles paine.

Til now that this your third arrivall here
doth cause me come abroad, and boldly thus appeare.

¶ For after him such stormes this Castle shooke,
by swarming *Saxons* first who scourgde this land,
As foorth of this my poole I nere durst looke.
Though *Kenelme* king of *Merce* did take in hand
(As sorrowing to see it in deface)
to reare these ruines up, and fortifie this place.

¶ For straight by Danes and Normans all this Ile
was sore distrest, and conquered at last.
Whose force this Castle felt, and I therewhile,
did hide my head, and though it straightway past
Unto Lord *Sentloes* hands, I stode at bay:
and never shewed my selfe, but stil in keepe I lay.

¶ The Earle sir *Moumfords* force gave me no hart,
sir *Edmund Crouchbackes* state, the princes sonne,
Could not cause me out of my lake to part,
nor *Roger Mortimers* ruffe, who first begun,
(As *Arthures* heire) to keepe the table round, (ground.
could not comfort once my hart, or cause me come on

¶ Nor any owner els, not he that's now,
(such feare I felt againe, some force to feele)
Tyl now the Gods doe seeme themselves t'allow,
my comming foorth, which at this time reveale
By number due, that your thrice comming here (feare.
doth bode thrise happy hope, and voides the place from

¶ Wherefore I wil attend while you lodge here,
(most peereles Queene) to Court to make resort,
And as my love to *Arthure* dyd appeere,
so shalt to you in earnest and in sport,
Passe on Madame, you neede no longer stand,
the Lake, the Lodge, the Lord, are yours for to cõmande.

These verses were devised and penned by M. Ferrers, sometime Lord of misrule in the Court.

AT KENELWORTH CASTLE

HEr Majesty proceeding towards the inward court passed on a bridge, the which was rayled in on both sides. And in the toppes of the postes thereof were set sundrie presents, and giftes of provision: As wine, corne, fruites, fishes, fowles, instrements of musike, and weapons for martial defence. All which were expounded by an Actor clad like a Poet, whc pronounced these verses in Latine.

Jupiter è summi, dum vertice cernit olympi,
Hu[c] princeps regina tuos te tendere gressus:
Scilicet eximiæ succensus imagine formæ,
Et memor antiqui qui semper ferverat ignis,
Siccine Cœlicolæ pacientur turpiter (inquit)
Muneris ex[p]ertem Reginam hoc visere castrum,
Quod tam læta subit? Reliqui sensere tonantis
Imperium superi: pro se dat quisque libenter,
Musiculas Sylvanus aves, [P]omonaque poma,
Fruges alma Ceres rorantia vina Lyæus:
Neptunus pisces, Tela & tutantia Mavors,
Hæc (Regina potens) superi dant munera divi:
Ipse loci dominus, dat se Castrumque Kenelmi.

¶ These verses were devised by master *Muncaster*, and other verses to the very selfe same effect were devised by M. *Paten*, and fixed over the gate in a frame. I am not verye sure whether these or master *Patens* were pronounced by the Author, but they were all to one effect. This speech being ended, she was received into the inner Court with sweet Musicke. And so alighting from her horse, the Drummes, Fifes and Trumpets sounded: wherewith shee mounted the stayres, and went to her lodging.

ON the next day (being Sunday,) there was nothing done until the evening, at which time there wer fireworks shewed upon the water, the which were both strange and wel executed: as sometimes passing under the water a long space, when all men had thought they had bene quenched, they would rise and mount out of the water againe, and burne very furiously untill they were utterlie consumed. Now to make some

playner declaration and rehersall of all these things before her Majestie on the x. of Julie there met her in the Forest as she came from hunting, one clad like a Savage man, all in Ivie, who seeming to woonder at such a presence, fell to quarrelling with Jupiter as followeth.

O Thundring *Jupiter*,
which swayest the heavenly sword:
At whose command all Gods must crouch
and knowledge thee their Lord.
Since I (O wretch therewhiles)
am here by thy decree,
Ordeyned thus in savage wise,
for evermore to be.
Since for some cause unknowen,
but only to thy wil:
I may not come in stately Court
but feede in forrestes still.
Vouchsafe yet greatest God,
that I the cause may know
Why all these worthy Lords and Peeres,
are here assembled so?
Thou knowest (O mighty God)
no man can be so base,
But needes must mount, if once it see
a sparke of perfect grace.
And since I see such sights,
I meane such glorious Dames,
As kindle might in frozen brestes,
a furnace full of flames.
I crave (great God) to know
what all these Peeres might be:
And what hath moved these sundry shewes,
which I of late did see?
Enforme me some good man
speake, speake some courteous knight,
They all cry mumme, what shall I do,
what sunne shal lend me light?
¶ Wel Eccho, where art thou
could I but Eccho finde,

Shee would returne me answere yet
by blast of every winde.
Ho *Eccho*: *Eccho*, ho,
where art thou *Eccho*, where?
Why *Eccho* friend, where dwellest thou now,
thou woontst to harbour here.

Eccho answered.

Eccho. Here
then tell thou me some newes
For els my heart would burst with greefe,
of trueth it cannot choose.
Eccho. Choose
Choose? why? but thou me helpe
I say my heart wil breake:
And therefore even of curtesie,
I pray thee *Eccho* speake.
Eccho. Speake.
I speake, yes that I will
unlesse thou be too coye,
Then tell me first what is the cause,
that all the people joy?
Eccho. Joy.
Joy? surely that is so,
as may full well be seene:
But wherefore doe they so rejoyce?
is it for King or Queene?
Eccho. Queene
Queene? what the Queene of heaven?
they knewe hir long agone?
No sure some Queene on earth,
whose like was never none.
Eccho. None
O then, it seemes the Queene,
of England for to be:
Whose graces make the Gods to grudge,
me thinkes it should be shee.
Eccho. Shee

And is it she in deede?
then tell me what was ment,
By every shew that yet was seene,
good *Eccho* be content.
Eccho. Content
What meant the woman first,
which met hir as she came?
Could she devine of things to come,
as *Sibelles* use the same?
Eccho. The same
The same? what *Sibill*? she
which useth not to lye?
Alas what dyd that beldame there?
what dyd she prophecie?
Eccho. Prophecie
O then by lyke she causde,
the worthy Queene to knowe:
What happy raigne she still should hold,
since heavens ordeyned so.
Eccho. So
And what meant those great men?
which on the walles were seene:
They were some Gyants certainly,
No men so bigge have bene.
Eccho. Have bene
Have bene? why then they served,
King *Arthur* man of might.
And ever since this castle kept,
for *Arthurs* heyres by right.
Eccho. Right
Well *Hercules* stood bie,
why came he from his Dorter?
Or was it eke some monstrous man,
appoynted for a porter?
Eccho. A porter.
A porter? surely then,
he eyther was accrased.
Or else to see so many men,
his spirits were amased.
Eccho. Amased

Amased? so me thought,
why dyd he let them passe:
And yeeld his keyes? percase he knew,
his masters will so was.
Eccho. So was
Well, then dyd he but well,
yet sawe I yet a dame:
Much like the Lady of the Lake.
perchaunce so was hir name.
Eccho. Her name
Alas, and what could she,
(poore dame distrest) deserve?
I knewe her well: percase she came,
this worthy Queene to serve.
Eccho. To serve.
So would I her advise:
but what meant all those shifts?
Of sundry things upon a bridge?
were those rewards of gifts?
Eccho. Gifts
Gifts? what? sent from the Gods?
as presents from above?
Or pleasures of provision,
as tokens of true love?
Eccho. True love
And who gave all those gifts?
I pray thee (*Eccho*) say?
Was it not he? who (but of late)
this building here did lay?
Eccho. *Dudley*
O *Dudley*, so me thought:
he gave him selfe and all,
A worthy gift to be received,
and so I trust it shall.
Eccho. It shall
What meant the fierie flames,
which through the waves so flue?
Can no colde answers quench desire?
is that experience true?
Eccho. True

Well *Eccho* tell me yet,
howe might I come to see:
This comely Queene of whom we talke?
oh were she nowe by thee.
Eccho. By thee
By me? oh were that true,
howe might I see her face?
Howe might I knowe her from the rest,
or judge her by her grace?
Eccho. Her grace
Well then if so myne eyes,
be such as they have beene:
Me thinkes I see among them all,
this same should be the Queene.
Eccho. The Queene

¶ Herewith he fell on his knees and spake as followeth.

O Queene I must confesse,
it is not without cause:
These civile people so rejoyce,
that you should give them lawes.
Since I, which live at large,
a wilde and savadge man:
And have ronne out a wilfull race,
since first my lyfe began:
Doe here submit my selfe,
beseeching you to serve:
And that you take in worth my will,
which can but well deserve.
Had I the learned skyll?
which in your head is found:
My tale had flowed in eloquence,
where nowe my words are drownd.
Had I the bewties blase?
which shines in you so bright:
Then might I seeme a Faulcon fayre
which nowe am but a Kite.
Could I but touch the strings,
which you so heavenly handle:

I would confesse, that fortune then,
full freendly dyd me dandle.
O Queene (without compare)
you must not thinke it strange,
That here amid this wildernesse,
your glorie so doth raunge.
The windes resound your worth,
the rockes record your name:
These hils, these dales, these woods, these waves,
these fields pronounce your fame.
And we which dwell abroade,
can heare none other newes:
But tydings of an English Queene,
whom heaven hath dect with hewes.
Yea since I first was borne,
I never joyed so much:
As when I might behold your face,
because I see none such.
And death or drearie dole,
(I know) will end my dayes,
As soone as you shall once depart,
or wish to go your wayes.
But comely peerelesse Prince,
since my desires be great:
Walke here sometimes in pleasant shade,
to fende the parching heate.
¶ On Thursday next (thinke I)
here will be pleasant Dames:
Who bet then I may make you glee,
with sundry gladsome games.
Meane while (good Queene) farewell,
the Gods your life prolong:
And take in worth the wilde mans words,
for else you do him wrong.

¶ Then he bad *Eccho* farewell thus.

Eccho likewise farewell,
let me go seeke some death,
Since I may see this Queene no more,
good greefe nowe stop my breath.

¶ *These verses were devised, penned, and pronounced by master* G[a]scoyne: *and that (as I have heard credibly reported) upon a very great sudden.*

THe next thing that was presented before her Majestie, was the deliverie of the Lady of the Lake: wherof the summe was this. *Tryton* in likenesse of a Mermaide, came towarde the Queenes Majestie as she passed over the bridge, returning from hunting. And to her declared that *Neptune* had sent him to hir highnes, to declare the wofull distresse wherein the poore Ladie of the Lake did remaine, the cause whereof was this. Sir *Bruse*, *Sauns pittie*, in revenge of his cosen *Merlyne* the Prophet (whom for his inordinate lust she had inclosed in a rocke) did continuallie pursue the Ladie of the Lake: and had (long sithens) surprised hir, but that *Neptune* (pitying hir distresse) had envyroned hir with waves. Whereupon she was enforced to live alwaies in that Poole, and was therby called the Ladie of the Lake. Furthermore affirming that by *Merlynes* prophecie, it seemed she coulde never bee delivered but by the presence of a better maide then hir selfe. Wherefore *Neptune* had sent him right humbly to beseech hir majestie that she would no more but shew her selfe, and it should bee sufficient to make sir *Bruse* withdrawe his forces. Furthermore, commanding both the waves to be calme, and the fishes to give their attendance: And this he expressed in verse as followeth.

¶ *The speech of* Tryton *to the Queenes* Majestie.

MUse not at all most mightie Prince,
though on this lake you see:
Me *Triton* floate, that in salt seas,
among the Gods should be.
For looke what *Neptune* doth commaund,
of *Triton* is obeyde:
And nowe in charge I am to guyde,
your poore distressed mayde.
Who when your highnesse hither came,
dyd humbly yeeld her Lake:
And to attende upon your Court,
did loyall promise make.

But parting hence that yrefull knight,
syr *Br·ice* had hyr in chase:
And sought by force, her virgins state,
full fowlie to deface.
Yea, yet at hand about these bankes,
his bands be often seene:
That neither can she come nor scape,
bu. by your helpe, O Queene.
For though that *Neptune* hath so fenst,
with floods her fortresse long.
Yet *Mars* her foe must needes prevaile,
his battries are so strong.
Howe then can *Diane*, *Junos* force,
and sharpe assaults abyde?
When all the crue of cheefest Gods,
is bent on *Bruse* his side.
Yea, oracle and prophecie,
say sure she can not stande:
Except a worthier maide then she,
her cause do take in hand.
Loe, here therefore a worthy worke,
most fit for you alone:
Her, to defend and set at large:
(but you, O Queene) can none:
And Gods decree, and *Neptune* sues,
this graunt O peereles Prince:
Your presence onely shall suffice,
her enemies to convince.

¶ Herewith *Triton* soundeth his Trompe and spake to the winds, waters and Fishes, as followeth.

YOu winds returne into your Caves,
and silent there remaine:
You waters wilde suppresse your waves,
and keepe you calme and plaine.
You fishes all, and each thing else,
that here have any sway:
I charge you all in *Neptunes* name,
you keepe you at a stay

Untill such time this puissaunt Prince,
sir *Bruse* hath put to flight:
And that the maide released be,
by soveraigne maidens might.

THis speach being ended, her Majestie proceeded further on the bridge, and the Ladie of the Lake (attended with her two Nimphes,) came to her uppon heapes of Bulrushes, according to this former devise: And spake as followeth.

WHat worthy thankes, might I poore maide expresse?
Or thinke in heart, that is not justly due:
To thee (O Queene) which in my great distres,
Succours hath sent mine enemies to subdue?
Not mine alone, but foe to Ladyes all,
That tyrant *Bruce*, *Sans pittie*, whom we call.

¶ Untyll this day, the Lake was never free,
From his assaults, and other of his Knights:
Untill such tyme as he dyd playnely see:
Thy presence dread: and feared of all wyghts.
Which made him yeeld, and all his bragging bands,
Resigning all into thy Princely hands.

¶ For which great grace of liberty obtayned,
Not onely I, but Nymphs and sisters all,
Of this large Lake: with humble heart unfayned:
Render thee thankes, and honour thee withall.
And for playne proofe, how much we do rejoyce:
Expresse the same, with tongue, with sound and voyce.

FRom thence her Majestie passing yet further on the brydge, *Protheus* appeared, sitting on a *Dolphyns* backe. And the *Dolphyn* was conveied upon a boate, so that the Owers seemed to bee his Fynnes. With in the which *Dolphyn* a Consort of Musicke was secretely placed, the which sounded, and *Protheus* clearing his voyce, sang this song of congratulation, aswell in the behalfe of the Lady distressed, as also in the behalfe of all the Nimphs and gods of the sea.

¶ The song of *Protheus.*

O Noble Queene give eare,
to this my floating muse:
And let the right of readie will,
my little skill excuse.
For heardmen of the seas,
-ing not the sweetest notes:
The winds and waves do roare and crie
Where *Phœbus* seldome floates:
Yet since I doe my best,
in thankfull wise to sing:
Vouchsafe (good Queene) that calme consent
these words to you may bring.
We yeeld you humble thanks,
in mightie *Neptunes* name.
Both for our selves and therewithall,
for yonder seemely Dame.
A Dame: whom none but you,
deliver could from thrall:
Ne none but you deliver us,
from loitring life withall.
She pined long in paine,
as overworne with woes:
And we consumde in endles care,
to fend her from her foes.
Both which you set at large,
most like a faithfull freend:
Your noble name be praisde therefore,
and so my song I ende.

THis song being ended, *Protheus* tolde the Queenes Majestie a pleasaunt tale of his deliverie and the Fishes which hee had in charge. The devise of the Ladie of the Lake also was master *Hunnes*: and surely if it had bene executed according to the first invention, it had bene a gallant shewe: for it was first devised, that (two dayes before the Ladie of the Lakes deliverie) a captaine with twentie or thyrtie shotte shoulde have bene sent from the Hearon house (which represented the Lady of the Lakes Castell) upon heapes of bulrushes: and that

syr *Bruse* shewing a great power upon the land, shoulde have sent out as many or moe shot to surprise the sayde Captayne, and so they should have skirmished upon the waters in such sort, that no man coulde perceive but that they went upon the waves: at last (syr *Bruse* his men being put to flight) the captaine should have come to her majestie at the castell window, and have declared (more plainely the distresse of his mistresse) and the cause that she came not to the Court according to duetie and promise, to give hyr attendance: and that therupon he should have besought hyr Majestie to succour his mistresse: the rather because *Merline* had prophecied that she should never be delivered but by the presence of a better maide then her selfe. This had not onely bene a more apt introduction to her deliverie, but also the skirmish by night woulde have bene both very strange and gallant: and thereupon her Majestie might have taken good occasion to have gone in her barge upon the water for the better executing of her deliverie. The verses as I thinke were penned, some by master *Hunnes*, some by master *Ferrers*, and some by master *Goldingham*.

And nowe you have asmuch as I could recover hitherto of the devises executed there: the countrie shewe excepted, and the merry marriage: the which were so plaine as needeth no further explication. To proceede then, there was prepared a shew to have bene presented before hyr majestie in the Forest.

The argument whereof was this.

DYana passing in chase with her Nymphs, taketh knowledge of the countrie, and thereby calleth to minde howe (neere seventeene yeares past) she lost in those Coastes one of her best beloved Nimphes called *Zabeta*. She describeth the rare vertues of *Zabeta*. One of her Nimphes confirmeth the remembrance thereof, and seemeth to doubt that Dame *Juno* hath wonne *Zabeta* to be a follower of hers: *Dyana* confirmeth the suspition, but yet affirming her selfe much in *Zabetaes* constancie, giveth charge to her Nimphes, that they diligently hearken and espie in all places to finde or here newes of *Zabeta*: And so passeth on.

AT KENELWORTH CASTLE

TO entertayne *Intervallum temporis*, a man cladde all in Mosse commeth in lamentyng, and declaryng that he is the wylde mans sonne, which (not long before) had presented hym selfe before hyr majestie: and that his Father (uppon such wordes as hyr highnesse dyd then use unto him) lay languishing like a blind man, untill it might please hyr highnesse to take the filme from his eyes.

THe Nimphes returne one after another in quest of *Zabeta*: at last *Diana* her selfe returning and hearing no newes of her, invoketh the helpe of her Father *Jupiter*. *Mercurie* commeth downe in a cloude sent by *Jupiter* to recomfort *Dyana*, and bringeth her unto *Zabeta*: *Dyana* rejoyceth, and after much freendly discourse departeth: affying her selfe in *Zabetaes* prudence and pollicie: She and *Mercurie* (being departed) *Iris* commeth downe from the Rainebowe sent by *Juno*: Perswading the Queenes Majestie that she be not caryed away with *Mercuries* filed speach, nor *Dyanaes* faire words, but that she consider all things by proofe, and then shee shall finde much greater cause to followe *Juno* then *Dyana*.

The interlocutours were these.

Diana, Goddesse of Chastitie.
Castibula, *Anamale*, *Nichalis*, *Dianes* Nimphes.
Mercurie, *Joves* messenger.
Iris, *Junos* messenger.
Audax, the sonne of *Silvester*.

Actus. I. Scena. I.

DIANA, CASTIBULA.

MIne owne deere Nimphes, which knowledge me your (Queene,
And vow (like me) to live in chastitie.
My lovely Nimphes, (which be as I have beene)
Delitefull Dames and gemmes of jolytie.
Rejoysing yet (much more) to drive your dayes,
In life at large, that yeeldeth calme content,
Then wilfully to treade the wayward wayes,
Of wedded state, which is to thraldome bent.

I neede not nowe, with curious speach perswade,
Your chast consents, in constant vowe to stande,
But yet beware least *Cupids* Knights invade,
By slight, by force, by mouth or mightie hand,
The stately tower of your unspotted myndes:
Beware (I say) least whiles we walke these woods,
In pleasant chase, of swiftest Harts and Hyndes,
Some harmfull hart entrap your harmlesse moodes,
You knowe these holts, these hils, these covert places,
May close convey, some hidden force unseene:
You see likewise, the sundry gladsome graces,
(Which in this soyle we joyfully have seene)
Are not unlike some Court to keepe at hand:
Where guilefull tongues, with sweete entising tales,
Might (*Circes* like) set all your ships on sand:
And turne your present blysse, to after bales.
In sweetest flowres the subtyll Snakes may lurke:
The Sugred baite oft hides the harmefull hookes,
The smoothest words, draw wils to wicked worke,
And deepe deceipts, do follow fairest lookes.

Hereat pawsing and looking about her,
She tooke knowledge of the coast,
and proceeded.

BUt what? ah las? oh whyther wander wee?
What chase hath led us thus into this coast?
By sundrie signes, I nowe perceive we be
In *Brutus* land, whereof he made such boast,
Which *Albion* in olden dayes dyd hyght,
And *Brittaine* next by *Brute* his noble name:
Then *Engistes* lande as Chronicles do write.
Now *England* short, a land of worthy fame:
Ah las behold, how memory breedes moone:
Behold and see, how sight bryngs sorow in,
My restlesse thoughts, have made me woe begon.
My gasing eyes, dyd all this greefe begin.
Beleeve me (Nimphs) I feele great grips of greefe,
Which bruse my brest, to thinke how here I lost:

AT KENELWORTH CASTLE

(Now long agoe) a love to me most lefe.
Content you all: hyr whom I loved most:
You can not chuse, but call unto your mynde,
Zabetaes name, who twentie yeeres or more,
Dyd follow me, still skorning *Cupids* kinde,
And vowing so, to serve me evermore:
You cannot chuse, but beare in memory,
Zebeta hyr, whose excellencie was such,
In all respects of every qualitie,
As Gods themselves, those gifts in hir did grutch.
My sister first, which *Pallas* hath to name,
Envyed *Zabeta*, for hyr learned brayne.
My sister *Venus*, feared *Zabetaes* fame,
Whose gleames of grace, hyr beuties blase dyd stayne,
Apollo dread to touch an Instrument,
Where my *Zabeta* chaunst to come in place:
Yea *Mercurie* was not so eloquent,
Nor in his words had halfe so good a grace.
My stepdame, *Juno* in hyr glyttering guyse,
Was nothing like so heavenlie to beholde:
Short tale to make, *Zabeta* was the wight,
On whom to thinke my heart now waxeth cold.
The fearefull byrd, oft lets hyr food downe fall,
Which findes hyr neast, dispoyled of hyr yong:
Much lyke my selfe: whose mynde such mones appale,
To see this soyle, and therewithall among,
To thinke how now, neere seventeene yeeres agoe,
By great myshap I chaunst to leese her here:
But my deere Nimphes (on hunting as you go)
Looke narrowly: and harken every where.
It cannot be, that such a starre as she,
Can leese hyr lyght for any lowring clowde.
It can not be that such a Saint to see?
Can long in shrine her seemely selfe so shroude.
I promise here, that she which first can bryng,
The joyfull newes of my *Zabetaes* lyfe,
Shall never breake hyr bow, nor fret hyr string.
I promise eke, that never storme of strife,
Shall trouble hyr: nowe Nimphs looke well about:
Some happie eye, spy my *Zabeta* out.

Castibula.

¶ O heavenly Dame, thy wofull words have pearst,
The very depth of your forgetfull mynde:
And by the tale, which thou hast here rehearst,
I yet record, those heavenly gifts which shinde,
Tryumphantly, in bright *Zabetaes* deedes:
But therewithall, a sparke of jellowsie:
With nyce conceypt, my mynde thus farforth feedes,
That she which alwayes liked liberty,
And coulde not bowe to beare the servyle yoke,
Of false suspect, which mars these lovers marts,
Was never wonne to lyke that smouldring smoke,
Without some feate, that passeth common arts.
I dread Dame *Juno* with some gorgeous gift,
Hath layde some snare, hyr fancie to entrap,
And hopeth so hyr loftie mynde to lyft,
On *Hyme*[*n*]*s* bed, by height of worldly hap.

Diana.

¶ My loving Nimph, even so feare I likewise,
And yet to speake as trueth and cause requires,
I never sawe *Zabeta* use the guyse,
Which gave suspect of such unchast desires.
Full twentie yeeres, I marked still hyr mynde,
Ne could I see that any sparke of lust,
A loytring lodge, within hyr breast could finde.
How so it be (deare Nimphes) in you I trust:
To harke, and marke, what might of hyr betyde:
And what mishap, withholds hyr thus from me.
High *Jove* hym selfe my luckie steps so guide,
That I may once mine owne *Zabeta* see.

DYana with hir Nymphes proceede in chase: and to entertaine time, commeth in one clad in mosse, saying as followeth.

AT KENELWORTH CASTLE

Actus 1. Scena. 2.

AUDAX. solus.

IF ever pitie pearst
a peerelesse Princesse breast:
Or ruthfull mone moved noble minde,
to graunt a just request.
Then worthy Queene geve eare,
unto my woful tale:
For needes that sonne must sobbe and sigh
whose Father bides in bale.
O Queene, O stately Queene,
I am that wilde mans sonne
Which not long since before you here,
presumed for to runne.
Who tolde you what he thought
of all your vertues rare:
And therefore ever since (and yet)
he pines in woe and care.
Alas, alas good Queene,
it were a cruel deede,
To punish him which speakes no more
but what he thinks in deede.
Especially when as
all men with him consent,
And seeme with common voyce to prove
the pith of his intent.
You heard what *Eccho* said,
to every word he spake:
You heare the speech of *Dyanaes* Nimphes,
and what reports they make.
And can your Highnesse then,
condemne him to be blinde?
Or can you so with needeles greefe,
torment his harmeles minde?
His eyes (good Queene) be great
so are they cleere and graye:

He never yet had pinne or webbe,
his sight for to decay.
And sure the Dames that dwell,
in woods abroad with us:
Have thought his eyes of skil inough,
their beuties to discusse.
For proofe your Majestie,
may now full plainly see:
He did not onely see you then,
but more he did foresee.
What after should betide,
he tolde you that (ere long)
You should finde here bright heavenly dames,
would sing the selfe same song.
And now you finde it true,
that he did then pronounce,
Your praises peyze by them a pound,
which he weyed but an ounce.
For sure he is nor blinde,
nor lame of any limme:
But yet because you tolde him so,
he doubts his eyes are dimme.
And I therefore (his sonne)
your Highnesse here beseech
To take in worth (as subjects due)
my Fathers simple speech.
And if you finde some filme,
that seemes to hide his eyes:
Vouchsafe (good Queene) to take it off,
in gratious woonted wise.
He sighing lies and saies
God put mine eyes out cleane:
Ere choice of change in England fall,
to see another Queene.

FINIS. *Actus* 1.

AT KENELWORTH CASTLE

Actus 2. Scena 1.

ANAMALE sola.

WOuld God I either had some *Argus* eyes,
Or such an eare as every tydings heares,
Oh that I could some subtiltie devise,
To heare or see what mould *Zabeta* beares.
That so the moode of my *Dyanaes* minde,
Might rest (by me) contented or appeased.
And I likewise might so her favour finde,
Whom (Goddesse like) I wish to have wel pleased.
Some courteous winde come blowe me happy newes,
Some sweete birde sing and shewe me where she is,
Some Forrest God, or some of *Faunus* crues,
Direct my feete if so they treade amisse.

Actus 2. Scena 2.

NICHALIS sola.

IF ever *Eccho* sounded at request,
To satisfie an uncontented mind,
Then *Eccho* now come helpe me in my quest,
And tel me where I might *Zabeta* finde
Speake *Eccho*, speake, where dwels *Zabeta*, where?
Alas, alas, or she, or I am deafe,
She answered not, ha? what is that I heare?
Alas it was the shaking of some leafe,
Wel since I heare not tidings in this place,
I wil goe seeke her out in some place els:
And yet my mind divineth in this case,
That she is here, or not farre off she dwels.

Actus 2. Scena 3.

DIANA with her Traine.

NO newes my Nimphes, wel then I may wel thinke
That carelesly you have of her enquired:
And since from me in this distresse you shrinke,
(While I meane while) my wearie limmes have tyred,

My Father *Jove* vouchsafe to rue my greefe,
Since here on earth I call for helpe in vaine:
O king of kings send thou me some releefe,
That I may see *Zabeta* once againe.

Actus 2. Scena 4.

MERCURY. DIANA. and the Nimphes.

O Goddes ceasse thy mone,
Thy plaints have pearst the skies,
And *Jove* thy frendly Father hath
Vouchsaft to heare thy cries.
Yea more he hath vouchsaft,
In hast (post hast) to send
Me downe from heaven to heale thy harme,
And all thy misse to mend.
Zabeta whom thou seekest,
(In heart) even yet is thine,
And passinglie in woonted wise,
Her vertues stil doe shine.
But as thou doest suspect,
Dame *Juno* trained a trap,
And many a day to winne her wil
Hath lulde her in her lap.
For first these sixteene yeres,
She hath beene daily seene,
In richest Realme that Europe hath,
A comelie crowned Queene.
And *Juno* hath likewise,
Suborned sundrie kings,
The richest and the bravest both,
That this our age foorth brings.
With other worthy wights,
Which sue to her for grace:
And cunningly with queint conceits
Doe pleade the Lovers case.
Dame *Juno* geves her wealth
Dame *Juno* geves her ease,
Dame *Juno* gets her every good,
That womans wil may please.
And so in joy and peace,
She holdeth happy daies:

Not as thou thoughtst, nor done to death,
Or wooinne to wicked wayes.
For though she finde the skil
A kingdome for to weelde,
Yet cannot *Juno* winne her will
Nor make her once to yeelde
Unto the wedded life,
But still she lives at large
And holdes her neck from any yoke,
Without controll of charge.
Thus much it pleased *Jove*
That I to thee should say.
And furthermore by words exprest,
He bade I should not stay.
But bring thee to the place,
Wherein *Zabeta* bides
To prop up so thy stagring mind,
Which in these sorrowes slides.
O Goddes then be blithe,
Let comfort chase out greefe,
Thy heavenly fathers will it is
To lend thee such releefe.

DIANA.

O Noble *Mercurie*,
doest thou me then assure
That I shall see *Zabetaes* face,
and that she doeth endure
(Even yet) in constant vowe,
of chaste unspotted life:
And that my stepdame cannot yet
make her a wedded wife.
If that be so in deede,
O Muses helpe my voice,
Whom greefe and grones have made so hoarce
I cannot wel rejoyce.
O Muses sound the praise
of *Jove* his mighty name,
And you deere Nimphes which me attend,
by duetie doe the same.

HEre *Dyana* with her Nimphes assisted by a consort of musicke unseene, shoulde sing this so[n]g or rondle[t] folowing.

O Muses now come helpe me to rejoyce,
Since *Jove* hath changed my greefe to sodain joy:
And since the chaunce whereof I craved choice,
Is graunted me to comfort mine annoy.
O praise the name of *Jove* who promist plaine
That I shall see *Zabeta* once againe.

¶ O Gods of woods, and Goddes *Flora* eke,
Now cleare your brestes and beare a part with me:
My jewel she, for whom I woont to seeke,
Is yet full safe, and soone I shal her see.
O praise the name of *Jove*, who promist plaine,
That I shall see *Zabeta* once againe.

¶ And you deere Nimphes, who know what cruel care
I bare in brest since she from me did part,
May wel conceive what pleasures I prepare,
And how great joyes I harbour in my hart.
Then praise the name of *Jove*, who promist plaine,
That I shall see *Zabeta* once againe.

MERCURIE.

COme Goddes, come with me,
thy leysures last too long:
For now thou shalt her here beholde,
for whom thou singst this song.
Behold where here she sits,
whom thou so long hast sought:
Embrace her since she is to thee,
a Jewel deerely bought.
And I wil now returne
to God in heaven on hie:
Who graunt you both always to please
his heavenly Majestie.

Mercury departeth to heaven.

AT KENELWORTH CASTLE

WHat, doe I dreame? or doth my minde but muse?
Is this my leefe, my love, and my delight?
Or dyd this God my longing minde abuse,
To feede my fancie with a fained sight?
Is this *Zabeta*, is it she in deede?
It is she sure: *Zabeta* mine all haile:
And though dame Fortune seemeth you to feede
With Princely port, which serves for your availe,
Yet geve me leave to gaze you in the face,
Since now (long since) my selfe your selfe did seeke,
And be content for all your statelie grace,
Stil to remaine a maiden alwaies meeke.
Zabeta mine (now Queene of high renowne)
You know how wel I loved you alwaies,
And long before you did atcheeve this crowne,
You know how wel you seemde to like my wayes.
Since when: you, (woon by *Junos* gorgeous giftes)
Have left my lawndes and closely kept in Court.
Since when: delight, and pleasures gallant shifts
Have fed your minde with many a Princely sport.
But peereles Queene (sometime my peereles maide)
And yet the same as *Mercurie* doeth tel,
Had you but knowen how much I was dismaide
When first you did forsake with me to dwel,
Had you but felt what privie panges I had
Because I could not finde you foorth againe,
I know full wel your selfe would have beene sad,
To put me so to proofe of pinching paine.
Well, since *Dan Jove* (my father) me assures,
That notwithstanding all my stepdames wyles,
Your Maidens minde yet constant stil endures,
Though wel content a Queene to be therewhiles,
And since by prudence and by pollicie,
You winne from *Juno* so much worldly wealth,
And since the Piller of your chastitie,
Still standeth fast as *Mercurie* me telleth,
I joy with you, and leave it to your choice
What kinde of life you best shall like to holde.
And in meane while I cannot but rejoyce
To see you thus bedect with glistering golde:

To see you have this traine of stately Dames,
Of whome eche one may seeme some Goddes peere
And you your selfe (by due desert of fame)
A Goddes full, and so I leave you here,
It shall suffice that on your faith I trust:
It shall suffice that once I have you seene.
Farewell: not as I would, but as I must,
Farewel my Nimphe, farewel my noble Queene.

Diana with her Traine departeth.

Actus 2. Scena ultima.

IRIS sola.

OH loe, I come to late,
oh why had I no wings?
To helpe my willing feete, which fet
these hastie frisking flings?
Ah las I come too late,
that babling God is gone:
And Dame *Diana* fled likewise,
here standes the Queene alone.
Well, since a booteles plaint,
but little would prevaile:
I will goe tell the Queene my tale
O peereles Prince all haile.
The Queene of heaven her selfe,
did send me to controle
That tatling traytor *Mercurie*
who hopes to get the gole,
By curious filed speech,
abusing you by arte,
But Queene, had I come soone inough,
he should have felt the smart.
And you whose wit excelles,
whose judgement hath no peere:
Beare not in minde those flattering words
which he expressed here.
You know that in his tongue
consistes his cheefest might:

You know his eloquence can serve
to make the Crowe seeme white.
But come to deedes in deede,
and then you shall perceive
Which Goddes meanes your greatest good,
and which would you deceive.
Call you to minde the time
in which you did insue,
Dianaes chase, and were not yet
a guest of *Junos* crue.
Remember all your life,
before you were a Queene:
And then compare it with the daies
which you since then have seene.
Were you not captive caught?
were you not kept in walles?
Were you not forst to leade a life
like other wretched thralles?
Where was *Diana* then
why did she you not ayde?
Why did she not defend your state,
which were and are her maide?
Who brought you out of bryers?
who gave you rule of Realmes?
Who crowned first your comely head,
with Princely Dyademes?
Even *Juno* she which meant
and yet doeth meane likewise
To geve you more then will can wish,
or wit can wel devise.
Wherefore good Queene forget
Dianaes tysing tale:
Let never needlesse dread presume
to bring your blisse to bale.
How necessarie were
for worthy Queenes to wed
That know you wel, whose life alwayes
in learning hath beene led.
The Countrey craves consent,
your vertues vaunt themselfe,

And *Jove* in heaven would smile to see
Diana set on shelfe.
His Queene hath sworne (but you)
there shal no mo be such:
You know she lies with *Jove* a nights,
and night Ravens may doe much.
Then geve consent O Queene,
to *Junoes* just desire
Who for your wealth would have you wed,
and for your farther hire
Some Empresse wil you make,
she bad me tel you thus:
Forgeve me (Queene) the words are hers,
I come not to discusse.
I am but Messenger,
but sure she bade me say,
That where you now in Princely port,
have past one pleasant day:
A world of wealth at wil,
you hencefoorth shall enjoy
In wedded state, and therewithall,
holde up from great annoy
The staffe of your estate:
O Queene, O worthy Queene,
Yet never wight felt perfect blis,
but such as wedded beene.

Tam Marti, quam Mercurio.

This shewe was devised and penned by M. Gascoigne, and being prepared and redy (every Actor in his garment) two or three dayes together, yet never came to execution. The cause whereof I cannot attribute to any other thing, then to lack of opportunitie and seasonable weather.

THe Queenes Majestie hasting her departure from thence, the Earle commanded master *Gascoigne* to devise some Farewel worth the presenting, whereupon he himselfe clad like unto *Sylvanus*, God of the Woods, and meeting her as she went on hunting, spake (*ex tempore*) as followeth.

AT KENELWORTH CASTLE

RIght excellent, puyssant and most happy Princesse, whiles I walke in these woods and wildernes (wherof I have the charge) I have often mused with my selfe that your Majesty being so highly esteemed, so entirely beloved, and so largely endued by the Celestial powers: you can yet continually give eare to the councel of these terrestrial companions, and so consequently passe your time wheresoever they devise or determine that it is meete for your royal person to be resident. Surely if your highnesse did understand (as it is not to me unknowen) what pleasures have been for you prepared, what great good will declared, what joy and comfort conceived in your presence, and what sorowe and greefe sustained by likelihode of your absence: yea (and that by the whole bench in heavẽ) since you first arryved in these Coastes. I thinke it would be sufficient to drawe your resolute determination for ever to abide in this Countrey, and never to wander any further by the direction and advice of these Peeres and Councellers. Since thereby the heavens might greatly be pleased, and most men throughly recomforted. But because I rather wish the increase of your delights, thẽ any way to diminish the heape of your contentment, I will not presume to stay your hunting, for the hearing of my needelesse, thriftlesse and bootelesse discours: but I doe humbly beseech that your excellencie will geeve mee leave to attend you as one of your footemen, wherein I undertake to doe you double service: for I will not onely conduct your Majestie in safetie from the perillous passages which are in these Woods and Forrests, but will also recount unto you (if your majestie vouchsafe to hearken thereunto) certaine adventures, neither unpleasant to heare, nor unprofitable to be marked.

¶ Herewith her Majestie proceeded, and *Sylvanus* continued as followeth.

THere are not yet twenty daies past (most noble Queene) since I have beene by the Procuror generall, twise severally summoned to appeare before the great Gods in their Councel chamber, and making mine appearance according to my duety, I have seene in heaven two such exceedyng great Contraryetyes, or rather two such woonderfull changes as drawe me into deepe admiration and suddayne perplexitie. At my

first comming I found the whole [com]pany of heaven in such a jollitie, as I rather want skill to expresse it lively, then wil to declare it redily. There was nothing in any corner to be seene, but rejoysing and mirth, singing, daunsing, melody and harmony, amiable regardes, plentiful rewards, tokens of love, and great good wil, Tropheys and triumphes gifts and presents, (alas my breath and memorie faile me,) leaping, frisking, and clapping of hands.

To conclude, there was the greatest feast and joye that ever Eye sawe, or Eare heard tell of, since heaven was heaven, and the earth began to have his being. And enquyring the cause thereof: *Reason*, one of the heavenly Ushers, tolde me that it was to congratulate for the comming of your most excellent Majestie into this Countrey. In very deede to confesse a trueth, I might have perceived no les by sundry manifest tokens here on earth, for even here in my charge, I might see the trees florish in more then ordinarie bravery, the grasse growe greener then it was woont to doe, and the Deere went tripping (though against their death) in extreme delicacie and delight. Wel, to speake of that I sawe in heaven, every God and Goddes made all preparations possible to present your Majestie with some acceptable gift, thereby to declare the exceeding joy which they conceived in your presence. And I poore Rurall God, which am but seldome called amongst them, and then also but slenderly countenanced, yet for my great good will towardes your Majestie no way inferior to the proudest God of them all, came downe againe with a flea in mine eare, and began to beate my braines for some device of some present, which might both bewray the depth of mine affections, and also be worthy for so excellent a Princesse to receive. But whiles I went so musing with my selfe, many, yea too many dayes, I found by due experience that this Proverbe was all too true, *Omnis mora trahit periculum.* For whiles I studyed to atcheeve the height of my desires: beholde I was the second time summoned to appeare in heaven. What sayd I? Heaven? no, no, most comely Queene, for when I came there, heaven was not heaven, it was rather a verye Hell. There was nothing but weeping and wayling, crying and howling, dole, desperation, mourning and moane. All which I perceived also here on earth before I went up, for of

a trueth (most noble Princesse) not onely the skies scowled, the windes raged, the waves rored and tossed, but also the Fishes in the waters turned up their bellies, the Deere in the woods went drowping, the grasse was wery of growing, the Trees shooke off their leaves, and all the Beastes of the Forrest stoode amazed.

The which sudden change I plainly perceyved to be, for that they understood above, that your Majestie would shortly (and too speedely) depart out of this Countrey, wherein the heavens have happely placed you, and the whole earth earnestly desiretn to keepe you. Surely (gracious Queene) I suppose that this late alteration in the skyes, hath seemed unto your judgement droppes of raine in accustomed m[a]ner. But if your Highnesse will beleeve me, it was nothing els but the very flowing teares of the Gods, who melted into moane for your hastie departure.

Well, because we Rurall Gods are bound patiently to abide the censure of the Celestiall bench, I thought meete to hearken what they would determine, and for a finall conclusion it was generally determined, that some convenient Messenger should be dispatched with all expedition possyble, as wel to beseech your Majestie that you would here remaine, as also further to present you with the proffer of any such commodities and delights, as might draw your full consent to continue here for their contentation, and the generall comfort of men.

HEre her majestie stayed her horse to favour *Sylvanus*, fearing least he should be drivē out of breath by following her horse so fast. But *Sylvanus* humbly besought her Highnesse to goe on, declaring that if hys rude speech did not offend her, he coulde continue this tale to be twenty miles long. And therewithall protested that hee had rather be her majesties footeman on earth, then a God on horseback in heaven, proceeding as followeth.

NOw to returne to my purpose (most excelent Queene) when I had heard their deliberation, and called unto minde that sundry Realmes and Provinces had come to utter subvertion by over great trust geven to Ambassadors, I (being thorowly tickled with a restlesse desire) thought good to pleade

in person, for I will tell your Majestie one strange propertie that I have, there are fewe or none which know my minde so wel as my selfe, neither are there many which can tel mine owne tale better then I my selfe can do. And therefore I have continually awayted these 3. dayes to espie when your Majestie would (in accustomed manner) come on hunting this way.

And being now arrived most happely into the Porte of my desires, I wil presume to beseech most humbly, and to intreate most earnestly that your highnes have good regard to the general desire of the Gods, together with y^e^ humble petitions of your most loyal and deeply affectionate servãts.

And for my poore part, in full token of my duetiful meaning, I here present you the store of my charge, undertaking that the deare shalbe dayly doubled for your delight in chase. Furthermore I will intreate Dame *Flora* to make it continually spring here with store of redolent and fragrant Flowers. *Ceres* shall be compelled to yeelde your Majestie competent provision, & *Bacchus* shalbe sued unto for the first fruits of his Vineyards. To be short, O peerelesse Princes, you shall have all things that may possibly be gott[e]n for the furtheraunce of your delights. And I shall be most glad and tryumphant, if I may place my Godhead in your service perpetually. This tedious tale O comely Queene, I began with a bashfull boldnes, I have continued in base eloquence, and I cannot better knit it up, then with homely humilitie, referring the consideration of these my simple wordes, unto the deepe discretion of your Princelie will. And now I wil, by your Majesties leave, turne my discourse into the rehearsal of strange and pitifull adventures.

So it is, good gracious Lady, that *Diana* passeth often times through this forest with a stately traine of gallant and beutifull Nimphs.

Amongst whome there is one surpassing all the rest for singuler gifts and graces, some call her *Zabeta*, some other have named hyr *Ahtebasile*, some *Completa*, and some *Complacida*, what soever hyr name be I will not stande upon it. But (as I have sayde) her rare giftes have drawne the most noble and worthy personages in the whole world to sue unto hyr for grace.

All which she hath so rigorously repulsed, or rather (to speake playne English) so obstinatly and cruelly rejected, that

I sigh to thinke of some their mishaps, I allowe and commende her justice towardes some others, and yet the teares stande in mine eyes (yea and my tongue trembleth and faltereth in my mouth) when I begin [to] declare [the] distresses wherein some of them doe presently remayne. I could tell your highnesse of sundry famous and worthy persons, whome shee hath turned and converted into most monstrous shapes and proportions. As some into Fishes, some other into foules, and some into huge stony rocks and great mountaines: but because diverse of hyr most earnest and faithfull followers (as also some Cicophants) have bin converted into sundry of these plants, wherof I have charge, I will [now] shew unto your Majestie, so many of them as are in sight in these places where you passe.

Behold, gratious Lady, this old Oke, the same was many yeeres, a faithfull follower and trustie servant of hyrs, named *Constance*, whome when shee coulde by none other meanes overthrowe, considering that no chaunge coulde creepe into his thoughtes, nor any trouble of passions and perplexities coulde turne his resolute minde, at length shee caused him, as I say, to bee converted into this Oke, a strange and cruell metamorphosis. But yet the Heavens have thus far forth favoured and rewarded his long continued service, that as in life he was unmovable, even so now all the vehement blasts of the most raging windes, can not once move his rocky body from his rooted place and abyding. But to countervaile this cruelty with a shewe of justice, she converted his contrarie inconstancie, into yonder Popler, whose leaves move and shake with the least breath or blast.

As also shee dressed Vaine glory in his right coulours, converting him into this Ashtree, which is the first of my plants that buddeth and the first likewise that casteth leafe. For beleeve mee, most excellent Princesse, Vaineglory may well begin hastily, but seldome continueth long.

Againe she hath well requited that busie elfe *Contention*, whom she turned into this bramble Bryer, the which as your majesty may well see, dooth even yet catch and snach at your garments and every other thing that passeth by it. And as for that wicked wretch *Ambition*, she dyd by good right condemne hym into this braunch of Ivy, the which can never clyme on hygh nor florysh without the helpe of some other plant or tree,

and yet commonly what tree soever it ryse by, it never leaveth to wynde about it, and strayghtly to infolde it, untyll it have smowldred and killed it. And by your leave, good Queene, such is the unthankfull nature of cankred ambitious myndes, that commonly they maligne them by whom they have rysen, and never cease untyll they have brought them to confusion. Well, notwithstanding these examples of justice, I will nowe rehearse unto your Majesty such a straunge and cruell *Metamorphosis* as I think must needes moove your noble minde unto compassion. There were two sworne brethren which long time served hyr, called *Deepe desire*, and *Dewe desert*, and although it bee very hard to part these two in sunder, yet is it sayd that she dyd long sithens convert *Due desert* into yonder same *Lawrell* tree. The which may very well be so, consideryng the *Etimologie* of his name, for we see that the *Lawrel braunch* is a token of triumph, in all *Tropheis* and given as a reward to all Victors, a dignitie for all degrees, consecrated and dedicate to *Apollo* and the *Muses* as a worthie flower, leafe or braunch, for their due deserts. Of him I will hold no longer discourse, because hee was *Metomorphosed* before my tyme, for your Majestie must understand that I have not long helde this charge, neyther do I meane long to continue [in] it: but rather most gladly to followe your Highnesse whereso-ever you shall become.

But to speake of *Deepe desire* (that wretch of worthies, and yet the worthiest that ever was condemned to wretched estate) he was such an one as neither any delay could daunt him: no disgrace could abate his passions, no tyme coulde tyre him, no water quench his flames: nor death it self could amase him with terror.

And yet this straunge starre, this courteous cruell, and yet the cruellest courteous that ever was, this *Ahtebasile*, *Zabeta*, or by what name soever it shall please your majestie to remember hyr, did never cease to use imprecation, invocation, conjuration, and all meanes possible, untill she had caused him to be turned into this *Holy bush*, and he was in this life and worlde continually full of compunctions, so is he now furnished on every side with sharpe pricking leaves, to prove the restlesse prickes of his privie thoughts. Mary there are two kinds of

Holly, that is to say, he *Holly*, and she *Holly*. Nowe some will say that the she *Holly* hath no prickes, but thereof I entermeddle not.

AT these wordes her Majestie came by a close Arbor, made all of Hollie, and whiles Silvanus pointed to the same, the principall bush shaked. For therein were placed both straunge Musicke, and one who was there appointed to represent deepe Desire. Silvanus perceiving the bush to shake, continued thus.

BEholde, most gratious Queene, this *Holly bush* doeth tremble at your presence, and therefore I beleeve that Deepe desire hath gotten leave of the Gods to speake unto your excellent Majestie in their behalfe, for I my selfe was present in the councell chamber of Heaven, when Desire was thought a meete messenger to be sent from that convocation unto your Majestie as Ambassadour, and give eare good Queene, me thinkes I heare his voyce.

Herewith Deepe desire spake out of the Holly Bush as followeth.

STay, stay your hastie steppes,
O Queene without compare:
And heare him talke whose trusty tongue
consumed is with care,
I am that wretch *Desire*,
whom neither death could daunt:
Nor dole decay, nor dread delay,
Nor fayned cheere inchant.
Whom neither care could quench,
nor fancie force to change:
And therefore turned into this tree,
which sight, percase seemes strange.
But when the Gods of Heaven,
and Goddesses withall:
Both Gods of fieldes and forest Gods,
yea, *Satires*, *Nimphes* and all,

Determined a dole,
by course of free consent:
With wailing words and mourning notes,
your partyng to lament.
Then thought they meet to chuse
me silly wretch *Desire*:
To tell a tale that might bewray,
as much as they requyre.
And hence proceedes, O Queene,
that from this *Holly* tree:
Your learned eares may heare him speake
whom yet you can not see.
But Queene, beleeve me nowe,
although I do not sweare:
Was never greefe, as I could gesse,
which sat their harts so neere,
As when they heard the newes
that you, O royall Queene,
Would part from hence, and that to proove,
it may full well be seene.
For marke what teares they shed,
these five dayes past and gone:
It was no rayne of honestie,
it was great floods of mone.
As first *Diana* wept,
such brynish bitter teares:
That all hyr *Nimphes* dyd doubt hyr death,
hyr face the signe yet beares.
Dame *Flora* fell on ground,
and brusde hyr wofull breast:
Yea *Pan* dyd breake his Oten pipes,
Silvanus and the rest,
Which walke amid these woods,
for greefe dyd rore and cry:
And *Jove* to shew what mone he made,
with thundring crackt the skye.
O Queene, O worthy Queene,
within these holts and hilles
Were never heard such greevous grones,
nor seene such wofull wils.

But since they have decreed,
that I poore wretch *Desire*:
In their behalfe shall make their mone,
and comfort thus require.
Vouchsafe O comely Queene,
yet longer to remayne:
Or still to dwell amongst us here,
O Queene commaund againe,
This Castle and the Knight,
which keepes the same for you:
These woods, these waves, these fouls, these fishes
these deere which are your dew,
Live here good Queene, live here,
you are amongst your friends:
Their comfort comes when you approch,
and when you part it ends.
What fruits this soyle may serve:
thereof you may be sure:
Dame *Ceres* and Dame *Flora* both,
will with you still indure.
Diana would be glad,
to meet you in the Chase:
Silvanus and the forrest Gods,
would follow you apace.
Yea *Pan* would pipe his part,
such daunces as he can:
Or els *Apollo* Musicke make,
and *Mars* would be your man.
And to be short, asmuch,
as Gods and men may doo:
So much your highnesse here may finde,
with faith and favour to.
But if your noble mynde,
resolved by decree:
Be not content, by me *Desire*,
perswaded for to be.
Then bende your willing eares,
unto my willing note:
And heare what song the Gods themselves,
have taught me now by rote.

Give eare good gratious Queene,
and so you shall perceive:
That Gods in Heaven, and men on earth,
are loath such Queenes to leave.

Herewith the consort of Musicke
sounded, and Deepe desire
sung this song.

COme Muses come, and helpe me to lament,
come woods, come waves, come hils, come doleful dales
Since life & death are both against me bent,
come gods come men, beare witnesse of my bales.
O heavenly Nimphs, come helpe my heavy heart:
with sighes to see dame pleasure thus depart.

If death or dole, could daunt a deepe desire,
if privie pangs could counterpeise my plaint:
If tract of time, a true intent could tire,
or cramps of care, a constant minde could taint,
Oh then might I, at will here live and sterve:
although my deedes did more delight deserve.

But out alas, no gripes of greefe suffice,
to breake in twaine this harmelesse heart of mine
For though delight be banisht from mine eies,
yet lives *Desire*, whom paines can never pine.
Oh straunge affects, I live which seeme to die
yet die to see my deere delight go by.

Then farewell sweet, for whom I taste such sower
farewell delight, for whom I dwell in dole:
Free will, farewell, farewell my fancies flower,
farewell content whom cruell cares controle.
Oh farewell life, delightfull death farewell,
I dye in heaven, yet live in darksome hell.

¶ This song being ended, the musicke ceased,
and *Silvanus* concluded thus.

MOst gratious Queene, as it should but evill have beseemed a God to be founde fraudulent or deceiptfull in his spee[c]h : so have I neither recompted nor foretolde any thing unto your Majestie, but that which you have nowe founde true by experience, and because the case is very lamentable, in the conversion of *Deepe desire*, as also because they knowe that your Majestie is so highly favoured of the Gods, that they will not deny you any reasonable request. Therfore I do humbly crave in his behalfe, that you would either be a suter for him unto the heavenly powers, or else but onely to give your gracious consent that hee may be restored to his prystinate estate. Whereat your highnesse may be assured that heaven will smile, the earth will quake, men will clap their hands, and I will alwayes continue an humble beseecher for the flourishing estate of your royall person.

Whom God nowe and ever preserve to his good pleasure and our great comfort.
Amen.

Tam Marti, quam Mercurio.

FINIS.

The Steele Glas.

A Satyre cōpiled by George Gascoigne Esquire.

Togither with

The Complainte of *Phylomene*,

An Elegie devised by

the same Author.

Tam Marti, quàm Mercurio.

Printed for Richard Smith.

To the right honorable his singular good Lord the Lord Gray of Wilton, Knight of the most honorable order of the Garter, George Gascoigne Esquire wisheth long life *with encrease of honour, according to* his great worthinesse.

Right honorable, noble, and my singular good Lorde: if mine abilitie were any way correspondent too the just desires of my hart, I should yet thinke al the same unable to deserve the least parte of your goodnesse: in that you have alwayes deygned with chearefull looke to regarde me, with affabylitie to heare me, with exceeding curtesy to use me, with grave advice to directe mee, with apparant love to care for me, and with assured assistance to protect me. All which when I do remẽber, yet it stirreth in me an exceeding zeale to deserve it: and that zeale begetteth bashefull dreade too performe it. The dread is ended in dolours, and yet those dolours revived the very same affection, whiche firste moved in mee the desire to honour and esteme you. For whiles I bewayle mine own unworthynesse, and therewithal do set before mine eyes the lost time of my youth mispent, I seeme to see a farre of (for my comfort) the high and triumphant vertue called *Magnanimitie*, accõpanied with industrious diligẽce. The first doth encourage my faynting harte, and the seconde doth beginne (already) to employ my understanding, for (ahlas my good Lorde) were not the cordial of these two pretious Spiceries, the corrosyve of care woulde quickely confounde me.

I have misgoverned my youth, I confesse it: what shall I do then? shall I yelde to mysery as a just plague apointed for my portion? Magnanimitie saith no, and Industrye seemeth to be of the very same opinion.

I am derided, suspected, accused, and condemned: yea more than that, I am rygorously rejected when I proffer amendes for my harme. Should I therefore dispayre? shall I yeelde unto jellosie? or drowne my dayes in idlenesse, bycause their beginning was bathed in wantonnesse? Surely (my Lord) the

Magnanimitie of a noble minde will not suffer me, and the delightfulnesse of dilygence doth utterly forbydde me.

Shal I grudge to be reproved for that which I have done in deede, when the sting of Emulation spared not to touche the worthy *Scipio* with most untrue surmyses? Yea *Themistocles* when he had delivered al Greece from the huge host of *Xerxes*, was yet by his unkinde citizens of Athens expulsed from his owne, and constrained to seeke favour in the sight of his late professed enemie. But the Magnanimitie of their mindes was such, as neither could adversytie overcome them, nor yet the injurious dealing of other men coulde kindle in their brestes any least sparke of desire, to seeke any unhonorable revenge.

I have loytred (my lorde) I confesse, I have lien streaking me (like a lubber) when the sunne did shine, and now I strive al in vaine to loade the carte when it raineth. I regarded not my comelynes in the Maymoone of my youth, and yet now I stand prinking me in the glasse, when the crowes foote is growen under mine eye. But what?

Aristotle spent his youth very ryotously, & *Plato* (by your leave) in twenty of his youthful yeares, was no lesse addicted to delight in amorous verse, than hee was after in his age painful to write good precepts of moral Phylosophy. What shoulde I speake of Cato, who was olde before he learned lattine letters, and yet became one of the greatest Oratours of his time? These examples are sufficient to prove that by industrie and diligence any perfection may be attained, and by true Magnanimitie all adversities are easye to be endured. And to that ende (my verie good lorde) I do here presume thus rudely to rehearse them. For as I can be content to confesse the lightnesse wherewith I have bene (in times past) worthie to be burdened, so would I be gladde, if nowe when I am otherwise bent, my better endevors might be accepted. But (alas my lorde) I am not onely enforced stil to carie on my shoulders the crosse of my carelesnesse, but therewithall I am also put to the plonge, too provide newe weapons wherewith I maye defende all heavy frownes, deepe suspects, and dangerous detractions. And I finde my selfe so feeble, and so unable to endure that combat, as (were not the cordialles before rehearsed) I should either cast downe mine armoure and hide myselfe like a recreât, or else (of a malicious stubbornesse) should busie my

braines with some Stratagem for to execute an envious revenge upon mine adversaries.

But neither wil Magnanimitie suffer me to become unhonest, nor yet can Industrie see me sinke in idlenesse.

For I have learned in sacred scriptures to heape coles uppon the heade of mine enemie, by honest dealing: and our saviour himselfe hath encoraged me, saying that I shal lacke neither workes nor service, although it were noone dayes before I came into the Market place.

These things I say (my singular good lorde) do renewe in my troubled minde the same affectiõ which first moved me to honor you, nothing doubting but that your favorable eyes will vouchsafe to beholde me as I am, and never be so curious as to enquire what I have bene.

And in ful hope therof, I have presumed to present your honour with this Satyre written without rime, but I truste not without reason. And what soever it bee, I do humbly dedicate it unto your honorable name, beseeching the same too accept it with as gratious regarde, as you have in times past bene accustomed too beholde my travailes. And (my good Lorde) though the skorneful do mocke me for a time, yet in the ende I hope to give them al a rybbe of roste for their paynes. And when the vertuous shall perceive indeede how I am occupied, then shall detraction be no lesse ashamed to have falsely accused me, than light credence shal have cause to repent his rashe conceypt: and Gravitie the judge shal not be abashed to cancel the sentence unjustly pronounced in my condemnation. In meane while I remaine amongst my bookes here at my poore house in Walkamstowe, where I praye daylie for speedy advauncement, and continual prosperitie of your good Lordship. Written the fiftenth of April. 1576.

(·.·)

By your honours most bownden and wel assured
George Gascoigne.

N.R. in commendation
of the Authour, and his
workes.

IN rowsing verse of *Mavors* bloudie raigne,
The famous *Greke*, and *Maro* did excel.
Grave *Senec* did, surmounte for Tragike vaine,
Quicke *Epigrams*, *Catullus* wrote as wel,
Archilochus, did for *Iambickes* passe,
For commicke verse, still *Plautus* peerelesse was.

In *Elegies*, and wanton love writ laies,
Sance peere were *Naso*, and *Tibullus* deemde:
In Satyres sharpe (as men of mickle praise)
Lucilius, and *Horace* were esteemde.
Thus divers men, with divers vaines did write,
But *Gascoigne* doth, in every vaine indite.

And what perfourmaunce hee thereof doth make,
I list not vaunte, his workes for me shal say:
In praising him *Timantes* trade I take,
Who (when hee should, the woful cheare displaie,
Duke *Agamemnon* had when he did waile,
His daughters death with teares of smal availe:

Not skild to countershape his morneful grace,
That men might deeme, what art coulde not supplie)
Devisde with painted vaile, to shrowde his face.
Like sorte my pen shal Gascoignes praise discrie,
Which wanting grace, his graces to rehearse,
Doth shrowde and cloude them thus in silent verse.

Walter Rawely of the middle Temple, *in commendation of the Steele Glasse.*

SWete were the sauce, would please ech kind of tast,
The life likewise, were pure that never swerved,
For spyteful tongs, in cankred stomackes plaste,
Deeme worst of things, which best (percase) deserved:
But what for that? this medcine may suffyse,
To scorne the rest, and seke to please the wise.

Though sundry mindes, in sundry sorte do deeme,
Yet worthiest wights, yelde prayse for every payne,
But envious braynes, do nought (or light) esteme,
Such stately steppes, as they cannot attaine.
For who so reapes, renowne above the rest,
With heapes of hate, shal surely be opprest.

Wherefore to write, my censure of this booke,
This Glasse of Steele, unpartially doth shewe,
Abuses all, to such as in it looke,
From prince to poore, from high estate to lowe,
As for the verse, who list like trade to trye,
I feare me much, shal hardly reache so high.

Nicholas Bowyer in commẽ-dation *of this worke.*

FRom layes of Love, to Satyres sadde and sage,
Our Poet turnes, the travaile of his time,
And as he pleasde, the vaine of youthful age,
With pleasant penne, employde in loving ryme:
So now he seekes, the gravest to delight,
With workes of worth, much better than they showe.
This Glasse of Steele, (if it be markt aright)
Discries the faults, as wel of high as lowe.
And *Philomelaes* fourefolde just complaynte,
In sugred sounde, doth shrowde a solempne sence,
Gainst those whome lust, or murder doth attaynte.
Lo this we see, is *Gascoignes* good pretence,
To please al sorts, with his praiseworthy skill.
Then yelde him thanks in signe of like good wil.

The Author to the Reader.

TO vaunt, were vaine: and flattrie were a faulte.
But truth to tell, there is a sort of fame,
The which I seeke, by science to assault,
And so to leave, remembrance of my name.
The walles wherof are wondrous harde to clyme:

And much to high, for ladders made of ryme.
Then since I see, that rimes can seldome reache,
Unto the toppe, of such a stately Towre,
By reasons force, I meane to make some breache,
Which yet may helpe, my feeble fainting powre,
That so at last, my Muse might enter in,
And reason rule, that rime could never win.

Such battring tyre, this pamphlet here bewraies,
In rymelesse verse, which thundreth mighty threates,
And where it findes, that vice the wall decayes,
Even there (amaine) with sharpe rebukes it beates.
The worke (thinke I) deserves an honest name,
If not: I fayle, to win this forte of fame.

Tam Marti, quàm Mercurio.

Gentle Reader I pray you
before you reade to correct
these faults ensuing.

Leafe		Line.	Faulte.	Correction.
A. 2.	*First page.*	18.	*receive*	*revived*
	Eadem	32.	*fainted*	*fainting*
A. 2	*Second page*	25.	*even now*	*newe*
B. 2	*First page*	6.	*this deceite*	*their deceipt*
	Eodem. 2 *page*	18.	*seconde seemly*	*seconde stemly*
	Eadem.	21.	*woode.*	*woed*
B. 3.	*Second page.*	17.	*from fraude*	*through fraude*
D. 4	*Seconde.*	*Margin*	*of them*	*of the theame*
C. 4	*First page.*	5.	*king*	*knight*
F. 1	*First page.*	9.	*greedinesse*	*greedy guyles*
I. 1	*Seconde page.*	2.	*byrded*	*bryded*
K. 3	*First page*	19.	*astonyed*	*astoynde*
	Eadem.	20	*advance*	*advante*
P. 3	*First page.*	6.	*phyfalse and*	*Fye fierce and*
Q. 3	*Seconde page.*	10	*then* væ vobis	væ vobis *then*

THE STEELE GLAS.

THe Nightingale, whose happy noble hart,
No dole can daunt, nor feareful force affright,
Whose chereful voice, doth comfort saddest wights,
When she hir self, hath little cause to sing,
Whom lovers love, bicause she plaines their greves,
She wraies their woes, and yet relieves their payne,
Whom worthy mindes, alwayes esteemed much,
And gravest yeares, have not disdainde hir notes:
(Only that king proud Tereus *by his name*
With murdring knife, did carve hir pleasant tong,
To cover so, his owne foule filthy fault)
This worthy bird, hath taught my weary Muze,
To sing a song, in spight of their despight,
Which worke my woe, withouten cause or crime,
And make my backe, a ladder for their feete,
By slaundrous steppes, and stayres of tickle talke,
To clyme the throne, wherin my selfe should sitte.
O Phylomene, *then helpe me now to chaunt:*
And if dead beastes, or living byrdes have ghosts,
Which can conceive the cause of carefull mone,
When wrong triumphes, and right is overtrodde,
Then helpe me now, O byrd of gentle bloud,
In barrayne verse, to tell a frutefull tale,
A tale (I meane) which may content the mindes
Of learned men, and grave Philosophers.

And you my Lord, (whose happe hath heretofore
Bene, lovingly to reade my reckles rimes,
And yet have deignde, with favor to forget
The faults of youth, which past my hasty pen:
And therwithall, have graciously vouchsafte,
To yeld the rest, much more than they deservde)
Vouchsafe (lo now) to reade and to peruse,
This rimles verse, which flowes frō troubled mind.

Synce that the line, of that false caytife king,
(Which ravished fayre Phylomene *for lust,*
And then cut out, hir trustie tong for hate)
Lives yet (my Lord) which words I weepe to write.
They live, they live, (alas the worse my lucke)
Whose greedy lust, unbridled from their brest,
Hath raunged long about the world so wyde.
To finde a pray for their wide open mouthes,
And me they found, (O wofull tale to tell)
Whose harmelesse hart, perceivde not their deceipt.

But that my Lord, may playnely understand,
The mysteries, of all that I do meane,
I am not he whom slaunderous tongues have tolde,
(False tongues in dede, & craftie subtile braines)
To be the man, which ment a common spoyle
Of loving dames, whose eares wold heare my words
Or trust the tales devised by my pen.
I n'am a man, as some do thinke I am,
(Laugh not good Lord) I am in dede a dame,
Or at the least, a right Hermaphrodite *:*
And who desires, at large to knowe my name,
My birth, my line, and every circumstance,
Lo reade it here, Playne dealyng *was my Syre,*
And he begat me by Simplycitie,
A paire of twinnes at one selfe burden borne,
My sistr' and I, into this world were sent,
My Systers name, was pleasant Poesys,
And I my selfe had Satyra *to name,*
Whose happe was such, that in the prime of youth,
A lusty ladde, a stately man to see,
Brought up in place, where pleasures did abound,
(I dare not say, in court for both myne eares)
Beganne to woo my sister, not for wealth,
But for hir face was lovely to beholde,
And therewithall, hir speeche was pleasant stil.
This Nobles name, was called vayne Delight,
And in his trayne, he had a comely crewe
Of guylefull wights : False semblant *was the first,*
The second man was, Flearing flattery,

Not ignorant symplicity but a thought free from deceite.

Satyrical Poetrye may rightly be called the daughter of such symplicitie.

Where may be commonly found a meeter woer for plesant poetry, than vaine Delight? Such men do many tymes attend upon vaine delight.

(*Brethren by like, or very neare of kin*)
Then followed them, Detraction *and* Deceite.
Sym Swash *did beare a buckler for the first,*
False witnesse *was the seconde stemly page,*
And thus wel armd, and in good equipage,
This Galant came, unto my fathers courte,
And woed my sister, for she elder was,
And fayrer eke, but out of doubt (at least)
Hir pleasant speech surpassed mine somuch,
That vayne Delight, *to hir adrest his sute.*
Short tale to make, she gave a free consent,
And forth she goeth, to be his wedded make,
Entyst percase, with glosse of gorgeous shewe,
(*Or else perhappes, persuaded by his peeres,*)
That constant love had herbord in his brest,
Such errors growe where suche false Prophets preach.
How so it were, my Syster likte him wel,
And forth she goeth, in Court with him to dwel,
Where when she had some yeeres ysojorned,
And saw the world, and marked eche mans minde,
A deepe Desire *hir loving hart enflamde,*
To see me sit by hir in seemely wise,
That companye might comfort hir sometimes,
And sound advice might ease hir wearie thoughtes:
And forth with speede, (even at hir first request)
Doth vaine Delight, *his hasty course direct,*
To seeke me out his sayles are fully bent,
And winde was good, to bring me to the bowre,
Whereas she lay, that mourned dayes and nights
To see hir selfe, so matchte and so deceivde,
And when the wretch, (I cannot terme him bet)
Had me on seas ful farre from friendly help,
A sparke of lust, did kindle in his brest,
And bad him harke, to songs of Satyra.
I selly soule (which thought no body harme)
Gan cleere my throte, and strave to sing my best,
Which pleasde him so, and so enflamde his hart,
That he forgot my sister Poesys,
And ravisht me, to please his wanton minde.
Not so content, when this foule fact was done,

Poetrie married to vaine Delight.

Satyrical Poetry is somtimes ravished by vayne Delight.

(*Yfraught with feare, least that I should disclose*
His incest: and, his doting darke desire)
He causde straight wayes, the formost of his crew
False semblant and flatterie, can seldome beguile satirical Poetrie.
With his compeare, to trie me with their tongues:
And when their guiles, could not prevaile to winne
My simple mynde, from tracke of trustie truth,
Nor yet deceyt could bleare mine eyes through fraude,
Came Slander then, accusing me, and sayde,
That I entist Delyght, *to love & luste.*
Thus was I caught, poore wretch that thought none il.
And furthermore, to cloke their own offence,
The reward of busy medling is Miserie.
They clapt me fast, in cage of Myserie,
And there I dwelt, full many a doleful day,
Until this theefe, this traytor vaine Delight,
Cut out my tong, with Raysor *of* Restraynte,
Least I should wraye, this bloudy deede of his.

note now & compare this allegory to the story of Progne & Philomele.
And thus (my Lord) I live a weary life,
Not as I seemd, a man sometimes of might,
But womãlike, whose teares must venge hir harms.
And yet, even as the mighty gods did daine
For Philomele, *that thoughe hir tong were cutte,*
Yet should she sing a pleasant note sometimes:
So have they deignd, by their devine decrees,
That with the stumps of my reproved tong,
I may sometimes, Reprovers *deedes reprove,*
And sing a verse, to make them see themselves.

Then thus I sing, this selly song by night,
Like Phylomene, *since that the shining Sunne*
Is now eclypst, which wont to lend me light.

And thus I sing, in corner closely cowcht
Like Philomene, *since that the stately cowrts,*
Are now no place, for such poore byrds as I.

And thus I sing, with pricke against my brest,
Like Philomene, *since that the privy worme,*
Which makes me see my reckles youth mispent,
May well suffise, to keepe me waking still.

And thus I sing, when pleasant spring begins,
Like Philomene, *since every janglyng byrd,*
Which squeaketh loude, shall never triumph so,
As though my muze were mute and durst not sing.

And thus I sing, with harmelesse true intent,
Like Philomene, *when as percase (meane while)*
The Cuckowe suckes mine eggs by foule deceit,
And lickes the sweet, which might have fed me first.

And thus I meane, in mournfull wise to sing,
A rare conceit, (God graunt it like my Lorde)
A trustie tune, from auncient clyffes conveyed,
A playne song note, which cannot warble well.

For whyles I mark this weak and wretched world, Here the substance of the theame beginneth.
Wherin I see, howe every kind of man
Can flatter still, and yet deceives himselfe.
I seeme to muse, from whence such errour springs,
Such grosse cõceits, such mistes of darke mistake,
Such Surcuydry, *such weening over well,*
And yet in dede, such dealings too too badde.
And as I stretch my weary wittes, to weighe
The cause therof, and whence it should proceede,
My battred braynes, (which now be shrewdly brusde,
With cãnon shot, of much misgovernmẽt)
Can spye no cause, but onely one conceite,
Which makes me thinke, the world goeth stil awry.

I see and sigh, (bycause it makes me sadde)
That pevishe pryde, doth al the world possesse,
And every wight, will have a looking glasse
To see himselfe, yet so he seeth him not:
Yea shal I say? a glasse of common glasse,
Which glistreth bright, and shewes a seemely shew,
Is not enough, the days are past and gon,
That Berral glasse, with foyles of lovely brown,
Might serve to shew, a seemely favord face.
That age is deade, and vanisht long ago,
Which thought that steele, both trusty was & true,
And needed not, a foyle of contraries,
But shewde al things, even as they were in deede.

In steade whereof, our curious yeares can finde
The christal glas, which glimseth brave & bright,
And shewes the thing, much better than it is,
Beguylde with foyles, of sundry subtil sights,
So that they seeme, and covet not to be.

This is the cause (beleve me now my Lorde)
That Realmes do rewe, from high prosperity,
That kings decline, from princely government,
That Lords do lacke, their auncestors good wil,
That knights consume, their patrimonie still,
That gentlemen, do make the merchant rise,
That plowmen begge, and craftesmen cãnot thrive,
That clergie quayles, and hath smal reverence,
That laymen live, by moving mischiefe stil,
That courtiers thrive, at latter Lammas day,
That officers, can scarce enrich their heyres,
That Souldiours sterve, or prech at Tiborne crosse,
That lawyers buye, and purchase deadly hate,
That merchants clyme, and fal againe as fast,
That roysters brag, above their betters rome,
That sicophants, are counted jolly guests,
That Lais *leades a Ladies life alofte,*
And Lucrece *lurkes, with sobre bashful grace.*

This is the cause (or else my Muze mistakes)
That things are thought, which never yet were wrought,
And castels buylt, above in lofty skies,
Which never yet, had good foundation.
And that the same may seme no feined dreame,
But words of worth, and worthy to be wayed,
I have presumde, my Lord for to present
With this poore glasse, which is of trustie Steele,
And came to me, by wil and testament
Of one that was, a Glassemaker in deede.

A famous old satyrical Poete.

Lucylius, *this worthy man was namde,*
Who at his death, bequeathed the christal glasse,
To such as love, to seme but not to be,
And unto those, that love to see themselves,
How foule or fayre, soever that they are,

THE STEEL GLAS

He gan bequeath, a glasse of trustie Steele,
Wherin they may be bolde alwayes to looke,
Bycause it shewes, all things in their degree.
And since myselfe (now pride of youth is past)
Do love to be, and let al seeming passe,
Since I desire, to see my selfe in deed,
Not what I would, but what I am or should,
Therfore I like this trustie glasse of Steele.

Wherin I see, a frolike favor frounst
With foule abuse, of lawlesse lust in youth:
Wherin I see, a Sampsons *grim regarde*
Disgraced yet with Alexanders *bearde:*
Wherein I see, a corps of comely shape
(*And such as might beseeme the courte full wel*)
Is cast at heele, by courting al to soone:
Wherein I see, a quicke capacitye,
Berayde with blots of light Inconstancie:
An age suspect, bycause of youthes misdeedes.
A poets brayne, possest with layes of love:
A Cæsars *minde, and yet a* Codrus *might,*
A Souldiours hart, supprest with feareful doomes:
A Philosopher, foolishly fordone.
And to be playne, I see my selfe so playne,
And yet so much unlike that most I seemde,
As were it not, that Reason ruleth me,
I should in rage, this face of mine deface,
And cast this corps, downe headlong in dispaire,
Bycause it is, so farre unlike it selfe.

The auctʰor himselfe.

Alexãder magnus had but a smal beard.

He which wil rebuke other mens faults, shal do wel not to forget hys owne imperfectiõs.

And therwithal, to comfort me againe,
I see a world, of worthy government,
A common welth, with policy so rulde,
As neither lawes are sold, nor justice bought,
Nor riches sought, unlesse it be by right.
No crueltie, nor tyrannie can raigne,
No right revenge, doth rayse rebellion,
No spoyles are tane, although the sword prevaile,
No ryot spends, the coyne of common welth,
No rulers hoard, the countries treasure up,
No man growes riche, by subtilty nor sleight:

Common welth.

All people dreade, the magistrates decree,
And al men feare, the scourge of mighty Jove.
Lo this (my lord) may wel deserve the name,
Of such a lande, as milke and hony flowes.
And this I see, within my glasse of Steel,
Set forth even so, by Solon *(worthy wight)*
Who taught king Crœsus, *what it is to seme,*
And what to be, by proofe of happie end.
The like Lycurgus, Lacedemon *king,*
Did set to shew, by viewe of this my glasse,
And left the same, a mirour to behold,
To every prince, of his posterity.

But now (aye me) the glasing christal glasse
Doth make us thinke, that realmes and townes are rych
Where favor sways, the sentence of the law,
Common woe *Where al is fishe, that cometh to the net,*
Where mighty power, doth over rule the right,
Where injuries, do foster secret grudge,
Where bloudy sword, maks every booty prize,
Where banquetting, is compted comly cost,
Where officers grow rich by princes pens,
Where purchase cõmes, by covyn and deceit,
And no man dreads, but he that cannot shift,
Nor none serve God, but only tongtide men.
Againe I see, within my glasse of Steele,
But foure estates, to serve eche country Soyle,
The King, the Knight, the Pesant, & the Priest.
The King should care for al the subjectes still,
The Knight should fight, for to defende the same,
The Peasant he, should labor for their ease,
And Priests shuld pray, for thẽ & for thẽselves.

But out alas, such mists do bleare our eyes,
And christal glosse, doth glister so therwith,
Kings. *That Kings cõceive, their care is wonderous great*
When as they beat, their busie restles braynes,
1 *To maintaine pompe, and high triumphant sights,*
2 *To fede their fil, of daintie delicates,*
3 *To glad their harts, with sight of pleasant sports,*
4 *To fil their eares, with sound of instruments,*

To breake with bit, the hot coragious horse, 5
To deck their 'haules, with sumpteous cloth of gold, 6
To cloth themselves, with silkes of straunge devise, 7
To search the rocks, for pearles & pretious stones, 8
To delve the ground, for mines of glistering gold: 9
And never care, to maynteine peace and rest,
To yeld reliefe, where needy lacke appears,
To stop one eare, until the poore man speake,
To seme to sleepe, when Justice still doth wake,
To gard their lands, from sodaine sword and fier,
To feare the cries of giltles suckling babes,
Whose ghosts may cal, for vẽgeance on their bloud,
And stirre the wrath, of mightie thundring Jove.

I speake not this, by any english king,
Nor by our Queene, whose high forsight provids,
That dyre debate, is fledde to foraine Realmes,
Whiles we injoy the golden fleece of peace.
But there to turne my tale, from whence it came,
In olden dayes, good kings and worthy dukes,
(Who sawe themselves, in glasse of trusty Steele)
Contented were, with pompes of little pryce,
And set their thoughtes, on regal governement.

An order was, when Rome did florish most, Veleri max. lib 2. Cap. 3.
That no man might triumph in stately wise,
But such as had, with blowes of bloudy blade
Five thousand foes in foughten field foredone.
Now he that likes, to loke in Christal glasse,
May see proud pomps, in high triumphant wise,
Where never blowe, was delt with enemie.

When Sergius, *devised first the meane*
To pen up fishe, within the swelling floud,
And so content his mouth with daintie fare,
Then followed fast, excesse on Princes bordes,
And every dish, was chargde with new conceits,
To please the taste, of uncontented mindes.
But had he seene, the streine of straunge devise,
Which Epicures, *do now adayes invent,*
To yeld good smacke, unto their daintie tongues:

Could he conceive, how princes paunch is fillde
With secret cause, of sickenesse (oft) unseene,
Whiles lust desires, much more than nature craves,
Then would he say, that al the Romane cost
Was common trash, compard to sundrie Sauce
Which princes use, to pamper Appetite.

O Christal Glasse, thou settest things to shew,
Which are (God knoweth) of little worth in dede.
3 *Al eyes behold, with eagre deepe desire,*
The Faulcon flye, the grehounde runne his course,
The bayted Bul, and Beare at stately stake,
These Enterluds, these newe Italian sportes,
And every gawde, that glads the minde of man:
But fewe regard, their needy neighbours lacke,
And fewe beholde, by contemplation,
The joyes of heaven, ne yet the paines of hel.
Fewe loke to lawe, but al men gaze on lust.

4 *A swete consent, of Musicks sacred sound,*
Doth rayse our mindes, (as rapt) al up on high,
But sweeter soundes, of concorde, peace, and love,
Are out of tune, and jarre in every stoppe.

5 *To tosse and turne, the sturdie trampling stede,*
To bridle him, and make him meete to serve,
Deserves (no doubt) great commendation.
But such as have, their stables ful yfraught,
With pampred Jades, ought therwithal to wey,
What great excesse, upon them may be spent,
How many pore, (which nede nor brake nor bit)
Deut. 18. *Might therwithal, in godly wise be fedde,*
And kings ought not, so many horse to have.

6 *The sumpteous house, declares the princes state,*
But vaine excesse, bewrayes a princes faults.

7 *Our bumbast hose, our treble double ruffes,*
Our sutes of Silke, our comely garded capes,
Our knit silke stockes, and spanish lether shoes,
(Yea velvet serves, ofttimes to trample in)
Our plumes, our spangs, and al our queint aray,

Are pricking spurres, provoking filthy pride,
And snares (vnseen) which leade a man to hel.

How live the Mores, which spurne at glistring perle, 8
And scorne the costs, which we do holde so deare?
How? how but wel? and weare the precious pearle
Of peerlesse truth, amongst them published,
(Which we enjoy, and never wey the worth.)
They would not then, the same (like us) despise,
Which (though they lacke) they live in better wise
Than we, which holde, the worthles pearle so deare.
But glittring gold, which many yeares lay hidde,
Til gredy mindes, gan search the very guts
Of earth and clay, to finde out sundrie moulds
(As redde and white, which are by melting made
Bright gold and silver, mettals of mischiefe)
Hath now enflamde, the noblest Princes harts
With foulest fire, of filthy Avarice,
And seldome seene, that kings can be content
To kepe their bounds, which their forefathers left:
What causeth this, but greedy golde to get?
Even gold, which is, the very cause of warres,
The neast of strife, and nourice of debate,
The barre of heaven, and open way to hel.
But is this strange? when Lords when Knights & Squires
(Which ought defende, the state of cõmon welth)
Are not afrayd to covet like a King?
O blinde desire: oh high aspiring harts.
The country Squire, doth covet to be Knight, Knightes.
The Knight a Lord, the Lord an Erle or a Duke,
The Duke a King, the King would Monarke be,
And none content, with that which is his own.
Yet none of these, can see in Christal glasse
(Which glistereth bright, & bleares their gasing eyes)
How every life, beares with him his disease.
But in my glasse, which is of trustie steele,
I can perceive, how kingdomes breede but care,
How Lordship lives, with lots of lesse delight,
(Though cappe and knee, do seeme a reverence,
And courtlike life, is thought an other heaven)

Than common people finde in every coast.
The Gentleman, which might in countrie keepe
A plenteous boorde, and feed the fatherlesse,
With pig and goose, with mutton, beefe and veale,
(Yea now and then, a capon and a chicke)
Wil breake up house, and dwel in market townes,
A loytring life, and like an Epicure.

But who (meane while) defends the cõmon welth?
Who rules the flocke, when sheperds so are fled?
Who stayes the staff, which shuld uphold the state?
Forsoth good Sir, the Lawyer leapeth in,
Nay rather leapes, both over hedge and ditch,
And rules the rost, but fewe men rule by right.

O Knights, O Squires, O Gentle blouds yborne,
You were not borne, al onely for your selves:
Your countrie claymes, some part of al your paines.
There should you live, and therin should you toyle,
To hold up right, and banish cruel wrong,
To helpe the pore, to bridle backe the riche,
To punish vice, and vertue to advaunce,
To see God servde, and Belzebub *supprest.*
You should not trust, lieftenaunts in your rome,
And let them sway, the scepter of your charge,
Whiles you (meane while) know scarcely what is don,
Nor yet can yeld, accõpt if you were callde.

The stately lord, which woonted was to kepe
A court at home, is now come up to courte,
And leaves the country for a common prey,
To pilling, polling, brybing, and deceit:
(Al which his presence might have pacified,
Or else have made offenders smel the smoke.)
And now the youth which might have served him,
In comely wise, with countrey clothes yclad,
And yet therby bin able to preferre
Unto the prince, and there to seke advance:
Is faine to sell, his landes for courtly cloutes,
Or else sits still, and liveth like a loute,
(Yet of these two, the last fault is the lesse:)
And so those imps which might in time have sprong

Alofte (good lord) and servde to shielde the state,
Are either nipt, with such untimely frosts,
Or else growe crookt, bycause they be not proynd.

These be the Knights, which shold defend the lãd,
And these be they, which leave the land at large.
Yet here percase, it wilbe thought I rove
And runne astray, besides the kings high way,
Since by the Knights, of whom my text doth tell
(And such as shew, most perfect in my glasse)
I ment nomore, but worthy Souldiours
Whose skil in armes, and long experience
Should still uphold the pillers of the worlde.
Yes out of doubt, this noble name of Knight,
May cõprehend, both Duke, Erle, lorde, Knight, Squire,
Yea gentlemen, and every gentle borne.

But if you wil, constraine me for to speake,
What souldiours are, or what they ought to be
(And I my selfe, of that profession)
I see a crew, which glister in my glasse, Souldiours
The bravest bande, that ever yet was sene:
Behold behold, where Pompey *cõmes before,*
Where Manlius, *and* Marius *insue,*
Æmilius, *and* Curius *I see,*
Palamedes, *and* Fabius maximus,
And eke their mate, Epaminondas *loe,*
Protesilaus *and* Phocy[o]n *are not farre,*
Pericles *stands, in rancke amongst the rest,*
Aristomenes, *may not be forgot,*
Unlesse the list, of good men be disgrast.

Behold (my lord) these souldiours can I spie
Within my glasse, within my true Steele glasse.

I see not one therin, which seekes to heape
A world of pence, by pinching of dead payes, Covetous Soldiours
And so beguiles, the prince in time of nede,
When muster day, and foughten fielde are odde.
Since *Pompey* did, enrich the common heaps,
And *Paulus* he, (*Æmilius* surnamed)
Returnde to *Rome*, no richer than he went,

Although he had, so many lands subdued,
And brought such treasure, to the cõmõ chests,
That fourscore yeres, the state was (after) free
From grevous taske, and imposition.
Yea since againe, good *Marcus Curius*,
Thought sacriledge, himselfe for to advaunce,
And see his souldiours, pore or live in lacke.

Soldiours more brave thẽ valiaunt.

I see not one, within this glasse of mine,
Whose fethers flaunt, and flicker in the winde,
As though he were, all onely to be markt,
When simple snakes, which go not halfe so gay,
Can leave him yet a furlong in the field:
And when the pride, of all his peacockes plumes,
Is daunted downe, with dastard dreadfulnesse.
And yet in towne, he jetted every streete,
As though the god of warres (even Mars *himself)*
Might wel (by him) be lively counterfayte,
Though much more like, the coward Constãtine.
I see none such, (my Lorde) I see none such,
Since *Phocion*, which was in deede a *Mars*
And one which did, much more than he wold vaunt,
Contented was to be but homely clad.
And *Marius*, (whose constant hart could bide
The very vaines, of his forwearied legges
To be both cut, and carved from his corps)
Could never yet, contented be to spend,
One idle groate, in clothing nor in cates.

Soldiours who (for their own long continuance in service) do seeme to despise all other of latter time, and especially such as are learned.

I see not one, (my Lord) I see not one
Which stands somuch, upon his paynted sheath
(Bycause he hath, perchaunce at Bolleyn *bene*
And loytered, since then in idlenesse)
That he accompts, no Soldiour but himselfe,
Nor one that can, despise the learned brayne,
Which joyneth reading with experience.
Since *Palamedes*, and *Ulisses* both,
Were much esteemed for their pollicies
Although they were not thought long trained men.
Epamynondas, eke was much esteemde
Whose Eloquence, was such in all respects,

As gave no place, unto his manly hart.
And *Fabius*, surnamed *Maximus*,
Could joyne such learning, with experience,
As made his name, more famous than the rest.

Soldiours over cruel without any regard.

These bloudy beasts, apeare not in my glasse,
Which cannot rule, their sword in furious rage,
Nor have respecte, to age nor yet to kinde:
But downe goeth al, where they get upper hand.
Whose greedy harts so hungrie are to spoyle,
That few regard, the very wrath of God,
Which greeved is, at cries of giltlesse bloud.
Pericles was, a famous man of warre,
And victor eke, in nine great foughten fields,
Wherof he was the general in charge.
Yet at his death he rather did rejoyce
In clemencie, than bloudy victorie.
Be still (quoth he) you grave *Athenians*,
(Who whispered, and tolde his valiant facts)
You have forgot, my greatest glorie got.
For yet (by me, nor mine occasion)
Was never sene, a mourning garmẽt worne.
O noble words, wel worthy golden writ.
Beleve me (Lord) a souldiour cannot have
Too great regarde, wheron his knife should cut.

Braggers and such as boast of their wounds.

Ne yet the men, which wonder at their wounds,
And shewe their scarres to every commer by,
Dare once be seene, within my glasse of Steele,
For so the faults, of Thraso *and his trayne,*
(Whom Terence *told, to be but bragging brutes)*
Might sone appeare, to every skilful eye.
Bolde *Manlius*, could close and wel convey
Ful thirtie wounds, (and three) upõ his head,
Yet never made, nor bones nor bragges therof.

Drunken and lecherous soldiours.

What should I speake, of drunken Soldiours?
Or lechers lewde, which fight for filthy lust?
Of whom that one, can sit and bybbe his fil,
Consume his coyne, (which might good corage yeld,
To such as march, and move at his commaunde)

And makes himselfe, a worthy mocking stocke
Which might deserve, (by sobre life) great laude.
That other dotes, and driveth forth his dayes
In vaine delight, and foule concupiscence,
When works of weight, might occupie his hedde.
Yea therwithal, he puts his owne fonde heade
Under the belt, of such as should him serve,
And so becoms, example of much evil,
Which should have servde, as lanterne of good life:
And is controlde, wheras he should commaund.
Augustus Cæsar, *he which might have made*
Both feasts and banquets bravely as the best,
Was yet content (in campe) with homely cates,
And seldome dranke his wine unwatered.
Aristomenes, *dayned to defende*
His dames of prize, whom he in warres had won,
And rather chose, to die in their defence,
Then filthy men, should foyle their chastitie.
This was a wight, wel worthy fame and prayse.

O Captayns come, and Souldiours come apace,
Behold my glasse, and you shall see therin,
Proud Crassus *bagges, consumde by covetise,*
Great Alexander, *drounde in drunkennesse,*
Cæsar *and* Pompey, *spilt with privy grudge,*
Brennus *beguild, with lightnesse of beliefe,*
Cleômenes, *by ryot not regarded,*
Vespasian, *disdayned for deceit,*
Demetrius, *light set by for his lust,*
Whereby at last, he dyed in prison pent.

Hereto percase, some one man will alledge,
That Princes pence, are pursed up so close,
And faires do fall so seldome in a yeare,
That when they come, provision must be made
To fende the frost, in hardest winter nights.

Ingrateful Princes.

Indeede I finde, within this glasse of mine,
Justinian, *that proude ungrateful prince,*
Which made to begge, bold Belisarius
His trustie man, which had so stoutly fought

In his defence, with evry enimy.
And Scypio, *condemnes the Romaine rule,*
Which suffred him (that had so truely served)
To leade pore life, at his (Lynternum) *ferme,*
Which did deserve, such worthy recompence.
Yea herewithal, most Souldiours of our time,
Beleeve for truth, that proude Justinian
Did never die, without good store of heyres,
And Romanes *race, cannot be rooted out,*
Such yssewe springs, of such unplesant budds.

But shal I say? this lesson learne of me,
When drums are dumb, and soũd not dub a dub,
Then be thou eke, as mewet as a mayde
(I preach this sermon but to souldiours)
And learne to live, within thy bravries bounds.
Let not the Mercer, pul thee by the sleeve
For sutes of silke, when cloth may serve thy turne,
Let not thy scores, come robbe thy needy purse,
Make not the catchpol, rich by thine arrest.

What every soldiour should be in time of peace.

Art thou a Gentle? live with gentle friendes,
Which wil be glad, thy companie to have,
If manhoode may, with manners well agree.

Art thou a serving man? then serve againe,
And stint to steale as common souldiours do.

Art thou a craftsman? take thee to thine arte,
And cast off slouth, which loytreth in the Campes.

Art thou a plowman pressed for a shift?
Then learne to clout, thine old cast cobled shoes,
And rather bide, at home with barly bread,
Than learne to spoyle, as thou hast seene some do.

Of truth (my friendes, and my companions eke)
Who lust, by warres to gather lawful welth,
And so to get, a right renoumed name,
Must cast aside, al common trades of warre,
And learne to live, as though he knew it not.

Well, thus my Knight hath held me al to long,
Bycause he bare, such compasse in my glasse.

High time were then, to turne my wery pen,
Unto the Peasant comming next in place.
And here to write, the summe of my conceit,
I do not meane, alonely husbandmen,
Which till the ground, which dig, delve, mow, and sowe,
Which swinke and sweate, whiles we do sleepe and snort
And serch the guts of earth, for greedy gain,
Peasant. *But he that labors any kind of way,*
To gather gaines, and to enrich himselfe,
By King, by Knight, by holy helping Priests,
And al the rest, that live in common welth,
(So that his gaines, by greedy guyles be got)
Strange Peasants. *Him can I compt, a Peasant in his place.*
Al officers, all advocates at lawe,
Al men of arte, which get goodes greedily,
Must be content, to take a Peasants rome.

A strange devise, and sure my Lord wil laugh,
To see it so, desgested in degrees.
But he which can, in office drudge, and droy,
And crave of al, (although even now a dayes,
Officers. *Most officers, commaund that shuld be cravde)*
He that can share, from every pention payde
A Peeter peny weying halfe a pounde,
He that can plucke, sir Bennet *by the sleeve,*
And finde a fee, in his pluralitie,
He that can winke, at any foule abuse,
As long as gaines, come trouling in therwith,
Shal such come see themselves in this my glasse?
Or shal they gaze, as godly good men do?
Yea let them come: but shal I tell you one thing?
How ere their gownes, be gathred in the backe,
With organe pipes, of old king Henries *clampe,*
How ere their cappes, be folded with a flappe,
How ere their beardes, be clipped by the chinne,
How ere they ride, or mounted are on mules,
I compt them worse, thã harmeles homely hindes,
Which toyle in dede, to serve our common use.

Strange tale to tel: all officers be blynde,
And yet their one eye, sharpe as Linceus *sight,*

That one eye winks, as though it were but blynd,
That other pries and peekes in every place.
Come naked neede? and chance to do amisse?
He shal be sure, to drinke upon the whippe.
But privie gaine, (that bribing busie wretch)
Can finde the meanes, to creepe and cowch so low,
As officers, can never see him slyde,
Nor heare the trampling of his stealing steppes.
He comes (I thinke,) upon the blinde side stil.

These things (my Lord) my glasse now sets to shew,
Whereas long since, all officers were seene
To be men made, out of another moulde.
Epamynond, *of whome I spake before*
(*Which was long time, an officer in* Thebes)
And toylde in peace, aswel as fought in warre,
Would never take, or bribe, or rich reward.
And thus he spake, to such as sought his helpe:
If it be good, (quoth he) that you desire,
Then wil I do, it for the vertues sake:
If it be badde, no bribe can me infecte. There are to few such officers
If so it be, for this my common weale,
Then am I borne, and bound by duetie both
To see it done, withouten furder words.
But if it be, unprofitable thing,
And might empaire, offende, or yeld anoy
Unto the state, which I pretende to stay,
Then al the gold (quoth he) that growes on earth
Shal never tempt, my free consent thereto.

How many now, wil treade Zeleucus *steps?*
Or who can byde, Cambyses *cruel dome?*
Cruel? nay just, (yea softe and peace good sir)
For Justice sleepes, and Troth is jested out.

O that al kings, would (Alexander *like)*
Hold evermore, one finger streight stretcht out,
To thrust in eyes, of all their master theeves. False Judges.

But Brutus *died, without posteritie,*
And Marcus Crassus *had none issue male,*
Cicero *slipt, unsene out of this world,*

Advocats.

With many mo, which pleaded romaine pleas,
And were content, to use their eloquence,
In maintenance, of matters that were good.
Demosthenes, *in* Athens *usde his arte,*
(*Not for to heape, himselfe great hourds of gold,*
But) *stil to stay, the towne from deepe deceite*
Of Philips *wyles, which had besieged it.*
Where shal we reade, that any of these foure
Did ever pleade, as carelesse of the trial?
Or who can say, they builded sumpteously?
Or wroong the weake, out of his own by wyles?
They were (*I trowe*) *of noble houses borne,*
And yet content, to use their best devoire,
In furdering, eche honest harmelesse cause.
They did not rowte (*like rude unringed swine,*)
To roote nobilitie from heritage.
They stoode content, with gaine of glorious fame,
(*Bycause they had, respect to equitie*)
To leade a life, like true Philosophers.
Of all the bristle bearded Advocates
That ever lovde their fees above the cause,
I cannot see, (*scarce one*) *that is so bolde*
To shewe his face, and fayned Phisnomie
In this my glasse: but if he do (*my Lorde*)
He shewes himselfe, to be by very kinde
A man which meanes, at every time and tide,
To do smal right, but sure to take no wrong.

Merchãts.

And master Merchant, he whose travaile ought
Commodiously, to doe his countrie good,
And by his toyle, the same for to enriche,
Can finde the meane, to make Monopolyes
Of every ware, that is accompted strange.
And feeds the vaine, of courtiers vaine desires
Until the court, have courtiers cast at heele,
Quia non habent vestes Nuptiales.

O painted fooles, whose harebrainde heads must have
More clothes attones, than might become a king:
For whom the rocks, in forain Realmes must spin,
For whom they carde, for whom they weave their webbes

For whom no wool, appeareth fine enough,
(I speake not this by english courtiers
Since english wool, was ever thought most worth)
For whom al seas, are tossed to and fro,
For whom these purples come from Persia,
The crimosine, and lively red from Inde *:*
For whom soft silks, do sayle from Sericane,
And all queint costs, do come from fardest coasts :
Whiles in meane while, that worthy Emperour, August. 9.
Which rulde the world, and had all welth at wil,
Could be content, to tire his wearie wife,
His daughters and, his niepces everychone,
To spin and worke the clothes that he should weare,
And never carde, for silks or sumpteous cost,
For cloth of gold, or tinsel figurie,
For Baudkin, broydrie, cutworks, nor conceits.
He set the shippes, of merchantmen on worke,
With bringing home, oyle, graine, and savrie salt
And such like wares, as served common use.

Yea for my life, those merchants were not woont
To lend their wares, at reasonable rate,
(To gaine no more, but Cento por cento,)
To teach yong men, the trade to sel browne paper,
Yea Morrice bells, and byllets too sometimes,
To make their coyne, a net to catch yong frye.
To binde such babes, in father Derbies bands,
To stay their steps, by statute Staples staffe,
To rule yong roysters, with Recognisance,
To read Arithmeticke *once every day,*
In Woodstreat, Bredstreat, and in Pultery
(Where such schoolmaisters keepe their counting house)
To fede on bones, whẽ flesh and fell is gon,
To keepe their byrds, ful close in caytives cage,
(Who being brought, to libertie at large,
Might sing perchaunce, abroade, when sunne doth shine
Of their mishaps, & how their fethers fel)
Untill the canker may their corpse consume.

These knackes (my lord) I cannot cal to minde,
Bycause they shewe not in my glasse of steele.

But holla: here, I see a wondrous sight.
I see a swarme, of Saints within my glasse:
Beholde, behold, I see a swarme in deede
Of holy Saints, which walke in comely wise,
Not deckt in robes, nor garnished with gold,
But some unshod, yea some ful thinly clothde,
And yet they seme, so heavenly for to see,
As if their eyes, were al of Diamonds,
Their face of Rubies, Saphires, and Jacincts,
Their comly beards, and heare, of silver wiers.
And to be short, they seeme Angelycall.
What should they be, (my Lord) what should they be?

O gratious God, I see now what they be.
These be my priests, which pray for evry state,
Priests. *These be my priests, devorced from the world,*
And wedded yet, to heaven and holynesse,
Which are not proude, nor covet to be riche.
Which go not gay, nor fede on daintie foode,
Which envie not, nor knowe what malice meanes,
Which loth all lust, disdayning drunkenesse,
Which cannot faine, which hate hypocrisie.
Which never sawe, Sir Simonies *deceits.*
Which preach of peace, which carpe contentions,
Which loyter not, but labour al the yeare,
Which thũder threts, of gods most grevous wrath,
And yet do teach, that mercie is in store.

Lo these (my Lord) be my good praying priests,
Descended from, Melchysedec *by line*
Cosens to Paule, to Peter, James, and John,
These be my priests, the seasning of the earth
Which wil not leese, their Savrinesse, I trowe.

Not one of these (for twentie hundreth groats)
Wil teach the text, that byddes him take a wife,
And yet be combred with a concubine.

Not one of these, wil reade the holy write
Which doth forbid, all greedy usurie,
And yet receive, a shilling for a pounde.

Not one of these, wil preach of patience,
And yet be found, as angry as a waspe.

Not one of these, can be content to sit
In Taverns, Innes, or Alehouses all day,
But spends his time, devoutly at his booke.

Not one of these, will rayle at rulers wrongs,
And yet be blotted, with extortion.

Not one of these, wil paint out worldly pride,
And he himselfe, as gallaunt as he dare.

Not one of these, rebuketh avarice,
And yet procureth, proude pluralities.

Not one of these, reproveth vanitie
(Whiles he him selfe, with hauke upon his fist
And houndes at heele,) doth quite forget his text.

Not one of these, corrects contentions,
For trifling things: and yet will sue for tythes.

Not one of these (not one of these my Lord)
Wil be ashamde, to do even as he teacheth.

My priests have learnt, to pray unto the Lord,
And yet they trust not in their lyplabour.

My priests can fast, and use al abstinence,
From vice and sinne, and yet refuse no meats.

My priests can give, in charitable wise,
And love also, to do good almes dedes,
Although they trust, not in their owne deserts.

My priestes can place, all penaunce in the hart,
Without regard, of outward ceremonies.

My priests can keepe, their temples undefyled,
And yet defie, all Superstition.

Lo now my Lorde, what thinke you by my priests?
Although they were, the last that shewed thẽselves,
I saide at first, their office was to pray,
And since the time, is such even now a dayes,

As hath great nede, of prayers truely prayde,
Come forth my priests, and I wil bydde your beades
I wil presume, (although I be no priest)
To bidde you pray, as Paule and Peter prayde.

The poets Beades.

Then pray my priests, yea pray to god himselfe,
That he vouchsafe, (even for his Christes sake)
To give his word, free passage here on earth,
And that his church (which now is Militant)
May soone be sene, triumphant over all,
And that he deigne, to ende this wicked world,
Which walloweth stil, in Sinks of filthy sinne.

For Princes.

Eke pray my priests, for Princes and for Kings,
Emperours, Monarks, Duks, and all estates,
Which sway the sworde, of royal' government,
(Of whõ our Queene, which lives without compare
Must be the chiefe, in bydding of my beades,
Else I deserve, to lese both beades, and bones)
That God give light, unto their noble mindes,
To maintaine truth, and therwith stil to wey
That here they reigne, not onely for themselves,
And that they be but slaves to common welth,
Since al their toyles, and all their broken sleeps
Shal scant suffize, to hold it stil upright.

Tell some (in Spaine*) how close they kepe their closets,*
How selde the winde, doth blow upon their cheeks,
While as (mene while) their sũburnt sutours sterve
And pine before, their processe be preferrde.
Thẽ pray (my priests) that god wil give his grace,
To such a prince, his fault in time to mende.

Tel some (in Frãce*) how much they love to dance,*
While sutours daunce, attendaunce at the dore.
Yet pray (my priests) for prayers princes mende.

Tel some (in Portugale*) how colde they be,*
In setting forth, of right religion:
Which more esteme, the present pleasures here,
Then stablishing, of God his holy worde.
And pray (my Priests) least god such princes spit,
And vomit them, out of his angrie mouth.

Tel some (Italian) *princes, how they winke*
At stinking stewes, and say they are (*forsooth*)
A remedy, to quench foule filthy luste:
When as in dede they be the sinkes of sinne.
And pray (*my priests*) *that God wil not impute*
Such wilful facts, unto such princes charge,
When h· himselfe, commaundeth every man
To do none ill, that good may growe therby.

For al nobillitie & counselors.

And pray likewise, for all that rulers be
By kings commaundes, as their lieftenants here,
Al magistrates, al councellours, and all
That sit in office or Authoritie.
Pray, pray, (*my priests*) *that neither love nor mede*
Do sway their minds, from furdering of right,
That they be not, too saintish nor too sowre,
But beare the bridle, evenly betwene both,
That stil they stoppe, one eare to heare him speake,
Which is accused, absent as he is:
That evermore, they mark what moode doth move
The mouth which makes, the information,
That faults forpaste (*so that they be not huge,*
Nor do exceed, the bonds of loyaltie)
Do never quench, their charitable minde,
When as they see, repentance hold the reines
Of heady youth, which wont to runne astray.
That malice make, no mansion in their minds,
Nor envy frete, to see how vertue clymes.
The greater Birth, the greater glory sure,
If deeds mainteine, their auncestors degree.

For the clergie.

Eke pray (*my Priests*) *for thē and for yourselves,*
For Bishops, Prelats, Archdeanes, deanes, and Priests
And al that preach, or otherwise professe
Gods holy word, and take the cure of soules.
Pray pray that you, and every one of you,
May walke upright, in your vocation.
And that you shine like lamps of perfect life,
To lende a light, and lanterne to our feete.

Say therwithal, that some, (*I see them I*
Wheras they fling, in Flaunders *all afarre,*

For why my glasse, wil shew them as they be)
Do neither care, for God nor yet for deuill,
So libertie, may launch about at large.

And some again (I see them wel enough
And note their names, in Liegelande *where they lurke)*
Under pretence, of holy humble harts
Would plucke adowne, al princely Dyademe.
Pray, pray (my priests) for these, they touch you neere.

Shrinke not to say, that some do (Romainelike)
Esteme their pall, and habyte overmuche.
And therfore pray (my priests) lest pride prevaile.

Pray that the soules, of sundrie damned gosts,
Do not come in, and bring good evidence
Before the God, which judgeth al mens thoughts,
Of some whose welth, made thē neglect their charge
Til secret sinnes (untoucht) infecte their flocks
And bredde a scab, which brought the shep to bane.

Some other ranne, before the greedy woolfe,
And left the folde, unfended from the fox
Which durst nor barke, nor bawle for both theyr eares.
Then pray (my priests) that such no more do so.

Pray for the nources, of our noble Realme,
I meane the worthy Universities,
(*And* Cantabridge, *shal have the dignitie,*
Wherof I was, unworthy member once)
That they bring up their babes in decent wise:
For all learned. *That* Philosophy, *smel no secret smoke,*
Which Magike *makes, in wicked mysteries:*
That Logike *leape, not over every stile,*
Before he come, a furlong neare the hedge,
With curious Quids, *to maintain argument.*
That Sophistrie, *do not deceive it selfe,*
That Cosmography *keepe his compasse wel,*
And such as be, Historiographers,
Trust not to much, in every tatlyng tong,
Nor blynded be, by partialitie.
That Phisicke, *thrive not over fast by murder:*

That Numbring *men, in al their evens and odds*
Do not forget, that only Unitie
Unmeasurable, infinite, and one.
That Geometrie, *measure not so long,*
Til all their measures out of measure be:
That Musike *with, his heavenly harmonie,*
Do not allure, a heavenly minde from heaven,
Nor set mens thoughts, in worldly melodie,
Til heavenly Hierarchies *be quite forgot:*
That Rhetorick, *learne not to overreache:*
That Poetrie, *presume not for to preache,*
And bite mens faults, with Satyres *corosives,*
Yet pamper up hir owne with pultesses:
Or that she dote not uppon Erato,
Which should invoke the good Caliope:
That Astrologie, *looke not over high,*
And light (meane while) in every pudled pit:
That Grammer *grudge not at our english tong,*
Bycause it stands by Monosyllaba,
And cannot be declind as others are.
Pray thus (my priests) for universities.
And if I have forgotten any Arte,
Which hath bene taught, or exercised there,
Pray you to god, the good be not abusde,
With glorious shewe, of overloding skill.

Now these be past, (my priests) yet shal you pray
For common people, eche in his degree, For the Cõinaltie.
That God vouchsafe to graunt them al his grace.
Where should I now beginne to bidde my beades?
Or who shal first be put in common place?
My wittes be wearie, and my eyes are dymme,
I cannot see who best deserves the roome,
Stãd forth good Peerce, *thou plowmã by thy name,*
Yet so the Sayler saith I do him wrong:
That one contends, his paines are without peare,
That other saith, that none be like to his,
In dede they labour both exceedingly.
But since I see no shipman that can live
Without the plough, and yet I many see

(Which live by lande) that never sawe the seas:
Therfore I say, stand forth Peerce *plowman first,*
Thou winst the roome, by verie worthinesse.

The plowman.

Behold him (priests) & though he stink of sweat
Disdaine him not: for shal I tel you what?
Such clime to heaven, before the shaven crownes.
But how? forsooth, with true humilytie.
Not that they hoord, their grain when it is cheape,
Nor that they kill, the calfe to have the milke,
Nor that they set, debate betwene their lords,
By earing up the balks, that part their bounds:
Nor for because, they can both crowche & creep
(The guilefulst men, that ever God yet made)
When as they meane, most mischiefe and deceite,
Nor that they can, crie out on landelordes lowde,
And say they racke, their rents an ace to high,
When they themselves, do sel their landlords lãbe
For greater price, then ewe was wont be worth.
I see you Peerce, *my glasse was lately scowrde.*
But for they feed, with frutes of their gret paines,
Both King and Knight, and priests in cloyster pent:
Therefore I say, that sooner some of them
Shal scale the walles which leade us up to heaven,
Than cornfed beasts, whose bellie is their God,
Although they preach, of more perfection.

And yet (my priests) pray you to God for Peerce,
As Peerce *can pinch, it out for him and you.*
And if you have a Paternoster *spare*
Then shal you pray, for Saylers (God them send
More mind of him, when as they come to lande,
For towarde shipwracke, many men can pray)
That they once learne, to speake without a lye,
And meane good faith, without blaspheming othes:
That they forget, to steale from every fraight,
And for to forge, false cockets, free to passe,
That mãners make, them give their betters place,
And use good words, though deeds be nothing gay.

But here me thinks, my priests begin to frowne,
And say, that thus they shal be overchargde,

To pray for al, which seme to do amisse:
And one I heare, more saucie than the rest,
Which asketh me, when shal our prayers end?

I tel thee (priest) when shoomakers make shoes,
That are wel sowed, with never a stitch amisse,
And use no crafte, in uttring of the same:
When Taylours steale, no stuffe from gentlemen,
When Tanners are, with Corriers wel agreede,
And both so dresse their hydes, that we go dry:
when Cutlers leave, to sel olde rustie blades,
And hide no crackes, with soder nor deceit:
when tinkers make, no more holes thã they founde,
when thatchers thinke, their wages worth their worke,
when colliers put, no dust into their sacks,
when maltemen make, us drinke no firmentie,
when Davie Diker diggs, and dallies not,
when smithes shoo horses, as they would be shod,
when millers, toll not with a golden thumbe,
whẽ bakers make, not barme beare price of wheat,
when brewers put, no bagage in their beere,
when butchers blowe, not over al their fleshe,
when horsecorsers, beguile no friends with Jades,
when weavers weight, is found in huswives web.
(But why dwel I, so long among these lowts?)

When mercers make, more bones to swere and lye,
When vintners mix, no water with their wine,
When printers passe, none errours in their bookes,
When hatters use, to bye none olde cast robes,
Whẽ goldsmithes get, no gains by sodred crownes,
When upholsters, sel fethers without dust,
When pewterers, infect no Tin with leade,
When drapers draw, no gaines by giving day,
When perchmentiers, put in no ferret Silke,
When Surgeons heale, al wounds without delay.
(Tush these are toys, but yet my glas sheweth al.)

When purveyours, provide not for themselves,
When Takers, take no brybes, nor use no brags,
When customers, conceale no covine usde,
When Searchers see, al corners in a shippe,

(And spie no pens by any sight they see)
When shrives do serve, al processe as they ought,
When baylifes strain, none other thing but strays,
When auditours, their counters cannot change,
When proude surveyours, take no parting pens,
When Silver sticks not on the Tellers fingers,
And when receivers, pay as they receive,
When al these folke, have quite forgotten fraude.

(Againe (my priests) a little by your leave)
When Sicophants, can finde no place in courte,
But are espied, for Ecchoes, *as they are,*
When roysters ruffle not above their rule,
Nor colour crafte, by swearing precious coles:
When Fencers fees, are like to apes rewards,
A peece of breade, and therwithal a bobbe
When Lays *lives, not like a ladies peare,*
Nor useth art, in dying of hir heare.
When al these things, are ordred as they ought,
And see themselves, within my glasse of steele,
Even then (my priests) may you make holyday,
And pray no more but ordinarie prayers.

And yet therin, I pray you (my good priests)
Pray stil for me, and for my Glasse of steele
That it (nor I) do any minde offend,
Bycause we shew, all colours in their kinde.
And pray for me, that (since my hap is such
To see men so) I may perceive myselfe.
O worthy words, to ende my worthlesse verse,
Pray for me Priests, I pray you pray for me.

FINIS.

Tam Marti, quàm Mercurio.

EPILOGUS.

ALas (my lord) my hast was al to hote,
I shut my glasse, before you gasde your fill,
And at a glimse, my seely selfe have spied,
A stranger trowpe, than any yet were sene:
Beholde (my lorde) what monsters muster here,
With Angels face, and harmefull helish harts,
With smyling lookes, and depe deceitful thoughts,
With tender skinnes, and stony cruel mindes,
With stealing steppes, yet forward feete to fraude.
Behold, behold, they never stande content,
With God, with kinde, with any helpe of Arte,
But curle their locks, with bodkins & with braids,
But dye their heare, with sundry subtill sleights,
But paint and slicke, til fayrest face be foule,
But bumbast, bolster, fris[l]e, and perfume:
They marre with muske, the balme which nature made,
And dig for death, in dellicatest dishes.
The yonger sorte, come pyping on apace,
In whistles made of fine enticing wood,
Til they have caught, the birds for whom they bryded.
The elder sorte, go stately stalking on,
And on their backs, they beare both land and fee,
Castles and Towres, revenewes and receits,
Lordships, and manours, fines, yea fermes and al.
What should these be? (speake you my lovely lord)
They be not men: for why? they have no beards.
They be no boyes, which weare such side lōg gowns.
They be no Gods, for al their gallant glosse.
They be no divels, (I trow) which seme so saintish.
What be they? women? masking in mens weedes?
With dutchkin dublets, and with Jerkins jaggde?
With Spanish spangs, and ruffes fet out of France,

THE EPILOGUE

With high copt hattes, and fethers flaunt a flaunt?
They be so sure even Wo *to* Men *in dede.*
Nay then (my lorde) let shut the glasse apace,
High time it were, for my pore Muse to winke,
Since al the hands, al paper, pen, and inke,
Which ever yet, this wretched world possest,
Cannot describe, this Sex in colours dewe,
No no (my Lorde) we gased have inough,
(And I too much, God pardon me therfore)
Better loke of, than loke an ace to farre:
And better mumme, than meddle overmuch.
But if my Glasse, do like my lovely lorde,
We wil espie, some sunny Sommers day,
To loke againe, and see some semely sights.
Meane while, my Muse, right hũbly doth besech,
That my good lorde, accept this ventrous verse,
Until my braines, may better stuffe devise.

FINIS:

Tam Marti, quàm Mercurio.

The complaynt of Phylomene.

An Elegye compyled by
George Gascoigne
Esquire.

Tam Marti, quàm Mercurio.

IMPRINTED AT
London by Henrie Binne-
man, for Richarde
Smith.

Anno Domini 1576.

To the right honorable, my singuler good Lord, the *L. Gray* of Wilton, Knight of the most noble order of the Garter.

RYght noble, when I had determined with myself to write the *Satire* before recited (called the *Steele Glasse*) and had in myne *Exordium* (by allegorie) compared my case to that of fayre *Phylomene*, abused by the bloudy king hir brother by lawe: I called to minde that twelve or thirtene yeares past, I had begonne an *Elegye* or sorrowefull song, called the Complainte of *Phylomene*, the which I began too devise riding by the high way betwene Chelmisford and London, and being overtaken with a sodaine dash of Raine, I changed my copy, and stroke over into the *Deprofundis* which is placed amongst my other *Poesies*, leving the cõplaint of *Phylomene* unfinished: and so it hath continued ever since until this present moneth of April. 1575. whẽ I begonne my *Steele Glasse*. And bycause I have in mine *Exordium* to the *Steele Glasse*, begonne with the Nightingales notes: therfore I have not thought amisse now to finish & pece up the saide *Cõplaint* of *Philomene*, observing neverthelesse the same determinate invention which I had propounded and begonne (as is saide) twelve yeeres nowe past. The which I presume with the rest to present unto your honor, nothing doubting but the same wil accept my good entente therin. And I furder beseche that your lordship wil voutsafe in reading therof, to gesse (by change of style) where the renewing of the verse may bee most apparantly thought to begin. I will no furder trouble your honor with these rude lines, but besech of the almightie long to preserve you to his pleasure. From my pore house in Walkamstowe the sixtenth of April 1575.

Your L. bounden and most assured
George Gascoigne.

PHILOMENE.

IN sweet April, the messẽger to May
When hoonie drops, do melt in golden showres,
When every byrde, records hir lovers lay,
And westerne windes, do foster forth our floures,
Late in an even, I walked out alone,
To heare the descant of the Nightingale,
And as I stoode, I heard hir make great moane,
Waymenting much, and thus she tolde hir tale.

These thriftles birds (quoth she) which spend the day,
In nedlesse notes, and chaunt withouten skil,
Are costly kept, and finely fedde alway
With daintie foode, wherof they feede their fil.
But I which spend, the darke and dreadful night,
In watch & ward, whẽ those birds take their rest,
Forpine my selfe, that Lovers might delight,
To heare the notes, which breake out of my breste.
I leade a life, to please the Lovers minde,
(And though god wot, my foode be light of charge,
Yet seely soule, that can no favour finde)
I begge my breade, and seke for seedes at large.
The Throstle she, which makes the wood to ring
With shryching lowde, that lothsome is to heare,
Is costly kept, in cage: (O wondrous thing)
The Mavis eke, whose notes are nothing cleare,
Now in good sooth (quoth she) sometimes I wepe
To see Tom Tyttimouse, so much set by.
The Finche, which singeth never a note but peepe,
Is fedde aswel, nay better farre than I.
The Lennet and the Larke, they sing alofte,
And coumpted are, as Lordes in high degree.
The Brandlet saith, for singing sweete and softe,
(In hir conceit) there is none such as she.

THE COMPLAINT OF PHILOMENE

Canara byrds. come in to beare the bell,
And Goldfinches, do hope to get the gole:
The tatling Awbe doth please some fancie wel,
And some like best, the byrde as Blacke as cole.
And yet could I, if so it were my minde,
For harmony, set al these babes to schole,
And sing such notes, as might in every kinde
Disgrace them quight, & make their corage coole.
But should I so? no no so wil I not.
Let brutish beasts, heare such brute birds as those
(For like to like, the proverbe saith I wot)
And should I then, my cunning skil disclose?
For such unkinde, as let the cukowe flye,
To sucke mine eggs, whiles I sit in the thicke?
And rather praise, the chattring of a pye,
Than hir that sings, with brest against a pricke?
Nay let them go, to marke the cuckowes talke,
The jangling Jay, for that becomes them wel.
And in the silent night then let them walke,
To heare the Owle, how she doth shryche and yel.
And from henceforth, I wil no more constraine
My pleasant voice, to sounde, at their request.
But shrowd my selfe, in darkesome night & raine,
And learne to cowche, ful close upon my neast.
Yet if I chaunce, at any time (percase)
To sing a note, or twaine for my disporte,
It shalbe done, in some such secret place,
That fewe or none, may therunto resorte.
These flatterers, (in love) which falshood meane,
Not once aproch, to heare my pleasant song.
But such as true, and stedfast lovers bene,
Let them come neare, for else they do me wrong.
And as I gesse, not many miles from hence,
There stands a squire, with pangs of sorrow prest,
For whom I dare, avowe (in his defence)
He is as true, (in Love) as is the best.

Him wil I cheare, with chaunting al this night:
And with that word, she gan to cleare hir throate.
But such a lively song (now by this light)
Yet never hearde I such another note.

It was (thought me) so pleasant and so plaine,
Orphæus *harpe, was never halfe so sweete,*
Tereu, Tereu, *and thus she gan to plaine,*
Most piteously, which made my hart to greeve,

Hir second note, was fy, fy, fy, fy, fy,
And that she did, in pleasant wise repeate,
With sweete reports, of heavenly harmonie,
But yet it seemd, hir gripes of griefe were greate.
For when she had, so soong and taken breath,
Then should you heare, hir heavy hart so throbbe,
As though it had bene, overcome with death,
And yet alwayes, in every sigh and sobbe,

She shewed great skil, for tunes of unisone,
Hir Jug, Jug, Jug, *(in griefe) had such a grace.*
Then stinted she, as if hir song were done.
And ere that past, not ful a furlong space,
She gan againe, in melodie to melt,
And many a note, she warbled wondrous wel.
Yet can I not (although my hart should swelt)
Remember al, which hir sweete tong did tel.

But one strange note, I noted with the rest
And that saide thus: Nêmesis, Némesis,
The which me thought, came boldly fro hir brest,
As though she blamde, (therby) some thing amisse.

Short tale to make, her singing sounded so,
And pleasde mine eares, with such varietie,
That (quite forgetting all the wearie wo,
Which I my selfe felt in my fantasie)
I stoode astoynde, and yet therwith content,
Wishing in hart that (since I might advante,
Of al hir speech to knowe the plaine entent,
Which grace hirselfe, or else the Gods did graunt)
I might therwith, one furder favor crave,
To understand, what hir swete notes might meane.
And in that thought, (my whole desire to have)
I fell on sleepe, as I on staffe did leane.

And in my slomber, had I such a sight,
As yet to thinke theron doth glad my minde.

THE COMPLAINT OF PHILOMENE

Me thought I sawe a derling of delight,
A stately Nimph, a dame of heavenly kinde.

Whose glittring gite, so glimsed in mine eyes,
As (yet) I not, what proper hew it bare,
Ne therewithal, my wits can wel devise,
To who.i I might hir lovely lookes compare.
But trueth to tel, (for al hir smyling cheere)
She cast sometimes, a grievous frowning glance,
As who would say: by this it may appeare,
That Just revenge, *is* Prest for every chance,
In hir right hand, (which to and fro did shake)
She bare a skourge, with many a knottie string,
And in hir left, a snaffle Bit or brake,
Bebost with gold, and many a gingling ring:
She came apace, and stately did she stay,
And whiles I seemd, amazed very much,
The courteous dame, these words to me did say:
Sir Squire (quoth she) since thy desire is such,
To understande, the notes of Phylomene,
(For so she hight, whom thou calst Nightingale)
And what the sounde, of every note might meane,
Give eare a while, and hearken to my tale.

The Gods are good, they heare the harty prayers,
Of such as crave without a craftie wil,
With favor eke, they furder such affaires,
As tende to good, and meane to do none il.
And since thy words, were grounded on desire,
Wherby much good, and little harme can growe,
They graunted have, the thing thou didst require,
And lovingly, have sent me here bylowe,
To paraphrase, the piteous pleasant notes,
Which Phylomene, *doth darkely spend in spring,*
For he that wel, Dan Nasoes *verses notes,*
Shal finde my words to be no fained thing.
Give eare (sir Squire quoth she) and I wil tel,
Both what she was, and how hir fortunes fel.

The fable of Philomela.

IN *Athens* reignde somtimes,
A king of worthy fame,
Who kept in courte a stately traine,
Pandyon was his name.

And had the Gods him given,
No holly breade of happe,
(I meane such fruts as make mẽ thinke
They lye in fortunes lappe)

Then had his golden giftes,
Lyen dead with him in toombe,
Ne but himselfe had none endurde,
The daunger of his doome.

But smyling lucke, bewitcht,
This peerelesse Prince to thinke,
That poyson cannot be conveyde
In draughts of pleasant drinke.

And kinde became so kind,
That he two daughters had,
Of bewtie such & so well given,
As made their father gladde.

See: see: how highest harmes,
Do lurke in ripest Joyes,
How covertly doth sorow shrowde,
In trymmest worldely toyes.

These jewels of his joy,
Became his cause of care,
And bewtie was the guileful bayte,
Which caught their lives in Snare.

For *Tereus* Lord of *Thrace*,
Bycause he came of kings,
(So weddings made for worldly welth
Do seme triumphant things)

Was thought a worthy matche,
Pandyons heire to wedde:
Whose eldest daughter chosen was,
To serve this king in bedde.

That virgine *Progne* hight,
And she by whom I meane,
To tell this woful *Tragedie*,
Was called *Phylomene*.

¶ The wedding rytes performde,
The feasting done and past,
To *Thrace* with his new wedded spouse
He turneth at the last.

Where many dayes in mirth,
And jolytie they spent,
Both satisfied with deepe delight,
And cloyde with al content.

¶ At last the dame desirde
Hir sister for to see,
Such coles of kindely love did seme
Within hir brest to be.

She praies hir Lorde, of grace,
He graunts to hir request,
And hoist up saile, to seke the coaste,
Where *Phylomene* doth rest.

He past the foming seas,
And findes the pleasant porte,
Of *Athens* towne, which guided him
To King *Pandyons* court.

There: (lovingly receivde,
And) welcomde by the king,
He shewde the cause, which thither then
Did his ambassade bring.

His father him embrast,
His sister kist his cheeke,
In al the court his comming was
Rejoyst of everie Greeke.

Oh see the sweete deceit,
Which blindeth worldly wits.
How common peoples love by lumpes,
And fancie comes by fits.

The foe in friendly wise,
Is many times embraste,
And he which meanes most faith & troth
By grudging is disgrast.

¶ Faire *Phylomene* came forth
In comely garments cladde,
As one whom newes of sisters helth
Had moved to be gladde,

Or womans wil (perhappes)
Enflamde hir haughtie harte,
To get more grace by crūmes of cost,
And princke it out hir parte.

Whom he no sooner sawe
(I meane this *Thracian* prince)
But streight therwith his fancies fume
All reason did convince.

And as the blazing bronde,
Might kindle rotten reeds:
Even so hir looke a secret flame,
Within his bosome breedes.

He thinkes al leysure long
Til he (with hir) were gone,
And hir he makes to move the mirth,
Which after made hir mone.

Love made him eloquent
And if he cravde too much,
He then excusde him selfe, and saide
That *Prognes* words were such.

His teares confirmed all
Teares: like to sisters teares,
As who shuld say by these fewe drops
Thy sisters griefe appeares.

So finely could he faine,
That wickednesse seemde wit,
And by the lawde of his pretence,
His lewdnesse was acquit.

Yea *Phylomene* set forth
The force of his request,
And cravde (with sighes) hir fathers leave
To be hir sisters guest.

And hoong about his necke
And collingly him kist,
And for hir welth did seke the woe
Wherof she little wist.

Meane while stoode *Tereus*,
Beholding their affectes,
And made those pricks (for his desire)
A spurre in al respects.

And wisht himselfe hir sire,
When she hir sire embrast,
For neither kith nor kin could then
Have made his meaning chast.

¶ The *Grecian* king had not
The powre for to denay,
His own deare child, & sonne in lawe
The thing that both did pray.

And downe his daughter falles,
To thanke him on hir knee,
Supposing that for good successe,
Which hardest happe must be.

But (least my tale seeme long,)
Their shipping is preparde:
And to the shore this aged Greeke,
Ful princely did them guard.

There (melting into mone)
He usde this parting speech:
Daughter (quoth he) you have desire
Your sisters court to seech.

Your sister seemes likewise,
Your companie to crave,
That crave you both, & *Tereus* here
The selfe same thing would have.

Ne coulde I more withstande
So many deepe desires,
But this (quoth he) remember al
Your father you requires,

And thee (my sonne of *Thrace*,)
I constantly conjure,
By faith, by kin, by men, by gods,
And al that seemeth sure,

That father like, thou fende
My daughter deare from scathe,
And (since I counte al leasure long)
Returne hir to me rathe.

And thou my *Phylomene*,
(Quoth he) come soone againe,
Thy sisters absence puts thy syre,
To too much privie paine.

Herewith he kist hir cheeke,
And sent a second kisse
For *Prognes* part, and (bathde with teares)
His daughter doth he blisse.

And tooke the *Thracyans* hand
For token of his truth,
Who rather laught his teares to scorn,
Than wept with him for ruth.

The sayles are fully spredde,
And winds did serve at will,
And forth this traitour king conveies
His praie in prison still.

Ne could the *Barbrous* bloud,
Conceale his filthy fyre,
Hey: Victorie (quoth he) my shippe
Is fraught with my desire.

Wherewith he fixt his eyes,
Uppon hir fearefull face.
And stil behelde hir gestures all,
And all hir gleames of grace.

Ne could he loke a side,
But like the cruel catte
Which gloating casteth many a glãce
Upon the selly ratte.

¶ Why hold I long discourse?
They now are come on lande,
And forth of ship the feareful wenche
He leadeth by the hande

Unto a selly shrowde,
A sheepecote closely builte
Amid the woodds, where many a lãb
Their guiltlesse bloud had spilte,

There (like a lambe,) she stoode,
And askte with trimbling voice,
Where *Progne* was, whose only sight
Might make hir to rejoyce.

Wherewith this caytife king
His lust in lewdnesse lapt,
And with his filthy fraude ful fast
This simple mayde entrapt.

And forth he floong the raines,
Unbridling blinde desire,
And ment of hir chast minde to make
A fewel for his fire.

And al alone (alone)
With force he hir supprest,
And made hir yelde the wicked weede
Whose flowre he liked best.

What could the virgine doe?
She could not runne away,
Whose forward feete, his harmfull hands
With furious force did stay.

Ahlas what should she fight?
Fewe women win by fight:
Hir weapõs were but weake (god knows)
And he was much of might.

It booted not to crie,
Since helpe was not at hande,
And stil before hir feareful face,
Hir cruel foe did stande.

And yet she (weeping cride)
Uppon hir sisters name,
Hir fathers, and hir brothers (oh)
Whose facte did foyle hir fame.

And on the Gods she calde,
For helpe in hir distresse,
But al in vaine he wrought his wil
Whose lust was not the lesse.

¶ The filthie fact once done,
He gave hir leave to greete,
And there she sat much like a birde
New scapte from falcons feete.

Whose blood embrues hir selfe,
And sitts in sorie plight,
Ne dare she proine hir plumes again,
But feares a second flight.

At last when hart came home,
Discheveld as she sate,
With hands uphelde, she tried hir tongue,
To wreake hir woful state.

O Barbrous *blood (quoth she)*
By Barbarous *deeds disgrast,*
Coulde no kinde coale, nor pitties sparke,
Within thy brest be plaste?

Could not my fathers hests
Nor my most ruthful teares,
My maydenhoode, nor thine owne yoke,
Affright thy minde with feares?

THE COMPLAINT OF PHILOMENE

Could not my sisters love
Once quench thy filthy lust?
Thou foilst us al, and eke thy selfe,
We griev'd, and thou unjust.

By thee I have defilde
My dearest sisters bedde
By thee I compt the life but lost,
Which too too long I ledde.

By thee (*thou* Bigamus)
Our fathers griefe must growe,
Who daughters twain, (*& two too much*)
Uppon thee did bestowe.

But since my faulte, thy facte,
My fathers just offence,
My sisters wrong, with my reproche,
I cannot so dispence.

If any Gods be good
If right in heaven do raigne,
If right or wrong may make revenge,
Thou shalt be paide againe.

And (*wicked*) *doe thy wurst,*
Thou canst no more but kil:
And oh that death (*before this gilte*)
Had overcome my will.

Then might my soule beneath,
Have triumpht yet and saide,
That though I died discontent,
I livde and dide a mayde.

¶ Herewith hir swelling sobbes,
Did tie hir tong from talke,
Whiles yet the *Thraciã tyrant* (there)
To heare these words did walke.

And skornefully he cast
At hir a frowning glaunce,
Which made the mayde to strive for spech,
And stertling from hir traunce,

¶ *I wil revenge (quoth she)*
For here I shake off shame,
And wil (my selfe) bewray this facte
Therby to foile thy fame.

Amidde the thickest throngs
(If I have leave to go)
I will pronounce this bloudie deede,
And blotte thine honor so.

If I in deserts dwel,
The woods, my words shal heare,
The holts, the hilles, the craggie rocks,
Shall witnesse with me beare.

I wil so fil the ayre
With noyse of this thine acte,
That gods and men in heaven and earth
Shal note the naughtie facte.

¶ These words amazde the king,
Conscience with choller strave,
But rage so rackte his restles thought,
That now he gan to rave.

And from his sheath a knife
Ful despratly he drawes,
Wherwith he cut the guiltlesse tong
Out of hir tender jawes.

The tong that rubde his gall,
The tong that tolde but truthe,
The tong that movde him to be mad,
And should have moved ruth.

And from his hand with spight
This trustie tongue he cast,
Whose roote, and it (to wreake this wrõg)
Did wagge yet wondrous fast.

So stirres the serpents taile
When it is cut in twaine,
And so it seemes that weakest willes,
(By words) would ease their paine.

THE COMPLAINT OF PHILOMENE

I blush to tell this tale,
But sure best books say this:
That yet the butcher did not blush
Hir bloudy mouth to kisse.

And ofte hir bulke embrast,
And ofter quencht the fire,
Which kindled had the furnace first,
Within his foule desire.

Not herewithal content,
To *Progne* home he came,
Who askt him streight of *Philomene*:
He (fayning griefe for game,)

Brust out in bitter teares,
And sayde the dame was dead,
And falsly tolde, what wery life
Hir father (for hir) ledde.

The *Thracian* Queene cast off
Hir gold, and gorgeous weede,
And drest in dole, bewailde hir death
Whom she thought dead in deede.

A sepulchre she builds
(But for a living corse,)
And praide the gods on sisters soule
To take a just remorse:

And offred sacrifice,
To all the powers above.
Ah traiterous *Thracian Tereus*,
This was true force of love.

¶ The heavens had whirld aboute
Twelve yeeres in order due
And twelve times every flowre and plant,
Their liveries did renew,

Whiles *Philomene* full close
In shepcote stil was clapt,
Enforst to bide by stonie walles
Which fast (in hold) hir hapt.

And as those walles forbadde
Hir feete by flight to scape,
So was hir tong (by knife) restrainde,
For to reveale this rape

No remedie remaynde,
But onely womans witte,
Which sodainly in queintest chance,
Can best it selfe acquit.

And Miserie (*amongst*)
Tenne thousand mischieves moe,
Learnes pollicie in practises,
As proofe makes men to knowe.

With curious needle worke,
A garment gan she make,
Wherin she wrote what bale she bode,
And al for bewties sake.

This garment gan she give
To trustie Servants hande,
Who streight cõveid it to the queen
Of *Thracian Tirants* lande.

When *Progne* red the writ,
(A wondrous tale to tell)
She kept it close: though malice made
Hir venging hart to swell.

And did deferre the deede,
Til time and place might serve,
But in hir minde a sharpe revenge,
She fully did reserve.

O silence seldome seene,
That women counsell keepe,
The cause was this, she wakt hir wits
And lullde hir tong on sleepe.

I speake against my sex,
So have I done before,
But truth is truth, and muste be tolde
Though daunger keepe the dore.

The thirde yeres rytes renewed,
Which *Bacchus* to belong,
And in that night the queene prepares
Revenge for al hir wrong.

She (girt in *Bacchus* gite)
With sworde hir selfe doth arme,
With wreathes of vines about hir browes
And many a needles charme.

And forth in furie flings,
Hir handmaides following fast,
Until with hastie steppes she founde
The shepecote at the last.

There howling out aloude,
As *Bacchus* priests do crie,
She brake the dores, and found the place
Where *Philomene* did lye.

And toke hir out by force,
And drest hir *Bacchus* like,
And hid hir face with boughes and leaves
(For being knowen by like.)

And brought hir to hir house,
But when the wretch it knewe,
That now againe she was so neere
To *Tereus* untrue.

She trembled eft for dreade,
And lookt like ashes pale.
But *Progne* (now in privie place)
Set silence al to sale,

And tooke the garments off,
Discovering first hir face,
And sister like did lovingly
Faire *Phylomene* embrace.

There she (by shame abasht)
Held downe hir weeping eyes,
As who should say: *Thy right* (*by me*)
Is reste in wrongful wise.

And down on ground she falles
Which ground she kist hir fill,
As witnesse that the filthie facte
Was done against hir wil.

And cast hir hands to heaven,
In steede of tong to tell,
What violence the lecher usde,
And howe hee did hir quell.

Wherewith the Queene brake off
Hir piteous pearcing plainte,
And sware with sworde (no teares) to venge
The crafte of this constrainte.

Or if (quoth she) there bee
Some other meane more sure,
More stearne, more stoute, than naked sword
Some mischiefe to procure,

I sweare by al the Gods,
I shall the same embrace,
To wreake this wrong with bloudie hande
Uppon the king of *Thrace.*

Ne will I spare to spende
My life in sisters cause,
In sisters? ah what saide I wretch?
My wrong shall lende me lawes.

I wil the pallace burne,
With al the princes pelfe,
And in the midst of flaming fire,
Wil caste the king him selfe.

I wil scrat out those eyes,
That taught him first to lust,
Or teare his tong from traitors throte,
Oh that revenge were just.

Or let me carve with knife,
The wicked Instrument,
Wherewith he, thee, and me abusde
(I am to mischiefe bent.)

Or sleeping let me seeke
To sende the soule to hel,
Whose barbarous bones for filthy force,
Did seeme to beare the bel.

¶ These words and more in rage
Pronounced by this dame,
Hir little sonne came leaping in
Which *Itis* had to name.

Whose presence, could not please
For (vewing well his face,)
Ah wretch (quoth she) how like he groweth
Unto his fathers grace.

And therwithal resolvde
A rare revenge in deede
Wheron to thinke (withoutẽ words)
My woful hart doth bleede.

But when the lad lokt up,
And cheerefully did smile,
And hung about his mothers necke
With easie weight therewhile,

And kist (as children use)
His angrie mothers cheeke,
Hir minde was movde to much remorce
And mad became ful meeke.

Ne could she teares refrayne,
But wept against hir will,
Such tender rewth of innocence,
Hir cruell moode did kill.

At last (so furie wrought)
Within hir brest she felt,
That too much pitie made hir minde
Too womanlike to melt,

And saw hir sister sit,
With heavy harte and cheere,
And now on hir, and then on him,
Full lowringly did leare,

Into these words she brust
(Quoth she) why flatters he?
And why againe (with tong cut out)
So sadly sitteth shee?

He, mother, mother calles,
She sister cannot say,
That one in earnest doth lament,
That other whines in plaie.

Pandions line (quoth she)
Remember stil your race,
And never marke the subtil shewes
Of any Soule in *Thrace*.

You should degenerate,
If right revenge you slake,
More right revenge can never bee,
Than this revenge to make.

Al ill that may be thought,
Al mischiefe under skies,
Were piëtie compard to that
Which *Tereus* did devise.

¶ She holds no longer hande,
But (*Tygrelike*) she toke
The little boy ful boistrously
Who now for terror quooke

A[n]d (craving mothers helpe,)
She (mother) toke a blade,
And in hir sonnes smal tender hart
An open wound she made.

The cruel dede dispatcht,
Betwene the sisters twaine
They tore in peces quarterly
The corps which they had slaine.

Some part, they hoong on hooks,
The rest they laide to fire,
And on the table caused it,
Be set before the sire.

And counterfaite a cause
(As *Grecians* order then)
That at such feasts (but onely one)
They might abide no men.

He knowing not their crafte,
Sat downe alone to eate,
And hungerly his owne warme bloud
Devoured there for meate.

His oversight was such,
That he for *Itis* sent,
Whose murdered members in his mawe,
He privily had pent.

No longer *Progne* then,
Hir joy of griefe could hide,
The thing thou seekst (ô wretch quoth she)
Within thee doth abide.

Wherwith (he waxing wroth
And searching for his sonne)
Came forth at length, fair *Philomene*
By whom the griefe begonne,

And (clokt in *Bacchus* copes,
Wherwith she then was cladde,)
In fathers bosom cast the head
Of *Itis* selly ladde:

Nor ever in hir life
Had more desire to speake,
Thã now: wherby hir madding mood
Might al hir malice wreake.

¶ The *Thracian* prince stert up,
Whose hart did boyle in brest,
To feele the foode, and see the sawce,
Which he could not disgest.

And armed (as he was)
He followed both the *Greekes*,
On whom (by smarte of sword, and flame)
A sharpe revenge he sekes.

But when the heavenly benche,
These bloudie deedes did see,
And found that bloud still covits bloud
And so none ende could be.

They then by their forsight
Thought meete to stinte the strife,
And so restraind the murdring king,
From sister and from wife.

So that by their decree,
The yongest daughter fledde
Into the thicks, where covertly,
A cloister life she ledde.

And yet to ease hir woe,
She worthily can sing,
And as thou hearst, cã please the eares
Of many men in spring.

The eldest dame and wife
A *Swallowe* was assignde,
And builds in smoky chimney toppes
And flies against the winde.

The king him selfe condemnde,
A *Lapwing* for to be,
Who for his yong ones cries alwais,
Yet never can them see.

The lad a Pheasaunt cocke
For his degree hath gaind,
Whose blouddie plumes declare the bloud
Wherwith his face was staind.

An expo[si]-tion of al such notes as the nightin-gale dot[h] commonly use to sing.

¶ But there to turne my tale,
The which I came to tell,
The yongest dame to forrests fled,
And there is dampnde to dwell.

And *Nightingale* now namde
Which (*Philomela* hight)
Delights for (feare of force againe)
To sing alwayes by night.

But when the sunne to west,
Doth bende his weerie course,
Then *Phylomene* records the rewth,
Which craveth just remorse.

1 And for hir foremost note,
Tereu Tereu, doth sing,
Complaining stil uppon the name
Of that false *Thracian* king.

Much like the childe at schole
With byrchen rodds sore beaten,
If when he go to bed at night
His maister chaunce to threaten,

In every dreame he starts,
And (ô good maister) cries,
Even so this byrde uppon that name,
Hir foremost note replies.

Or as the red breast byrds,
Whome prettie Merlynes hold
Ful fast in foote, by winters night
To fende themselves from colde:

Though afterwards the hauke,
For pitie let them scape,
Yet al that day, they fede in feare,
And doubte a second rape.

And in the nexter night,
Ful many times do crie,
Remembring yet the ruthful plight
Wherein they late did lye.

Even so this selly byrde,
Though now transformde in kinde,
Yet evermore hir pangs forepast,
She beareth stil in minde.

And in hir foremost note,
She notes that cruel name,
By whom she lost hir pleasant speech
And foiled was in fame.

2 ¶ Hir second note is *fye*,
In Greeke and latine *phy*,
In english *fy*, and every tong
That ever yet read I.

Which word declares disdaine,
Or lothsome leying by
Of any thing we tast, heare, touche,
Smel, or beholde with eye.

In tast, phy sheweth some sowre,
In hearing, some discorde,
In touch, some foule or filthy toye,
In smel, some sent abhorde.

In sight, some lothsome loke,
And every kind of waie,
This byword phy betokneth bad,
And things to cast away.

So that it semes hir well,
Phy, *phy*, *phy*, *phy*, to sing,
Since *phy* befytteth him so well
In every kind of thing.

Phy filthy lecher lewde,
Phy false unto thy wife,
Phy coward phy, (on womankinde)
To use thy cruel knife.

Phy for thou wert unkinde,
Fye fierce and foule forsworne,
Phy mõster made of murdring mould
Whose like was never borne.

Phy agony of age,
Phy overthrowe of youth,
Phy mirrour of mischevousnesse,
Phy, tipe of al untruth.

Phy fayning forced teares,
Phy forging fyne excuse,
Phy perjury, fy blasphemy,
Phy bed of al abuse.

These phyes, and many moe,
Pore *Philomene* may meane,
And in hir selfe she findes percase,
Some *phy* that was uncleane.

For though his fowle offence,
May not defended bee,
Hir sister yet, and she transgrest,
Though not so deepe as he.

His doome came by deserte,
Their dedes grewe by disdaine,
But men must leave revenge to Gods,
What wrong soever raigne.

Then *Progne* phy for thee,
Which kildst thine only child,
Phy on the cruel crabbed hart
Which was not movde with milde.

Phy phy, thou close conveydst
A secret il unsene,
Where (good to kepe in councel close)
Had putrifide thy splene.

Phy on thy sisters facte,
And phy hir selfe doth sing,
Whose lack of tong nere toucht hir so
As when it could not sting.

Phy on us both saith she,
The father onely faulted,
And we (the father free therewhile)
The selly sonne assalted.

3 ¶ The next note to hir phy
Is *Jug*, *Jug*, *Jug*, I gesse,
That might I leave to latynists
By learning to expresse.

Some commentaries make
About it much adoe:
If it should onely *Jugum* meane
Or *Jugulator* too.

Some thinke that *Jugum* is
The *Jug*, she jugleth so,
But *Jugulator* is the word
That doubleth al hir woe.

For when she thinkes thereon,
She beares them both in minde,
Him, breaker of his bonde in bed,
Hir, killer of hir kinde.

As fast as furies force
Hir thoughts on him to thinke,
So fast hir conscience choks hir up,
And wo to wrong doth linke.

At last (by griefe constrainde)
It boldely breaketh out,
And makes the hollow woods to ring
With *Eccho* round about.

4 ¶ Hir next most note (to note)
I neede no helpe at al,
For I my selfe the partie am
On whom she then doth call.

She calles on *Némesis*
And *Némesis* am I,
The Goddesse of al just revenge,
Who let no blame go by.

This bridle bost with gold,
I beare in my left hande,
To holde men backe in rashest rage,
Until the cause be scand.

And such as like that bitte
And beare it willingly,
May scape this scourge in my right hand
Although they trode awry.

But if they hold on head,
And scorne to beare my yoke,
Oft times they buy the rost ful deare,
It smelleth of the smoke.

This is the cause (sir Squire
Quoth she) that *Phylomene*
Doth cal so much upon my name,
She to my lawes doth leane:

She feeles a just revenge
Of that which she hath done,
Constrainde to use the day for night
And makes the moone hir sunne.

Ne can she now complaine,
(Although she lost hir tong)
For since that time, ne yet before,
No byrde so swetely soong.

That gift we Gods hir gave,
To countervaile hir woe,
I sat on bench in heaven my selfe
When it was graunted so.

And though hir foe be fledde,
But whither knowes not she,
And like hir selfe transformed eke
A selly byrde to bee:

On him this sharpe revenge
The Gods and I did take,
He neither can beholde his brats,
Nor is belovde of make.

As soone as coles of kinde
Have warmed him to do
The selly shift of dewties dole
Which him belongeth to:

His hen straight way him hates,
And flieth farre him fro,
And close conveis hir eggs from him,
As from hir mortal foe.

As sone as she hath hatcht,
Hir little yong ones runne,
For feare their dame should serve thē efte,
As *Progne* had begonne.

And rounde about the fields
The furious father flies,
To seke his sonne, and filles the ayre
With loude lamenting cries.

This lothsome life he leads,
By our almightie dome,
And thus sings she, where company
But very seldome come.

Now lest my faithful tale
For fable should be taken,
And thereupon my curtesie,
By thee might be forsaken:

Remember al my words,
And beare them wel in minde,
And make thereof a metaphore,
So shalt thou quickly finde,

Both profite and pastime,
In al that I thee tel:
I knowe thy skill wil serve therto,
And so (quoth she) farewell.

The author contineweth his discourse and cõcludeth.

Wherewith (me thought) she flong so fast away,
That scarce I could, hir seemely shaddow see.
At last: my staffe (which was mine onely stay)
Did slippe, and I, must needes awaked be,
Against my wil did I (God knowes) awake,
For willingly I could my selfe content,
Seven dayes to sleepe for Philomelâs *sake,*
So that my sleepe in such swete thoughts were spent.
But you my Lord which reade this ragged verse,
Forgive the faults of my so sleepy muse,
Let me the heast of Némesis *rehearse,*
For sure I see, much sense therof ensues.
I seeme to see (my Lord) that lechers lust,
Procures the plague, and vengaunce of the highest,
I may not say, but God is good and just,
Although he scourge the furdest for the nighest:

The fathers fault lights sometime on the sonne,
Yea foure discents it beares the burden stil,
Whereby it falles (when vaine delight is done)
That dole steppes in and wields the world at wil.
O whoredom, whoredome, hope for no good happe,
The best is bad that lights on lechery
And (al wel weyed) he sits in Fortune's lappe,
Which feeles no sharper scourge than beggery.
You princes peeres, you comely courting knights,
Which use al arte to marre the maidens mindes,
Which win al dames with baite of fonde delights,
Which bewtie force, to loose what bountie bindes:
Thinke on the scourge that Némesis *doth beare,*
Remember this, that God (although he winke)
Doth see al sinnes that ever secret were.
(Væ vobis) *then which still in sinne do sinke.*
Gods mercy lends you brydles for desire,
Hold backe betime, for feare you catch a foyle,
The flesh may spurre to everlasting fire,
But sure, that horse which tyreth like a roile,
And lothes the griefe of his forgalded sides,
Is better, much than is the harbrainde colte
Which headlong runnes and for no bridle bydes,
But huntes for sinne in every hil and holte.
He which is single, let him spare to spil
The flowre of force, which makes a famous man:
Lest when he comes to matrimonies will,
His fynest graine be burnt, and ful of branne.
He that is yokte and hath a wedded wife,
Be wel content with that which may suffyse,
And (were no God) yet feare of worldly strife
Might make him lothe the bed where Lays *lies:*
For though Pandyons *daughter* Progne *shee,*
Were so transformde into a fethered foule,
Yet seemes she not withouten heires to be,
Who (wrongde like hir) ful angrely can scoule,
And beare in brest a right revenging mode,
Til time and place, may serve to worke their will.
Yea surely some, the best of al the broode
(If they had might) with furious force would kil.

But force them not, whose force is not to force.
And way their words as blasts of blustring winde,
Which comes ful calme, when stormes are past by course:
Yet God above that cã both lose & bynde,
Wil not so soone appeased be therefore,
He makes the male, of female to be hated,
He makes the sire go sighing wondrous sore,
Because the sonne of such is seldome rated.
I meane the sonnes of such rash sinning sires,
Are seldome sene to runne a ruly race.
But plagude (be like) by fathers foule desires
Do gadde a broade, and lacke the guide of grace.
Then (Lapwinglike) the father flies about,
And howles and cries to see his children stray,
Where he him selfe (and no man better) mought
Have taught his bratts to take a better way.
Thus men (my Lord) be Metamorphosed,
From seemely shape, to byrds, and ougly beastes:
Yea bravest dames, (if they amisse once tredde)
Finde bitter sauce, for al their pleasant feasts.
They must at last condemned be to dwell
In thickes unseene, in mewes for minyons made,
Until at last, (if they can bryde it wel)
They may chop chalke, and take some better trade.
Beare with me (Lord) my lusting dayes are done,
Fayre Phylomene *forbad me fayre and flat*
To like such love, as is with lust begonne,
The lawful love is best, and I like that.
Then if you see, that (Lapwinglike) I chaunce,
To leape againe, beyond my lawful reache,
(I take hard taske) or but to give a glaunce,
At bewties blase, for such a wilful breache,
Of promise made, my Lord shal do no wrong,
To say (George) *thinke on* Phylomelâes song.

FINIS.

Tam Marti, quàm Mercurio.

THE COMPLAINT OF PHILOMENE

AND thus my very good L. may se how coblerlike I have clouted a new patch to an olde sole, beginning this cõplainte of Philomene, *in Aprill,* 1562. *continuing it a little furder in Aprill.* 1575 *and now thus finished this thirde day of Aprill.* 1576.

Al which mine April showers are humbly sent unto your good Lordship, for that I hope very shortly to see the May flowers of your favour, which I desire, more than I can deserve. And yet rest

Your Lordships bownden
and assured.

The Droomme of Doomes day.

Wherin the frailties and miseries of mans lyfe, are lyvely portrayed, and learnedly set forth.

Devided, as appeareth in the Page next following.

Translated and collected by George *Gascoigne Esquyer.*

Tam Marti, quam Mercurio.

¶ Imprinted at London, for Gabriell Cawood: dwelling in Paules Churchyard, at the Signe of the holy Ghost.
1576.

THis worke is devided into three partes, the first whereof is entituled,

The view of worldly Vanities.

Exhorting us to contempne, all pompes, pleasures, delightes, and vanities, of this lyfe. And the second parte is named,

The shame of sinne.

Displaying and laying open the huge greatnesse and enormities of the same, by sundrye good examples & comparisons. And the third parte is called,

The Needels Eye.

Wherein wee are taught the right rules of a true Christian life, and the straight passage unto everlasting felicitie.

Heereunto is added a private Letter, the which doth teach remedies against the bitternesse of Death.

¶ *TO THE RIGHT HONO-*

rable, his singuler good Lord and Maister, the Earle *of Bedforde: Knight of the noble order of the Garter, and one of hir majesties most honorable privie counsell. George Gascoigne wisheth much encrease, and long continuance, of Gods favour, according to his bounden duetie.*

RIght noble & my singuler good lord: if I shuld presume (in this epistle dedicatorie) to blasonne and set forth eyther your just desertes in generalitie, or your exceeding favour and bountie towardes me in perticularitie, I might both offend your honorable eares (which are seldome seene willing to harken unto your owne prayses) and much dygresse from myne owne former course in writing, since I have hetherto (in all my lyfe) attayned small skill or grace in the arte of adulation. Let it then please your honor to rest throughly satisfied with this my simple acknowledging of your great goodnes, so much surpassing my smal deserts, that I fynde none other meane of discharge but onely to cõtinue your faithful servaunt and follower. The which I protest to accomplish unto my lyves end, as well towards your own person & my good Ladie, as to all your posteritie in everie duetifull respecte. And (my good Lorde) I must needes confesse both unto your honour and to the whole world, that amõgest a number of imperfectiõs I finde my self giltie of much time mispent, & of greater curiositie thẽ was convenient, in penning and endightyng sundrie toyes and trifles. So that lookyng backe (with inward griefe) towardes the beginning of my recklesse race, I fynde that both the tyme, and my duetie doe challenge in me the fruites of repentaunce. To be shewed in some seryous travayle which might both perticulerly beare witnesse of my reformation, and generally become profitable unto others. Whereunto I was (now almost twelve moneths past) pricked and much moved, by the grave and discreete wordes of one right worshipfull and mine approved friend, who (in my presence) hearing my thryftlesse booke of *Pœsyes* undeservedly

commended, dyd say: That he lyked the smell of those *Pœsies* pretely well, but he would lyke the Gardyner much better if he would employe his spade in no worse ground, then eyther Devinitie or morall Philosophie. Unto which wordes I thought not meete to reply much at that tyme, havyng learned that a rashe answere should not bee given unto a grave advyse. But finding my selfe therewith throughly tickled, and therby also finding the great difference betweene that friende and many other, who had sũdrie times served me as an Eccho with prayses & cõmon suffrages, affirming that I deserved a Lawrel Garland, with sundrie other plausible speeches not heere to be rehersed: I beganne straight waye to consider that it is not suffycient for a man to have a high flying Hawke, unlesse he doe also accustome hir to stoupe such Quarries as are both pleasant and profitable. For if the best Faulkener with his best flying Faulcon, shoulde yet continually beate the flockes of simple shiftlesse Doves, or suffer his Hauke to checke alwayes at the caryon Crow, the plesure might perhappes content a vayne desyre, but the profite or commoditie would skarcely quyte his cost. And in lyke maner whosoever is (by the highest God) endued with anye haughty gifte, hee ought also to bestowe and employe the same in some worthie and profitable subjecte or travayle. Least in his default, he deserve the name of an unprofitable and carelesse Stewarde when his accoumpt is strictly cast. So then (to returne to my purpose my singular good Lord:) I have of long time thought my selfe bounden by some seryous travayle to declare that those grave and friendly wordes dyd not marche altogither unmarked, through my mynde. And thereupon (not manye monethes since) tossyng and retossyng in my small Lybrarie, amongest some bookes which had not often felte my fyngers endes in xv. yeares before, I chaunced to light upon a small volumne skarce comely covered, and wel worse handled. For to tell a truth unto your honor, it was written in an old kynd of Caracters, and so torne as it neyther had the beginning perspycuous, nor the end perfect. So that I can not certaynly say who shuld be the Author of the same. But as things of meane shewe (outwardely,) are not alwayes to bee rejected, even so in thys olde torne Paumphlette I founde sundrye thinges (as mee thoughte) wrytten with suche zeale and

affection, and tendinge so dyrectly unto the reformacion of maners, that I dyd not onely (my selfe) take great pleasure in perticuler reading thereof, but thought them profitable to be published for a generall commoditie. And thereupon have translated & collected into some ordre these sundry parcells of the same. The which (aswell bicause the aucthor is to me unknowen, as also bicause the oryginal copies had no peculyar tytle, but cheefly bicause they do all tende zealously to an admonicion whereby we may every man walke warely & decētly in his vocacion) I have thought meete to entytle *The Droomme of Doomes daye*. Thinking my selfe assured that any Souldier which meaneth to march under the flagge of gods favour, may by sounde of this droomme be awaked, and called to his watch and warde with right sufficient summons. For more perticuler proofe wherof let it please my good Lorde to understand, that I have devided this worke into three partes. Whereof the first I have named *The viewe of worldly vanities*. Bicause it doth very eloquently (and pythily) persuade all men to contempne the pompes, excessive pleasures, and delightes of this lyfe. A treatise which though at the first it seeme very hard and unpleasaunt, yet whosoever wyll vouchsafe the dyligent reading thereof shall reape thereout no lesse commoditie then a body repleate with hewmours receyveth by the medicinable purgacion. The seconde parte I have termed the *Shame of sinne*. Bicause in deede it displayeth and blasoneth the detestable enormities thereof, and helpeth to cure the sowle by remembraunce and consideracion of the very lothesoomnesse, which sinne doth continually carry in it selfe. This part needeth not so much demonstracion, as it deserveth commendacion. And whosoever doth most beast[l]y wallow and delight in sinne & wickednesse, if he bestow but one howre in a daye to reade & record the lessonnes therein conteyned, I doubt not but he shall reape much profit, and I some thankes for my travayle. The third and last devision is called *The Needells Eye*. And teacheth aswell the right rewles of chrystian lyfe, as also the meanes how to avoyde the crooked by pathes which leade unto destruction. So that the offences ones avoyded, and the mynde fully bent to goe forthwardes in godlynesse, it shalbe hard to withdraw us from performance of our possible duties. Unto these three parts thus collected

& ordred, I have thought good to adde an olde letter which teacheth *Remedies against the bitternes of Death.* Being perticulerly and yet (in myne opinion) eloquently and well wrytten by the originall auĉthour. Yea & very meete to be redde as the present tyme requireth. All which t[og]ether drawing to a reasonable vollume, I have now finished and publyshed in print. And aswell bicause I thought the light of the auĉthors over bright a Candle to be hydden under a busshell, as also for that I would make the worlde wytnesse how deepe my grave freendes advise dyd sinke into my memorye, but especially to leave some pawne of thankfulnesse in your honorable handes, untyll I may with greater deserte dyscharge some parte of such infinite dewties as I owe unto your Lordshippe: I presume ryght humbly to dedicate my travayle herein unto your patronage & noble name. Even so beseching the same to pardone myne imperfeĉtions, if any (through ignoraunce and not for lacke of zeale) have passed my penne throughout this worke. And much the rather for that in deede I have bothe used the conference, and abyd the correĉtion of learned Devines, to make it the more worthy of so honorable a patrone. How so ever it be, my wyll and desire are very earnest to please and profyt all true christians in generallitie, and to purchase the continuance of your comfortable favour in perticularitie. In full hope whereof I seace any further to trouble your good Lordshippe, but shall never cease to beseech the almightie that he vouchsafe longe to upholde the prosperous pyllers of your estate to his pleasure. From my lodging where I finished this travayle in weake plight for health as your good L: well knoweth this second daye of *Maye.* 1576.

¶ *Your Lordshippes right humble and faithful servaunt. George Gascoigne.*

An advertisement of the Prynter to the Reader.

UNderstand (gentle Reader) that whiles this worke was in the presse, it pleased God to visit the translatour thereof with sicknesse. So that being unable himselfe to attend the dayly proofes, he apoynted a servaunt of his to oversee the same. Who (being not so well acquainted with the matter as his maister was) there have passed some faultes much contrary unto both our meanings and desires. The which I have therefore collected into this Table. Desiring every Reader that wyll vouchsafe to peruse this booke, that he wyll firste correct those faultes and then judge acordingly.

Leafe.	Lyne.	Fault.	Correction.
B. 1. b.	1.	man	men
B. 2. a.	17. 18.	paie: paie	paine: pray
D. 2. b.	3.	revolveth	revolveth not
D. 8. b.	10.	ever faile	never fayle
E. 1. b.	16.	shalbe	they shalbe
Eodem.	23.	temparalty	temporally
E. 3. a.	15.	many	might
E. 6. a.	5.	Chaos	Chaos. And yet after this fraile and transitory lyfe we doe not
Eodem.	17.	degrees	decrees
E. 7. a.	1.	that despiseth,	that he despyseth
E. 7. b.	16. 17.	then: with	thou: without
F. 1. a.	last.	sower	sowrce
Eodem. b.	17.	cõmitted against	as the sinne is more grevous which is done against a
F. 2. b.	4.	minde created,	mynde, to a goodnesse created, *And then put out all the fyfth lyne to the next poynt.*
Eodem.	23.	fact	face
F. 3. b.	14.	God	goodnesse.
Eodem.	23.	momentarious	momentarie
F. 6. a.	1.	and to be	and be
Eodem.	3.	this dishonour	his dishonour
F. 7. a.	24.	mynisterie	mysterye
F. 8. a.	14.	becomme	be common
Eodem. b.	14.	dispose	despise
G. 1. a.	8.	takers	takers gratitude
Eodem.	25.	ingratefull	ingratefull unto him
Eodem. b.	24.	wyttinesse	wytnesse
G. 2. a.	10.	it is not	is not
G. 3. a.	13.	that which is with God	that with God
G. 4. a.	26.	such is accompted in	is accoumpted in such
G. 5. a.	2.	sinners	the sinnes
G. 7. b.	11.	this one is	this one (wherefore) is
H. 5. b.	1. 2.	in an hillate	adnychilate
H. 8. b.	8.	sinnes	sinners

Leafe.	Lyne.	Fault.	Correction.
I. 1. b.	1.	which holy	which is to come, it is but a moment As holy
Eodem.	9.	and they	and as they
I. 2. a.	29.	foule	fowre
Eodem. b.	3.	but that he	the which he
I. 3. a.	14.	of conference	is often conference
Eodem.	16.	passed doth	passed, which doth
K. 4. b.	20.	me such	the such
K. 8. b.	24.	voyde open	wyde open
L. 1. a.	20.	carefulnesse	carelessenesse
M. 3. b.	24.	intrusecall	intrynsicall
M. 4. a.	8.	it be able	yet be able
P. 2. b.	last.	torments of	torments of hell fyre?
Q. 4. b.	32.	for it is not	for is not
R. 1. a.	30.	convicted	connected
R. 6. b.	35.	afflictions	affections
S. 3. b.	23.	conceived	conveyed
T. 1. b.	34.	light they	light, for that which they

¶ The first Booke of the vewe of worldly vanities.

WHerefore came I out of my mothers womb, that I might behold sorrow and payne? and that my dayes might be consumed in confusion. Yf he whome our Lord God dyd sanctifie in his mothers womb, dyd speake thus of him selfe, what shall I then saye of my selfe whom my mother hath begotten in sinne? Ah las for me, O mother (may I well saye) wherefore hast thou begotten or conceyved me the sonne of bitter sorrow and payne? Hier. 20.

Wherefore dyed I not in my mothers wombe? Or wherefore dyd I not perrish, even as sone as I came forth of the same: Wherfore was I received betwene hir knees, suckled with hir teats, & yet borne to become meat for worms, and fuell for Fyer? Oh that I had beene slayne in hir entrales, and that she had become my Sepulcre, & hir wombe had bene my last conception. Then had I bene as if I were not, transferred from the Wombe to the Tombe. Who therefore will geve me a Fountayne of teares to myne eyes, that I may bewayle the miserable entrie of mans cõdicion, the culpable proceding of mans conversacion, & the damnable ending of mans dissolucion. Let man then (with teares) consider whereof he is made, what he doth, & what he meaneth to doe. Suerly he shall finde that he was formed and facioned of the Earth, cõceived in sinne, borne unto misery, & that he dothe lewde thinges which are not lawfull, filthy thinges which are not comely, and vayne things which are not expedient. He shalbe made fewell for Fyer, meate for wormes, and matter for corruption. But let me expound these wordes more playnely: I should better have sayed, Man is formed and made of Dust, Clay, Asshes, and a matter much vyler, which for modestie I doe not name, cõceived in concupisence of the fleshe, in the fervent heate of lust in the loathsome stinck of desyre, (and that worse is) in the blot and blemish of sinne, borne unto payne, sorow, and feare, yea and (that which is most miserable) unto death. He doth lewd thinges wherby he offendeth God, his

neighbor, and him selfe. He doeth filthy facts, whereby he defileth his good name, his conscience and his person, and he doth vayne thinges, wherby he neglecteth serious, profitable & necessary things. He shal become the fewel for fier, which alwayes burneth and can not be quenched, the foode of worms, which ever gnaw and feede upon him, & the continewall masse of corruption which alwayes stincketh, & is filthie, odious, and horrible.

Of the vilenes of mans substance,

Then our Lord God hath formed man of the slime of the Earth, which is more vile then the rest of the Elements, as it appeareth in the second of Genesis, He made the Planets and Starres of the Fyer, the blastes and wyndes of the Ayre, the Fisshes and Fowles of the Water, and Man and beast he made of Earth: Then if he consider of the creatures created in the water, he shall perceive him selfe to be vile. Considering the creatures made of Ayre, he shall finde himself more vile, & cõsidering the creatures of fyer, he shal fynd himself most vyle: Neither shal he make him self equal with ye heavẽly creatures, nor dareth prefer himselfe before the creatures of the Earth, for he shal finde him selfe equal unto beastes, and shall acknowledge himselfe lyke unto cattell, sithence thend of man and cattel of the feild is all one, and their condicion and estate are equall, neither can man doe any more then a beast.

Eccle. 3,

From the Earth they sprang and rose, and to the Earth they shal retorne together. These are not the wordes of any worldly man, but of the wysest even Salomon. What is man then but slyme and dust? and therupon he sayth unto God: Remember

Job. 10.

(I besech thee) that thou hast made me lyke unto Earth, and shalt bring me into dust againe, and therupon also God sayth

Gene. 3.

unto man. Thou art dust, and shalt retorne into dust. I am compared (sayth Job) unto Clay, and am lykened unto Imbers and Asshes. Clay is made of Water and dust, and both the substaunces doe remaine therein, and Asshes are made of Fyer & woode, and bothe the substances doe fayle. An expresse mistery, but to be expounded in an other place. Then what is Clay to be prowde on? or whereof doest thou extoll thy selfe, O dust? O Asshes, whereof doest thou glory?

Of the vice of Conception.

Peradventure thou wylt answere, that Adam him selfe was fashioned and formed of clay, and that thou art procreate of the

Job. 34.

seede of man. But he was formed out of virgin clay, and thou

art procreate of seede, which is uncleane, for who can make that cleane which is conceived of uncleane seede? What is man that he may seme undefiled? or that which is borne of man may seme just? For behold, I was begotten in iniquitie, Psalm. 50. and my mother conceived me in sin. Not onely in one iniquitie, nor in one onely transgression, but in many iniquities, and in many transgressions, yea, even in strange iniquities and transgressions, for there are two kinde of conceptions, one of seede, an other of nature. The first is made in such factes as are committed. The second, in such thinges as are purchased and gotten, for the parents commit in the first, and their issue doe purchase in the second. For who is ignorant that the act of generation (yea even betwene maried folkes) is never committed without provocation of the fleshe, without heate of lust, or of concupisence, whereupon the seedes which are conceived be uncleane, be blotted, and made corrupt, and the sowle beinge therewith over flowed dothe purchase the spot of sinne, the blot of gilt, and transgression, and the blemish of iniquitie, even as liquor is corrupted beinge thrust into an uncleane vessell, and beinge once poluted, is defiled, even by ye first touch therof. For ye sowle hath three natural powers, or three natural forces, that is to say, a reasonable power to deserne betwene good and evill, a passionate power to reject the evill, and a power of appetite to desier that which is good. These three powers are originally corrupted with three opposite and contrary vices, the reasonable power by ignoraunce that it may not deserne betwene good and evill, the passionat power by wrath and anger, that it may reject the good, & the power of appetite by the concupisence that it may desier that which is evill. The first of these vices begetteth transgression, the last bringeth forth sinne, & the midlemost ingẽdereth both sinne & trãsgression, for it is trãsgression to doe that which is not to be done, & it is sinne to indevor that which is not to be indevored. These three vices are purchased and gotten out of corrupted flesh, by three allurements, for in carnall copulation the understanding is lulled on slepe, to thende that ignorance may be sowed, the provocation of lust is styrred up, to thende that anger and motion of mynde may be spred a broade, and the affection of voluptuousnesse is satisfied, to thend that concupicence may be obtayned. This is that Tyran fleshe, the lawe

and ruler of the members of man, the norishment of sinne, the languishment of nature, and the fodder of death, without the which no man is borne, and without the which no man dyeth, the which although it passe over at any tyme in state of accusation, yet it remayneth alwayes in acte. For if we say that we have no sinne, we beguyle our selves, & the trueth is
i. Jo. 1. not in us. Oh grevous misery and unhappy estate & condition, before we sinne we are bound and wrapped in sinne, and before
Rom 5. we transgresse, we are caught in transgression. By one man sinne entered into the worlde, & by sinne death tooke hold of all men, for dyd not the forefathers eate a sower Grape, and their childrens teeth are set on edge.

Of the weaknes of the Infant. Wherfore thẽ was light geven to him that is in wretched[-]nesse & lyfe lent to such as are in bitternes of ye sowle? Oh happie they are, which dye before they are borne, which tast of death, before they know what lyfe is, for some are borne so deformed and prodigious, that they seme not men, but rather abhominations, unto whom nature (perhappes) should much better have foresene, if she had never suffered them to be sene, for they are demonstrate and set to shew as monsters and shewes, and some againe lacking some of theyr members & sences, are borne unperfect, to the grefe of their freindes, the infamy of their parents, and the abashinge of their neighbors. But what nede I speake perticularly of these imperfections, sithence all men generally are borne, without knowledge, without speach, without vertue, without power? weeping, wayling, weake, feeble, and but little defferinge from brute beastes, or rather havinge lesse perfectiõ in many things then they have, for they goe as soone as they be borne, but we can neither goe straight upon our feete, no nor crepe upon our hands if nede were.

Of the paine of child berth & the crying out of the Infant. We are all borne crying, that we may thereby expresse our misery, for a male childe lately borne, pronounceth A. and a woman childe pronounceth E: So that they saye eyther E. or A: as many as discend from Eva. And what is *Eva*, but *Heu*, *Ha*? eche of these soundes is the voyce of a sorowful creature, expressing the greatnesse of his grefe, & hereupon before Eva sinned, she was called *Virago*, and after she sinned she deserved to be called Eva, when she hard sayed unto hir,
Gen. 3. Thou shalt bring forth in sorrow and payne, for ther is no

payne to be compared to that which a woman abydeth in hir labor. Whereupon *Rachel* with over great grefe of laboring, dyed, and at hir death shee called the name of hir sonne *Benony*, which betokeneth the sonne of sorrow or payn. The wife of *Phinees*: faling sodeynly in labor, brought forth a childe, & dyed withall, & even at the instant of death, she called hir sonne *Icabod*. But a woman (lieke unto one that hath escaped shipwrack) is sorowfull & sad, whiles shee laboreth, but when she hath brought forth a childe, then remembereth she not hir paynes, for joye bicause a man child is borne into the world. Then she conceiveth with filth and uncleannesse, she bringeth forth & is delivered with paine and heavinesse, bringeth it up and nowresheth it with toyle and carefulnesse, and kepeth and preserveth it with dread & fearefulnesse.

Gen. 35. 1. Reg. 4. Joan. 16.

Man commeth forth naked, and shall retorne naked, he commeth poore, and he goeth poore. Naked (sayeth *Iob*) I came out of my mothers wombe, and naked shall I returne thether, we brought nothing into this world, and doubtlesse we can carry away nothing. But if any man depart out of this world clothed, let him marke well what kinde of clothing he bringeth, filthy to be spokẽ, more filthy to be heard, and most filthie to be sene.

Of the nakednesse of man. Job. 1. 1. Tim. 6.

O vile unworthinesse of mans estate and condicion, & O unworthy estate of mans vilenesse. Search the trees & the herbes of the Earth, they bringe forthe boughes, leaves, flowers, & fruits. A man bringeth forth nitts, lyse & worms. They distill & powre out, Oyle, Wyne, and Balmes, and a man maketh excrements of spettle, pisse, and ordure. They smell & breathe all swetenesse of smell and pleasauntnesse, whereas man belcheth, breaketh wynde and stincketh, for such as the tree is, such fruites it bringeth forth, and an evil tree can not bring out good fruit. Then what is man (according to his shape and proporcion) but a tree turned topsie turvey? whose rootes are his heares, the stub of the roote is his head and his neck, the body of the tree, is his breast, belly, and bulke, the boughes are his armes & legges, and the little braunches and leaves, are his fingers and toes. This is the leafe which is tossed with the wynde, and the stuble which is dryed up with the Sunne.

What fruites a man bringeth forth.

In the first age of Man, it is read, that he lyved nyne

Of the discommodities of

age, and the shortnesse of lyfe. Sapi 9. Eccle. 1.

hundreth yeares and more, but when mans lyfe began by lyttle and lyttle to declyne, then our Lorde GOD sayd to Noe: My Spirit shall not remayne with man for ever, because he is fleshe, and his dayes shall be one hundreth and twenty yeares, the which may be understoode aswell by the tearme of mans lyfe, as by the space to repẽt him, for from that tyme forthwardes fewe are read of which lyved any longer. But when mans lyfe was dayly more and more shortned, then was it sayde by the Psalmest, The dayes of his tyme are seaventie yeares, or if it be a stronge bodye, foure skore yeares, and then theyr payne and sorrow increaseth. For shall not the small number of my dayes be finished in smal tyme? Our dayes doe pass away more swiftly then the webbe, is cut from the weyvers hand.

Psalm. 89.

Job. 10.

A man borne of a woman, lyvinge short tyme, replenished with many miseries, commeth forth lyke a flower, and is plucked up, and flyeth away lyke a shadowe, and never contineweth in one estate. For now a dayes, men doe lyve forty yeares, and very fewe doe reache sixtie yeares. But if man doe attayne unto age, immediately his hart is afflicted, his head is troubled, his spirites languishe, his breath stincketh, his face is wrinckled, his body is bowed, his eyes are daseled, his feelinge faylleth, and his quicknesse quayleth, his teeth become rotten, and his eares are closed up.

An olde man is soon provoked, but hardly revoked, beleaving quickly, and mistrustinge laysurely: covetous, and greedy, heavy, and needy. Swyft to speake, and slowe to heare, praysing thinges of antiquitie, and dispysinge what is used presently, blaminge the tyme present, and allowing the tyme past, he sigheth and is vexed, he waxeth weake and is astonied, as *Horace* sayth. *Multa senem circumveniunt incomoda.* To conclude, neyther let olde men glory against yonge men, nor yet let younge men waxe insolent and disdayne olde men, for they have been as we are, and we shall one daye be as they now are.

Of the paines and labors of men.

The Byrde is created to flye a lofte, and Man is borne to be weryed with toyle and labour. All his dayes are full of labours and paynes, neyther can his mynde be quiet in the scilent night, and what is this but vanitie, there is no man without labour under the Sunne, nor without defectes and

imperfections under the Moone, nor without vanitie under tyme. Tyme is the delay of thinges subject unto change, the vanitie of vanities (as the Preacher sayth) and all is vanitie. O how variable are mens studies, and how divers be theyr exercises, and yet they have all one ende, and one selfe same effect, even labour, payne, and vexacion of the mynde. There is much businesse created for all men, and a great yoke is layd upon the sonnes of *Adam*, from the day that they come forth of their mothers wombe, until the day of their Sepulture, in the earth, which is mother to all lyving creatures. Let wyse men search narrowly, let them heedely consider the height of the heavens, the breadth of the yearth, and the depth of the Sea, let them argue and dispute every one of this, let them hãdle them all over, and let them alwayes eyther learne or teach, and in so doing what shall they fynde out of this busie toyle of our lyfe, but traveyle and payne? that knewe he by experience, which sayed: I inclyned my hart to know learninge, & prudẽce, error, and folishnesse, and I perceyved that all was labor & affliction of the spyrite. For asmuch as in great wisedome and knowledge there is great disdayne, and he which increaseth knowledge increaseth also payne & travayle, for although whilest that he sercheth it out, he must sweat many tymes, and watch many nightes with sweat and labor, yet is there scarcely any thing so vyle, or any thing so easy, that man can fully and thorowly understand it, nor that he can clerely comprehende it, unlesse perchaunce that is perfectly knowne, that nothinge is perfectly knowne. Although even thereby also doth rise an indissoluble argument. But surely the body that is corrupted dothe aggrevate and overcharge the Sowle and mynde, and this earthly habitacion doth oppresse a thought that pondereth many thinges. Harken what *Salomons* opinion was upon that point. All things (sayth he) are hard and difficult. No man can expresse them by wordes. Some man doth neyther geve rest unto his eyes by daye nor by night, and yet can he neither fynde the cause nor the reason of Gods workes, yea the more he laboreth to seeke it, so much the lesse shall he fynde it, therefore they faile in the searching, how narrowly so ever they search, because man may waxe proude, but God shalbe exalted. For he which searcheth the Majestie of God, shall be oppressed with his glory, & the more he understãdeth, ye more

Of the study of wise men.

he doubteth, yea, and he seemeth to know most, which in deede knoweth least. Therefore it is one part of knowledge and wysedome to know that he is ignorant, sithence God first made man, and he hath wrapped him selfe in sundry and infinite questions.

Of the sundry studies of mẽ.

Men rove and roame about, by high waies and by pathes, they clyme the hilles, and passe over the mountaynes, they flye over the rockes, and cowrce over the Alpes, go thorough caves, and enter into dreadfull dennes. They rifle up the bowels of the earth, and the bottome of the sea. They mark the tydes of the floodes, and wander in the woodes and wildernesse. They put their bodies to the wyndes & tempestes, thunders, lightenings, raynes, waters, waves, seas, fluds, & whirlpooles. They melt & stãpe mettalls, they grave and pollish stones, cut and carve woodes, weave and warpe webbs, make and weare garments, buyld houses, plant orchardes, till feildes, dresse viniards, heat fornaces, and set milles on worke. They hunt, they fyshe, and they fowle. They thinck, and muse, they councell and ordaine, they stryve and complayne, they take away and steale, they buy and beguyle, they frowne & smyle. With innumerable other such things, to heape up riches, and multiply gaynes. To gett estimacion, to extoll theyr dignitie, and to inlarge theyr auᶜthoritie: & beholde all these are but labour & vexacion of the mynde. If you beleve not me, yet beleve Salomon. I have (sayde he) magnified my workes, I have buylded houses, planted viniardes, made gardeyns and orchardes, replenished them with all manner of fruites and trees, I made sumptuous fishepondes, from whence I might water the beds of my swete blossomes, I kept servants and handmaydes, and had a great household, with great heardes of cattell, and flockes of shepe, above all others that had bene before me in Hierusalem, I heaped up golde and silver, and the substaunces of kingdomes and provinces. I had singing men and musitiõnes, & the delightes of the sonnes of men, I had great pottes and pichers to powre oute wine abundantly at the table, & I exceeded all men in welth which had bene before in Hierusalem. And when I turned unto all that my handes had made, and unto the labors and paynes wherein I had toyled & sweat in vayne, I sawe in all things vanitie & vexsation of the mynde, and yᵗ nothing was permanẽt under yᵉ Sunne.

Eccle. 2.

What and how many are the cares which torment men, ye thoughts which afflict thẽ, the greefes which molest them, ye dreads which a[ffr]ight them, the tremblinge which tosseth them, the horrour which amaseth them, the sorowe which consumeth them, the heavinesse which overchargeth thẽ, and the troubles which vex thẽm? poore and rich, maister and servaunt, wedded man and bachelor, (to conclude) good & badd, all of them are disquieted with worldly tribulations, and troubled with worldly disquietnesse. Beleve him that hath had experyence. For if I be (sayth he) wicked, then of right maye I say: woe be unto mee, yea thoughe I be just, yet will I not hold up my head, being continually toyled wt affliction and misery. Of sundrie greeffes. Jobe. 19.

The poore are pressed with penury, tormented with trouble, thyrst, honger, colde, and nakednesse. They seeme vile, they are dispised they crowch, and are overthrowne. (O miserable estate of the begger.) If they crave, they are confounded with shame, but if the[y] crave not, they are consumed with neede. And are compelled by necessitie to begge. The worst sorte of them accuse God as unequall, because he hath not rightly devyded the welth of the world, they blame their neighbor as unequall also, because he doth not minister unto them lardgly, they disdayn, murmur and curse. Compare and marke the sentence of ye wyse man upon this. It were better (sayth he) to die then to neede. Yea the poore shalbe also odious unto his neighbour. All the dayes of the poore are evell, for his owne brethren hate him. Furthermore his frends went farre from him. As is said The misery of the poore and ritch man.

Cum fueris felix, multos numerabis amicos
Tempora si fuerint nubila solus eris.

Fye for shame, the person is estemed accordinge to his fortune, whereas fortune shold rather be estemed according to the person. A man is reputed as good as he is riche, and as evell as he is poore. Whereas he rather ought to be reputed, as riche as he is good, and as poore as he is wicked. But the ritch man becommeth dissolute by superfluitie, and is unbrydeled through boast & vayne glorie. He runneth unto all that is delightfull, and falleth into all that is unlawful, yea those thinges that were the attonements of faults, are become instrumentes of more punishment and correction. Since labour in getting, feare in possess-

ing, and greefe in losing therof doe alwayes afflict and werie
Mat. 6. the mynde of man, For where thy treasure is, there is thy hart also, but hereof we will intreat and speake more at lardge hereafter. The servaunt wayteth, is wearied with charge and office, is afflicted with stripes, and despoyled of his riches. For if he have nothing he is compelled to have, and if he have any thinge he is then constrained not to have. The masters fault is the servaunts paine, but the servauntes fault is the masters pray.

Quicquid delirant Reges, plectuntur Achivi.

The wild Asse is fayne to be the Lyons chase in the desert. So the poore are the pastures of the ritch men. O extreme bondage, nature made us free, but fortune appoynteth servitude, the servaunt is constrayned to suffer and no man is suffered to have compassion, he is compelled unto lamentation, and no man is suffered to take any cõmyseration on him. So that neyther is he his owne, neyther hath any other pertayninge unto him. They are in a wretched case which folow cowrts, for it is miserable to live upon an other mans pray and spoyle. If the Lord or master be crewill he must be feared. For the wickednesse of his subjects and vassalls. If he be meeke, it happeneth ofte that he is contempned through the insolence and pryde of his servauntes. So that dreade afflicteth him that is severe, and vylenesse setteth light by hym that is meeke and gentle, for crueltie breadeth hatred, and famyliaritie breedeth contempte, famyliar care wearyeth, and domestycall carefulnesse molesteth. For a man must alwayes be readye armed on all sydes, that he may foresee the subtilties of the malicious, propulse injuries, terrefye enemies, and defend his subjectes. Neither is the mallice of one day sufficient for the same, but day unto day utterith payne and labour, and one night sheweth and teacheth carefulnesse to another, so that the dayes of man are called laboursome, & the nights are spent without sleepe or quiet.

Of the misery of maryed & unmaryed folkes

If it be possible that fyer myght be kept from burning, then may flesh also be kept from cõcupisence, for how much soever it be punished, yet can that mocion of nature never be expelled.

Natura expellas furca, licet usq; recurret.

Mat. 19. I will not (sayth he) that all men understand this woorde, but
Exod. 28. he which can understand it, let him understãd it. Wherupon

when God him selfe had commaunded that Moyses and Aron should cloath them selves, with all the rest of the apparell perteyning to the high Priestes onely, he gave no commaundement of the womens garments, but sayd, that they (them selves) should use the woomens garments, when they went into the Tabernacle of witnesse. The Apostle sayth also: Deceve not one an other, unlesse it be by consent for a tyme, that you have leysure to pray, and then againe returne unto the same, least Sathan tempt you for your incontinence. For it is better to marry then to burne. So that the Angels of Sathan doe [fi]ght againste continence, which carnally prycketh and provoketh, kyndling the fyer of nature, with the blastes of suggestion, putts fewel thereunto, geveth leave, and ministreth opportunitie. Yea the Angell of Sathan doth fight by helpe of bewty, which sodeynly sene is easely desyred. Whereupon when David walked in the Tarrase of the Kinges pallace after noone, and beheld Bersabee washing hir over against him, he sent for hir, and had hir, and lay with hir, for she was an exceding faire woman. Likewise, he which hath a wyfe, is carefull for worldly ryches, and is troubled. For he is vexed and tossed, by many cares, & is devyded and torne in peeces with sundry doubts, that he may get and administer thinges necessary for his wyfe, his children, his servantes, and his handmaydes: So that the tribulacions of the flesh have such thoughtes. The wyfe doth stryve to have precious Jewells, and change of apparrel, so that hir ornamẽts are often times more worth then hir husbands substance. For otherwyse by night & day she will morne, sighe, tattle, and murmure. There are three thinges that suffer not a man to abyde in his owne house. Smooke, Rayne, and an evil wyfe. She: sayth she (meaning by some of hir neighbors wyves) goeth better apparreled, and is better estemed of all men. But I am most miserable in all places where I come, and therefore am despised and contempned of all men. She will onely be loved & lawded. Affirming the love of an other to be the hatred of hir: And the prayse of another, she suspecteth to be hir disprayse. You must love all that she loveth, and hate all that she hatethe. She will have the upper hand and overcome, but she cannot abyde to be overcomen. She will not be maystred, but she aspyreth to mayster. She wold have power to doe all thinges and would want nothing.

1. Cor. 7.

2. Reg. 12.

1. Cor. 7.

If she be fayre, she will easily be loved. If she be foule, then is she not easily liked. But it is hardly kept which of many is desyred. And it is grevous to possesse that which no man will vouchsafe to have. One soliciteth the fayre with liberall gifts and rewards, an other wooeth her by braverie. Another by witt and pollicie, a nother with merry conceyts, and one way or other she is caught, which is so on all sides beseadged. An Asse, an Horse, a bedd, a garment, a cuppe & a glasse, are provid first and then bought. But the wyfe is scarcely seen so soone, but that she doth some wayes offend before she be maryed. And yet howsoever it happen, they must be had. Whether she be foule, filthie, sicke, folish, proude, wilfull, or what fault soever she have, (but onely for fornication) a wiefe maye not be put away from her husband.

Mat. 5. Yea though he doe put hir away, he can not marry another.
1. Cor. 7. Neyther she being put away, may be married to any other. For whosoever doe put away his wief, but onely for fornication, he maketh hir become an adultresse, and he whiche marrieth hir lyveth in adultry. Wherefore if a wiefe depart from hir husband, she ought to remayne unmarried. Or else to be reconsiled to hir husband. In like manner, the husband if he depart from his wiefe. So that the burthen of marrying is over
Pro. 8. weightie, for as Salomon sayth. He is a foole and a wicked man which holdeth an adultresse. And he is the patrone of uncleanenesse which covereth the fault of his wiefe. But if he put away his wiefe without cause he is punyshed, bycause he is compelled (whiles she lyveth) to live sole & contynent. Where-
Mat. 19. upon the dissiples of Christ did say. If such be the cause betweene man and wiefe, it is not convenyent to marry. Who could ever abyde a companion in his cowch. For onely suspicion doth vehemẽtly afflict a gellious man. For though it be
Gen. 2. written: they shalbe two in one flesh. Yet the gellowsy of the husband suffereth not paciently any other in his fleshe.

Of the misery both of good and bad.

Let not the wicked rejoyce (sayth the Lord) for by what soever he sinneth, by the same he is tormented. For the worme of conscience shall never dye, & the fyer of reason shall never be put out. I have seene those which worke iniquities, and sowe sorowes and mowe them againe, (by the breath of God) have peryshed, and with the spirite of his wrath they have

bene consumed. Pryde puffeth up, Envy fretteth, covetousnes prycketh, wrath kyndleth, ye throte vexeth, lecherie and ryott dissolveth, lyinge shameth, and murther defileth and defameth, even so the rest of the tokēs of vices, and suche as are helpers and prompters of men unto sinne, are instrumentes of correccion and punishment unto god.

Invidus alterius rebus macrescit opimis
Invidia Siculi non invenere Tiranni
Tormentum maius.

Vice doth also corrupt nature as the appostle witnesseth. Which sayth, they vanished in their thoughts and their folishe hart was darkened. Wherefore God gave them over to the desiers of their hartes, and unto uncleannesse, that they might defile their owne bodyes with reproches, & they thought scorne Timo. 3. to have god in their knowledge. So god hath delyvered them into a reprobate sence, to doe those thinges which are not con- Heb. 11. venyent. But they which would live godly in Christ Jesus, doe suffer persecution. For the blessed did try by experience, both strypes & scornefull wordes, yea, fetters & imprisonment. Were stoned, poursewed, tempted and dyed upon the edge Cor. 11. of the sword for the lord. They went about in sheepes felles, in goates skynnes, needy, afflicted, & miserable. For whome the worlde was not yet worthy. Straying in solitarie places, in mountaynes, & in dennes, and in caves of the earth, in daunger of floods, in daunger of theeves, in daunger of the Jewes, in daunger of the Gentylles, and in daunger of faulse brethren. In labour & calamitie, in much watching, in hunger and thirst, in many necessities, and in cold, and nakednesse. For the juste doth deny himselfe, and crucifie his members, together with all Luke. 9. vices and concupisences, that the world may be crucified unto him. And he to the worlde. He hath heere no place of Gala. 3. Heb. 13. aboade, but seeketh diligently for the heavenly habitation to come. He susteyneth the world as an exile, beinge shutt up in his bodie, as in a pryson, sayinge: I am an inhabitour and a Psal. 118. stranger in the earthe, as all my forefathers have bene. Forgeve Psal. 98. me that I may be cooled before I depart & I will abyde no longer. Alas yt my dwelling place is prolonged. I have ever Psal. 119. dwelled wt the inhabitāts of cedar & my sowle hath remayned with them. Who is weakened and I am not weake? Who is 2. Cor. 11.

Josue. 13. weakened, and I am not vexed. For the sinnes of the neighbors are the refreshinges of the just. This is that watering place which *Caleph* gave unto his daughter *Axa* in dowry.

Of the enemies to man. Job. 7. The lyfe of man upon earth, is a warfare. Yea is it not a right warfare, when manyfold enemies doe on every syde assayle it? that they may take man and persecute him, and kyll him? the devill and man, the world and the flesh. The devill with vices and concupisences, man with beastes, the world with Elements, and the flesh with the sences. For the flesh doth covet against the spirit, and the spirit against the flesh. But we must not wrastle against flesh and bloud, but against the lyvely breathinges of wickednesse in heavenly thinges, and against the captaines of these darcknesses. For your adversary the devill, goeth about lyke a roaring Lion, seeking whome he may devower. The fyry dartes of the most wicked, are kindled, Death commeth in by the wyndowes, the eye doth robbe the Sowle, the whole world doth fight against the sences, (that is) nacion against nacion, kingedome against kingdome, great Earthquakes in many places, pestilences, and hongers, tempestes, and terrors from heaven. The Earth bringeth forth thornes and thissells, the water, flooddes and raging tempestes, the Ayre, thunder and great wyndes, the Fyer, lightninges and flashinges. Saying, cursed be the Earth in thy works, it shall bring forth thornes and thissells unto thee. With the sweat of thy browes, thou shalt eate thy bread, untill thou retourne to the Earth. For Earth thou art, and to the Earth thou shalt goe. The Bore out of the woode doth lye in waight, and the best fruites are destroyed. The Woulfe and the Beare, the Leopard and the Lyon, the Tyger and the wylde Asse, the Crocodyle and the Gryffen, the Serpent & the Snake, the Adder and the Bassaliske, the Dragon and the Ceracte, the Scorpion, the Vyper, yea, Nittes, Lyse, Fleas and Ants, Flyes and Gnats, Waspes and Hornets, Fyshe and Fowles. For whereas we are created to beare rule over ye Fyshes of the Sea, and the fowles of the Ayre, and all lyving creatures, which move upon the Earth. Now we are geven as a praye for them, and are made foode for their mouthes. For it is wrytten, I will send the teeth of wylde beastes against them, with the fury of Serpents, and things which glyde uppon the Earth.

Gala. 5. Ephe. 5. 1. Pet. 5. Hier. 9 Gene. 3. Sapi. 5. Luc. 21.

Gen. 3.

Psalm. 76. Hier. 5.

Gen. 1.

Deut. 31.

Of the prison of the Sowle. Unhappy man that I am, who shall deliver me out of the

body of this death? Surely man would be brought out of pryson, and would depart out of his body. For the body is the prison of the Sowle. Whereupon the Psalmist saith. Bring my sowle out of pryson. No rest nor quietnesse, no peace nor securitie, at any tyme. On all sydes feare and trembling, and on all sides labour and payne. Flesh shall be sorowful, even whylest it lyveth, and the sowle shal morne and lament over it selfe. Rom. 7. Psalm 114.

Who had ever yet a whole day pleasant in his delight, who in some part thereof the guiltinesse of consience, the feare of anger and feircenesse, or the motion of concupisence hath not troubled? whome the swelling of envie, the earnest desyer of covetousnesse, or the puffing up of pryde hath not vexed? Whome some losse or offence, or passion, hath not disquieted? and to conclude, whom neither sight, nor hearing, or some thing that touched, dyd not offend. Of the shortnesse of mirth and joy.

Rara avis in terris, nigroq; simillima Signo.

Herken hereupon, unto the saying of the wise man: Betwene morning (sayth he) and night, the tyme shalbe changed. Vayne thoughts and cogitacions doo one succede another, & the mynde is wrapped into sundry conceytes. They houlde the Tymbrell and Lute in theyr handes, and they rejoyce at the sounde of the Organnes, they leade theyr life in jollytie, and at the twincke of an eye, they goe downe into hell. Alwayes some sodeyne sorrowes doo succede and folow after worldly joye: And he which beginneth in joye, endeth in griefe. For the worldly felicitie is mingled with many sorrowes and sharpe mishappes, as he well knewe which sayd. Th[y] laughter shall be mingled with sorrow, & lamẽtaciõ comes in thend of rejoycing. This did the sonns & children of Jobe wel trye, who whiles they did eat & drãk wine in the house of their eldest brother, sodeynly a vehement wynde brake in from the desart country, & strake the foure corners of the house, which fell downe and oppressed thẽ all. Whereby their father sayed, not without just cause: My harp is tourned into lamentacion, & myne organe pype into the voyce of weepers & mourners. But it is better to goe unto the house of weping and lamentacion, then to ye houses of banqueting. Geve eare and marke a holsome admoniciõ. In ye day of rejoycing & good fortune, Eccle. 18. Job. 21. [Pro. 14.] [Job. 1.] Job. 30. Eccle. 7. Eccle. 1.

Ibidem. 2. be not unmĩdfull of mishaps. Remẽber ye latter daies & thou shalt never sin.

Of the neighborhood of death. Alwayes the last day is the first, and yet the first daye is never reputed for the last, & yet we should so live, as though
Eccle. 14. we were ever ready to dye. For it is written. Be myndeful and remember, that death will not long tarry from thee, time passeth away, & death approcheth. A thousand yeares before ye eyes of him yt dyeth, are as yesterday, which passed away. For all thinges to come doo grow and renew, and alwaies thinges present doo dye and fade. And whatsoever is past is altogether dead. Then we dye alwaies, as long as we lyve, & then (at length) we leave dying, when we leave to lyve any longer. Therefore it is better to dye unto lyfe, then to lyve
Eccle. 4. unto death. Whereupon Salomon saide. I have more praysed the dead then the livinge, and have accounted him more then bothe, which was never borne. Life flieth swiftly away, and cannot be held back; and death followeth instantly, and will not be stopped. This is then that wonderfull thing: that the more it groweth, the more it decreaseth, and the further that life procedeth, so much the neerer is draweth unto an ende.

Of the terror of dreames. The time which is graunted and lent, for quiet & rest, is not suffered to be quiet. For dreames affright us, and visions doo vex & trouble us. And though they be not in deede sorowful or terrible, or laboursome, which dreamers doo dream, yet are they in deed, made sorowful, affrighted, & weried thereby. In so much, yt some times men weepe in their sleepe & dreams, yea, & being awaked, are yet exceedĩgly vexed. Mark what *Elephas Thematices* saith, upon this poynt: In the horrible dread of a vision by night, (saith he) feare & trẽbling came upon me, & al my bones quaked for dread, & whẽ ye spyrit passed over in my presẽce, the here of my flesh stoode right up for fear. Cõsider upon ye words of Jobe, which saith If I say that my bed shal yeld me quiet & comfort, & that I shal be releved whilest I talke wt my selfe in my couch, thẽ wilt thou terrifie me in dreams, & wilt strik me wt horrour in visions.
Dan. 2. *Nabuchodonosor* saw a dream or visiõ, which troubled & terrefied him marvelously. And the visiõ of his head did amaze & vex him. Many cares do follow dreams, & wher many dreames be, there are also many vanities. Dreames have caused many men to doo amisse, & they have been overthrowen

whilest they trusted in thẽ. For often times filthie Images doo appere in dreams, by the which, not onely the flesh is polluted by nightly illusiõs, but also the sowl is ther with blotted and defyled. Whereupon our Lorde God speaketh in the Leviticall lawes, saying: If there be emongest you any man which is polluted in his nightly sleepe, let him goe foorth of the tents, & let him not return until he be washed with water in the evening. And after the Sunne set, let him retorne into the tents. Levit. 15.

With how great sorrow are we troubled, & with how great trembling are we striken when we feele or understãd the losses or damages of any our frends, or dread the perils of our kinsfolke & parẽts? many times a whole mã is more troubled with feare then a sicke man is with his infirmitie. Some one man is of a voluntary wil more afflicted wᵗ the affliction of sorrow, thẽ some other unwilling is through yᵉ force & effect of the lãg[u]ishing paine: that saying of yᵉ poet is true. Of compassiõ.

Res est soliciti, plena timoris Amor.

Whose breast is so brasen, or whose hart so stony hard, but he will sigh and grone, and shed trickling teares, when he beholdeth the deathe or grevous hurt or sicknesse of his neighbour or frende? who can refrayne from having compassion on the passionate, or from lamentinge with him that lamenteth? Jesus him selfe when he sawe Mary and the Jewes that came with hir unto the Sepulchre weping, became vexed in his spirit, & troubled with in his mynde, & wept. Percase not bycause he was dead, but rather, bycause (beinge dead) they revoked him to behold the miseries of liefe. But let him acknowledge himselfe blamefully hard harted, and hardhartedly to be blamed which bewayleth the corporall death of his freind and never lamenteth for yᵉ spirituall death of his sowle.

Mishapes fall sodeynly when they are least suspected or loked for. Sodeynly calamytie rusheth in at dores, sicknesse invadeth a man, and death steppes in, whome no man can eskape. Therefore boast not of to morowe, synce thou knowest not to what thend of the present day may bring thee to. Pro. 27. A man knoweth not his ende, but even as fishes are caught with the hooke and byrdes with snares and gynnes, so are men caught and snatched up in the evell tyme. When they are come to that whereof they might long before have bewared. Eccle. 3. Of sodeyne mishappes.

Of the innumerable kinds of diseases.

The Industry of the Phisicons coold never yet since ye begynninge of the world, search out so manie kyndes of diseases, nor so many sundry sortes of passions, as the frailtie of man could sustaine & indure. Shal I tearm it a tollerable intollerablenesse, or an untollerable tolleracion? or shal better put them both togethe[r]? For I must call it untollerable, having regarde to the bitternesse of diseas. And tollerable I must terme it, since it is of necessitie to be suffered. So frō day to day, more & more, the nature of man is corrupted and made weaker. In such sorte, as many medecyens which in tymes paste were holesome, are nowe (throwe the desceyt of mans nature) deadly and daungerous to be receyved. For both these kyndes of worldes doe nowe wax ould. That is to say. *Macrocosmus*, and *Microcosmus*, which is to say, the greater world, & the lesser world. And the longer that lyfe doth linger in eyther of them, so much the worse is nature in each of them troubled and vexed.

Of sundrye kindes of torments.

What should I say of the wretched offendors, which are punished with innumerable kindes of tormentes? They are beaten to death with malles, they are thrust throughe with swordes, burned with flames of fyer, overwhelmed with stones, they are twytched in peeces with tonges, and hanged upon gibbettes, wrung with mannacles, and scourged with whyppes, bounde in cheynes, fastened in snares, thrust down into darke dungeons. Starved with fastinges, throwne downe hedlonges, drowned, flayed, and pulled in peeces, quartered, and some tymes smothered. Those which are condemned to death, dye, those that are put to the sword must suffer there with, those which are judged to famishe, must sterve, and those which are put into captivitie must indure it. Crewel judgement, outragious punishment, and sorowfull sight to be holde. They are made a pray for the Byrdes of the Ayre, the beastes of the feild, and fishes of the sea. Alas, alas, & alas. O miserable mothers, which brought forth such miserable and unhappy children. Therefore I have thought good to repete that horrible fact which Josephus doth discribe in the seige of Hierusalem.

Hier. 15.

Of a horrible fact that a woman dyd to eate hir owne childe.

A certayne woman, being both for bloud and wealth honourable, dyd paciently beare and abyde the misery of the seige, with the rest that were fled into the citie of Hierusalem, and the tyrantes dyd straightwayes invade the remnaunt of hir

substaunce which she brought with hir from hir house into the Citie. Yea, if any thing yet remayned of hir aboundaunt riches, whereby she might poorely sustaine hir with dayly foode, the Captaynes of the sedicious, rushing in at tymes, dyd take it from hir by force. Whereupon the wooman by this outragious dealing, was dryven into a certayne disdayne, even as it were into a fury. So that many times she provoked the sedicious spoylers with reprochfull wordes and curses to have killed hir. But when as no man either of pittie or of furious fiercenesse would dispatch hir, and yet as fast as she sought, for any thinge to comfort hir, there came others which sought as fast to take it from hir, and hir plentie began now to fayle hir. Honger which stooke in hir bowells, and the marrowe of hir bones (beinge dryven into fury, by pinching of neede and famyne) did drive most wicked councell into hir mynde, and armed hir against the very enstinct of nature. For she had a young childe sucking at hir pappes, whom beholding, she sayde: O sonne, thou art the unhappie childe of a more unhappie mother. For in warre, famyne, and spoyle, of wicked robbers and theves, for whome shall I reserve thee: since although thou mightest hope for lyfe, yet shouldest thou be yoked in the bondage of the Romaynes. Wherefore come: O my childe, and become foode for thy mother, fury and rage for these spoylers and tyrants, and an history unto the posteritie, of such crueltie, as else onely should have lacked in the overthrow of the Jewes. This sayed, she killed hir childe immediately, & layd it to the fyer, and rosted it, whereof she eate part, and part she reserved. But beholde, straight waies the sedicious spoilers rushed in, having smelt the smooke of the rosted meate, and threatned hir with death, unlesse she would bring foorth the meate which they smelt, and she sayde, I have reserved even the best part for you, fetching out the rest of the childes members which she had set up in store. But immediately, an horrible dread invaded them, to beholde it, and their tongues stooke fast in their mouthes (as it were) with the soodaine consideracion of hir hard hart. Then shee with a terrible countenance, becomming more terryble and fierce then the spoylers earst were, sayde unto them: This is my sonne, my burden, and my deede, eate you now of it, for I have first eate of him, which I bare in my body. Be neither more pittiful then a mother, nor more tender harted

then a woman. But if pittie overcome you, and you detest the meat which I have prepared for you, and which I have tasted before you, behold I will eate thereof againe in your presence. Herewith they being abashed and trembling, departed, and left unto the miserable mother, this onely dishe, of all that she had left in Hierusalem.

Howe some times the innocẽt is punished & the gyltie is absolved. Rom. 11.

Let no man trust or put confidence, that he is free from any punishment or payne, He that standith let him beware that he fall not. For often times the innocent is condemp[n]ed, and the nocent is absolved, the godly is punished, and the ungodly is honored. Jesus was crucified, and Barrabas was let loose. At these dayes a man of quiet is holden for an unprofitable man, a religious man for an hipocrite, and a simple man for a foole. For the simplicitie of the just man is mocked and laughed to skorne, as a dym shining lampe, in the opinion of the rich men.

The second booke of the viewe
of worldly vanities.

THere are three things which doe principally affect mennes myndes, riches, delightes, and honowres. Of ritches lewdnesse, of delightes filthynesse, and of honor vainenesse, doth proceede. And hereupon ye apostle John sayth: Love neyther the worlde nor those thinges that are in it. For whatsoever is in the world, is the concupisence of the fleshe, and the concupisence of such thinges as we behold with our eyes, and the pryde of this lyfe. The concupisence of the fleshe pertayneth to voluptuous desiers. Concupisence of that we see pertayneth unto the riches of the worlde. And the pryde of this lyfe pertayneth unto honoures. Ritches ingender and breede covetousnesse and gready desire together, with a niggardly mynde, voluptuous desires breede glottonie and lecherie, and honours breede pryde.

Of the blamefull & culpable procedings of mās conversacion.

1. John. 2.

Then is there nothinge more wicked then a covetous man, nor any thing more unjust & mischevous then to love mony. These be the wordes of the wise man, which the appostle confirmeth sayinge: What would these riche men bring to passe? they fall into temptation and into the snares of the Devill, and into manie desires which are both unprofitable and harmefull: The which doe ploonge & drown a man in hell, destruction, and perdition. For covetousnesse is the roote of all evills, it commytteth theftes, and sacrileges, it exerciseth spoylinge and taking of prayes, it maketh warres and committeth murders, and manslaughters, it lyeth & selleth with simony, it craveth & receiveth unjustly: it devyseth craftes and useth subtilties, it fayleth covenant and breaketh othes, corrupteth witnesses, and perverteth the Judge in his Judgementes.

Of covetousnesse.

1. Tim. 6.

Looke in that evangelical Prophet Esay, where he saith: All men love rewardes, & follow brybes. They geve no sentence for the Orphane, and the widowes cause cõmeth not before them. They goe not before their bribes, for they judge not for the love of Justice and righteousenesse, but their bribes

Of unjust rewardes

Esai. 1.

Esay. 1.

and rewards goe before them, because they judge for love of mony. For alwayes they follow promyses, hope and lyberaltie. And therefore they geve no sentence for the pupyll or Orphan, at whose handes they hope neyther for promise nor rewards. O unfaythfull Princes, and theeves fellowes, whosoever you be, that love rewards, and folow brybes. You shall never shake a brybe out of your hand, unlesse you shutt covetousnesse out
Eze. 2. of your brest. It is of you, that the Prophet sayth: The Princes of that people are lyke unto woolves, which greedely take their praye, and covetousely followe gaynes. Their Princes did geve judgement for rewards, and their Priestes did teach for lucre, & their Prophets did devyne for mony. Behold, our Lord god by Moyses, did commaund in the lawe, saying. Thou shalt
Deut. 16. constitute & appoynt Judges, and maisters in all thy gates, that they may rightfully judge the people, and neyther declyne to the one hande, nor to the other. Thou shalt have no respect unto ye person, nor his rewards. For rewards blynde the eyes of the wyse, and charge the wordes of the juste. But thou shalt justly poursew that which is juste, and thou shalt lyve. He termeth here two thinges. Just: & justly. For some mẽ poursew things which are just, justly: & som others poursew things which are unjust, unjustly: agayne some pursew just thĩgs unjustly, & som pursew unjust things justly.

Of the acceptation of persons. Esai. 15. Woe be unto you, which be corrupted with rewardes, or fayre words, & caried away either wt love or hatred. Doe pronounce good for evill, & evill for good. Making light darkenesse & darkenesse light. Killing & mortifying sowles which dye not, & reviving soules which live not, for you never regarde the worthynesse of the cause, but the worthynesse of the person. Not the lyfe but the rewards, not justice, but mony. Not yt which reason perswadeth, but yt wherunto will is affectionat. Not yt which ye law doth determin, but yt which your mynde doth desire. You doe not inclyne your myndes to righteousnesse, but you bend righteousnesse according to your myndes. Not to thend that you should lust to doe whatsoever is lawfull, but that it maye be lawfull to doe whatsoever you lust. You have never so symple an eye in you, that all the body maye
Math. 6. thereby shyne and be bright. But you alway put to some leaven which marreth all your dowe. You neglect the cause of the poore man, and the ritch mans cause, you folow toeth and nayle.

Towards the one, you extend rygor, and towards thother, you use subtill dispensation. You respect thone with great difficultie, and thother you handle with great favour. The one you harken unto but sleightly, and neglygently, and thother you bende eare unto willingly. The poore man cryeth out, & no man heareth him. Eccle. 13. The ritch man doth but whisper, & every man harkeneth. Whiles the ritch man spake all men kept silence, and his wordes were extolled up to the skyes. The poore man spake and the people sayed, who is this? And if he tell them, they will overthrowe him. The patient man cryeth out upon wronge and no man heareth him, he cryeth out alowde wᵗ his voyce, & there is no man to geve sentence. Yea if at any tyme you undertake the poore mans cause, you delaye them lyngeringly. But when you have taken in hand the cause of the ritch man, then you further it with all expedicion. You despise yᵉ poore, and honour the ritch. These you ryse unto reverently, but those other, you sporne frō you with dyspight. If any man with a gouldē ringe on his finger, & gallant garmēts doe come into your cloysters, & a poore man also come in with a homely garment, if you looke upon him that is well clothed & saye sit yᵘ heere alofte, & then say unto the poore stād yᵘ ther or sit downe under yᵉ foote stoole of my feete: doo you not now judge acording to your owne affectiōs? & becōe yᵉ judges of wicked thoughts? for of you & against you yᵉ Prophet saith. They are magnified, they are become ritch, they are wel fatted, and become greasy, they have neyther under taken the Orphanes cause, nor geven sentence for the poore men. But it is cō-maunded in the lawe. That there be no respect of persons, but heare the small, aswell as the great. You shall have no respecte to any mans person. For the judgement appertaineth to god. And ther is no respect of persons wᵗ god. Jaco. 3. Hier. 5. Deut. 1. Acts. 10.

But you neither geve favour favourably & franckly, nor doe justice justly. For unlesse somewhat be felt, nothinge is delt. Neither can you geve well unlesse you sell. Oftē tymes you defer justice so longe, that you take more then the whole from them, which mayntained the contention. Bicause the charge of expences is g[re]ater, then the worthe of the sentence. But what can you answere in the stryct daye of judgement, unto him which commaundeth you sayinge. Freely you have taken: and freely geve. Gaynes in the coffer, bringe losse and Math. 10. Of the selling of justice.

dammage in the conscience. You catche after mony but you
Math. 16. entangle your sowles. And what doth it profit a man if he gayne all the whole worlde, and purchase dampnation for his soule? Or what exchaunge shall man make for his sowle?
Psal. 48. The brother shal not redeeme the brother, a man shal not appease god for himself, nor geve him the price of his redemption. He hath laboured for ever and he shall lyve untill the later end. Geve eare O you ritch men, what the Appostle
James. 5. James saythe agaynst you. Goe to nowe, ye ritche men. Weepe and howle in your miseries which shall happen unto you. Your riches are putrified. Your gaye garments are eaten with mothes.

Your gold & silver is become rust. And the rust thereof shalbe a witnesse against you, and shall fret and consume your flesh lyke fyer. You have horded up unto your selfe wrathe & anger in the latter daye. Behould and harken, the wages of your workemen which wrought & tylled your groundes, that you planted doth crye. And the noyse therof hath pearst the
Math. 9. eares of the Lorde of Sabaoth. Therefore the trueth commaundeth. Doo not lay up for your selves treasures in earth, where rust eateth, and mothes corrupt. And where theeves digge it up and steale it.

Of the unsaciable desire of the covetous.

O unquenchable Fyer, and unsatiable covetousnesse. What covetous man was ever yet contented with his first desire? when he obtayneth to that which he desired: he desireth more, he alwayes setteth his end in thinges which he must have.
Eccle. 5. Pro. 27. And not in things which he hath already. The eye of a covetous man is unsatiable. And he is not to be satisfied with his iniquities. A covetous niggard shall not be cõtented with his mony. And he which loveth riches shall receive no fruite thereof. Hell and destruction are never filled. No more are the unsatiable eyes of men. The bloodsucker hath two daughters which say, *Affer Nam.* Brynge, for.

Crescit amor nummi quantum ipsa pecunia crescit.

Wherfore the covetous man can not b satisfied.

Wilt thou (O covetous wretch) know wherefore thou art alwayes emptie, and art never filled? marke then. Thy measure is never full. Which whatsoever it houldeth, yet is it capable of more. But the humble mynde is capable of
1. Cor. 6. good. Bicause he which cleaveth fast unto god, is one spirit

wt god. So yt whatsover then it houldeth, it is never full, unlesse it have god, of whome it is alwayes capable. Then if thou wilt be satisfied, leave to be covetous. For as long as thou art covetous, thou canst not be satisfied. For ther is no cõparison of light unto darkenesse, nor of Christ unto Beliall. Synce no man can serve both God, and mamon.

Of the faulse name of riches.

O false felicitie of riches, whiche doth in deede make the riche man an unhappie childe. For what is more unhappie then the welthe and abundaunce of this worlde, whiche is cauled riches? The ritche and the poore are opposytes, and contraryes. But yet the welthe of the worlde doth not take away, but bringe the needynesse. For more suffiseth: sayth Salomon, A little unto a poore man, then much aboundaunce unto a riche man. For whereas much riches are, there are many also to eate the same. Howe many and how greate are the higher powers, which have neede? So as (by my selfe) I can often fynde experyence, that welthe maketh not a man ritche, but needie.

Ecclе. 5.

Examples against covetousnesse. Num. 22. Jo. 7. 3. Reg. 4. Reg. 5.

Howe many hath covetousnesse seduced. And howe many more hath this miserable niggardlines over throwne, and cast awaye. The Asse, condempneth *Balame* Bicause being over come, with the covetousnesse of their faire promises, he undertoke to cursse. The people of Israell did stone Acham, bicause he tooke gold and silver for the offerings. Naboth was slayne, that Achab might possesse his vyneard. Giezi was stryken with leprosy bicause he asked and receyved silver and gold and garmentes, under the name of Heliseus. Judas did hange himself in a halter, bicause he sould & betrayed Christ. Ananias and Saphira dyed sodeynly bicause they went about to beguyle ye Appostles of the price of their feild. Tirus did buyld his treasury and heaped up silver lyke earth, & gold lyke unto ye claye of ye streetes. But behould, the Lord shall possesse it. And shall stryke the strength thereof in the Seas, and it shall be devoured with fyer.

Zach. 9.

Of the superfluo[u]s carefulnes of thẽ which be covetous. Job. 14.

Why should any man goe about to heape together, when he which doth heape together, can not longer stand nor continewe: for lyke unto a flower he commeth forth and is shaken. And flyeth away lyke unto a shadowe, never continewinge in one estate. Wherefore should he desyer muche when as little may suffise him? If we have (sayth the Appostle)

1. Tim. 6.

meat, drynck, and cloth, let us there with be contented, wherefore should man seeke necessarie thinges with great carefulnesse, when as they proffer themselves without any great difficultie? harken what the truth sayth upõ this poynt: Be not carefull, saying what shall we eate, or what shall we dryncke? or where with shall we be covered? For your heavenly father doth know that you have neede of all these thinges. But first seeke you the kingedome of heaven, & then all thinges shalbe geven unto you. For I never sawe the just forsaken, nor his seede begging his bread.

Math. 6.

Luke. 22.

Of covetousnesse.

Tantalus is th[i]rsty in ye myddest of ye water, & the covetous man is needy in ye myddest of his welth. Unto whom asmuch avayleth yt which he hath not, as yt which he hath. Since he never taketh ye youse of yt which he hath gotten. But still is greedily bent upõ yt getting of more. Salomon sayth: He is lyke unto a ritch man whẽ he hath nothing, & he is lyke vnto a poore man when he is over whelmed with much rytches. Both the sicke man and the covetous man eateth & disgesteth not. Receyveth and restoreth not. A covetous man doeth neyther take compassion on them that suffer, nor helpeth nor pittieth them which are in misery. But offendeth God. Offendeth himselfe, and offendeth his neighbour. For from god he withhouldeth that which is due. To his neighbour he denyeth that which is necessary. And from himselfe he conveyeth that which is most convenyent. Unthanckfull to god, wicked to his neighbour, and crewell vnto himselfe. Substance is to no purpose for a covetous and nigardly mã. And to what end serveth gold, in the handes of an envious man? he which is evill unto himselfe, howe shall he be good unto others? and he shall not rejoyce in his substaunce. He which hath the wealth of this world, and seeth his brother in necessitie, and shutteth up his store from him, howe doeth the love and charytie of god dwell in him? For he loveth not his neighbour as himselfe. But letteth him perishe for neede & povertie. Neyther doth he love god above all thinges. But preferreth gold, and more esteemeth sylver.

Pro. 13.

Eccle. 14.

1. John. 5.

Why covetousnesse is the servitude of Idolles. Ephe. 5.

The Appostle doth well defyne covetousnesse, sayinge: Covetous[n]esse is the bondage or service of Idoles. For as the Idolater doth serve the Immage or Idoll: So doth the covetous man serve and attend his gold. For as the Idolatour

doth diligently amplifie the honour and ceremonies of Idolatry, even so doth the covetous man willingly increase the heapes of his mony. That one with all diligence decketh and worshipeth the Idoll, and that other with all care & neede, doth heape his treasure. That one putteth his hope in Idolatrie, and that other putteth his hope in his ritches. That one is affeard to hurt the Image or Idoll, and that other is affeard to demynishe his treasury.

A covetous man is prompt to crave, slowe to geve, and bould to denie. If he spende any thing, he thincks yᵗ he loseth all. He is heavy, cõmplayning & wayward, being careful, he sigheth and is vexed. He is doubtful when he hath most, & he dispatcheth all thinges with an evill will. He doth magnifie and extoll that which is already geven. But dispyteth and vylefyeth that which must be geven. He geveth to gayne but he gayneth not to gyve. He is liberall upon anothermans pursse, and sparing of his owne. He pincheth his belly to fill his coffer, and punysheth his body to pamper his pursse. His hand serveth not to geve that which is gathered, but to r[e]ceyve that which is reached unto him. To conclude, the substaunce of the unjust man shalbe dryed up lyke unto a puddle. For he which doth evil heape together, will soone disperse it. A just judgement of god. That suche thinges as are evill gotten may be as evill spent. And that such thinges as proseed not of goodnesse, should never clyme unto the name of goodnesse. So that the covetous man hath the condempnation of this lyfe & of the lyfe to come.

Of the properties of a covetous mã.

Ecclc. 40.

Trewe it is therefore, that the wyse man protesteth saying: gold & silver have undone many m[e]n. He which loveth gold shall not be justified. Wo be unto them which folowe it. For behould the synners themselves are abundant in this worlde, and have obteyned rytches. Hereupon the verie truth dyd cõmaund the Appostles saying: Possesse you neyther gold nor silver nor mony in your pursses. For even as a Cammell cannot enter at the eye of a needle, so is it hard for a rytch man to enter into the kingdome of heaven, for the way is narrowe, and the gate very strayght, which leadeth unto lyfe. The Appostle, therefore folowi[n]g the rule of truth sayeth: I have neither golde, nor silver. Woe be unto you then which joyne house to house and feild to feild, untyll you have

Of the wicked possessings of ryches. Eccle. 8. 31. Psalm. 71.

Math. 10.

Act. 3. Esai. 2. 5. Ibidem. 25.

altogether, the earth is replenished with silver and golde. And there is no end of his treasures. For the iniquitie of his covetousnesse, I am angry and have strooken him.

Of unlawfull wealth. Gene. 15. Job. 5.

But Abraham was ritch, & Jobe had abundaunce. David was also very ritch & yet ye scripture sayth of Abrahã, yt he beleved in god & it was imputed unto him for righteousnes. and it is writen of Job, that there was not his lyke in the land. A man symple, right, fearinge god. And declyninge from evill. Of David it is written, that god found a man according to his hart. But then these men were as though they had nothinge, and possessed all thinges. According to the saying of the Prophet. If ritches come upon you, set not your hart thereon. But we are lyke unto men that possesse all thinges, and yet have nothing. So sayth also the Psalmist: The riche men did neede, and were hungry. For with more ease shall you finde a man whiche loveth riches, and hath them not, then a man whiche hath riches and loveth them not, for as it is hard to lye in the fyre and not to burne, so is it hard to possesse riches and not to love them. Geve eare unto the Prophet Jeremy: who sayth, that from the least to the greatest, all men apply their myndes unto covetousnes. And frõ a Prophet to a priest, al mẽ devise subtil[t]ies.

Psalm. 35.

Of the uncertayntie of riches. Luke. 22.

Every covetous man doth endevour & stryve, against nature. For nature brought man poore into the world. And nature taketh the poore man out of the worlde. For as the earth dyd receve him naked at his birth, so shall it receve him naked at his death.

But the covetous man desyreth and taketh care to become ritch in this world. I will pul downe my barnes, sayth he: & make them greater, and therein will I heape up all myne increase, and all my goods. But it was sayde unto him. O foole: this night shall thy sowle be taken from thee. And then whose shall those things be, which thou hast prepared: Thou layest up treasure & thou knowest not for whom thou gatherest it. For the ritche men have slept their sleepe, and founde nothing of their ritches remaining in theyr hands. When the ritch man hath slept, he shal take up nothing. He shal open his chests & fynde nothing in them. Be not a feard when thou seest a man made ritche, nor when the glory of his house is multiplyed. For when he dyeth, he shall cary

Psalm. 3 Job. 3. Psalm. 48.

none of them with him. Neither shall the glory of his house discend with him into the pyt, but he shal leave his ritches unto strangers, & his sepulchre shall be his house for ever. Hereupon also the wise man doth witnesse, saying: He which heapeth up unjustly of that which is not his owne, shal gather for other men, and a stranger shall make havoke & ryot with his goods. Out and alas, he shall make him his heire whome he held as his enemie.

The beginning of mans lyfe was bread and water, clothing and house to cover his filthinesse. But now the gluttone is not satisfied with fruites of trees, with the sundrye sortes of pulse, the rootes of herbes, the fishes of the Sea, the beastes of the Earth, nor the byrdes of the Ayre. But payntinges must be sought, Spices must be bought, & deyntie small byrdes, must be nouryshed, they are taken with baytes of the fowler, curiously dressed by the skilful Cooke, and neately served by the handsome wayters at the table. One breaketh them up, another sawceth them, & tourneth theyr substaunce into accident, and their nature into arte. That fulnesse may passe over into hungry appetyte, & that over eating may procure a good stomacke. To styrre up gluttony, and not to susteine nature. Not to supply necessitie: but to fulfill greedinesse. And yet is the pleasure of gluttony so shorte, as havinge regarde to the space of the place, it is scarce foure fingers in bignesse, & measuring it by the space of the tyme, it is scarce so many moments long. Mediocrytie is had in contempt. And superfluitie is desyered, bothe in varyetie of meates, and diversities of tastes. Greedynesse knoweth no measure, and varietie excedeth all the boundes thereof. Of gluttony. Eccle. 14. Eccle. 1.

But the mynde is overcharged, and the stomake is troubled. So that the sences are therein oppressed. Thereupon not health and lustinesse, but death and drowsinesse doo proceede. Geve eare unto the saying of the wyse man, hereupon. Be not greedy in feeding (sayth he) when thou commest to thy meate, neyther hurt thy stomacke, with all foode that shall be set before thee. For in many dyshes diseases doo lurcke, and throughe dronken[n]esse of wyne, many men have beene cast away. The foode for the belly, and the belly for the foode. But God will destroy bothe the one and the other. Eccle. 37. 2. Cor. 6.

Gluttony dothe rayse a great trybute, but it rendreth a

Examples against Gluttony.

most vyle revenewe. For the more delicate that the meats bee, so much the more stynckíng are the excrements, and ordure made therof. He shal doo the more beastly in all things, which doth most greedely loade and powre in. He shal break unsavory and lothsome wynd, bothe upwardes and downwardes, and make an abhominable smell and noyse therewith. Gluttony dyd shut up Paradyse, made Esawe sell his byrth right, caused the baker to hange himselfe, procured John Baptist to be headded. Nabuzardan, prince and capteyne of Cookes, dyd set the Temple on fyer, and overthrew the holy citie. Balthasar whilest he sat at his bancket, espyed a hand in the wall wrytinge. *Mane Thetel Phares*, and the same night he was kylled of the Caldyes. The people sat eating and drincking, and rose to play, yea the meat was yet in their mouths, and the wrath of god came upon them. They which dyd feede voluptuously were slayne in their wayes, and the ritch man which fared deyntely every day was buryed in hell.

Gen, 3. 23. 4o

Marc. 6. 4. Reg. 8. Dan. 3. Exod. 23 Psalm. 77. Jeremi. 4

Luc. 16.

Of drunckennesse.

What is more filthie then a drunkard? whose breathe stincketh, and his body trembleth. Promising many things, and bewraying all thinges, his mynde beinge altered, and his face transformed. For there is no secret kept, where drunckennesse reigneth.

Pro. 31.

Facundi calices, quem non fecere disertum?

Furthermore, neither ale, bere, nor wyne, suffiseth. But bastard, clarret wyne, and sacke, are curiously spysed, with much labour great carefulnesse, and no smal charge. Wherupon procede contencions, and brawlings, stryfe and chydinges. For wyne being much drunken (as the wyse man sayth) doth cause much disdayne, anger, & mischefe. From thence sprynge fornicacions. Wyne and women overcome the hart. Therefore sayth the Apostle: be not druncken with wyne, in the which lechery doth lurke. And Salomon: wyne is a lecherus and a ryotous thing. And drunckennesse is a tumultuous troublesome thinge. The sonnes of Rachab, and Zacharie, dyd drinck neither wyne, ale, nor any thing that might make them become dronken.

Eccle. 31. Ose. 4. Ephe. 5. Pro. 30. Hier. 35. Luc. 8.

Example against druncken-nesse. Gen. 9. 10.

Drunckennesse layde open the privie members. Commytted incest, kylled the kinges doughter, strãgled the chefe of the armie. True is yᵗ which Salomon sayth. They which

spend theyr tyme in bybbing, and shake handes over theyr cuppes, shalbe consumed. And Esai sayth. Wo be unto you that ryse earely to become drunken, & to bybbe untill it be darke night, that you may burne and frye in wyne. Which have the Lute, the Harpe, the Tymbrel, & the pype, & wyne in your banquets. Wo be unto you that have mighty power to drinck much wyne at a banquet, & are strong men to mingle all kynd of drunkennesse together: Behold, your mirth & joy is to kill calves, sticke weathers & rams, and to eate flesh and to drincke wyne. Let us eate and dryncke (saye you) for to morrow we shall dye. And the voyce of the Lord of Hosts, was to me revealed, saying: If this iniquitie be forgiven you, dye. Wo be to the crowne of pryde in drunckennesse. The Preist and the Prophet in Effraim, were ignoraunt through drunckennesse, and were swallowed up in wyne. They knew not him that seeth all, and they were ignorant of his Judgement.

2 Reg. 13. Judith. 13. Pro. 25. Esay. 13. Esa. 22. Esa. 28.

Furthermore a filthy mother begetteth a more filthie daughter, for it is meete that such as be in filthinesse should still be filthie. For all men are adulterers, lyke unto an Oven heated by the baker. The princes beginne to be mad with wyne. And their belly delicately fed, dothe redely desyer to accomplish the worckes of Venus. O extreme filthinesse and abhominacion, which doth not onely effeminate the mynde, but also dothe weaken the sinewes of the body. Dothe not onely blot the sowle, but also beray the person. For all sinne that a man cõmitteth is without his body, but he which doth sin in fornicatiõ doth sinne against his body. Heate and desyer doo alwaies goe before it, stynch and uncleannesse doo alwayes keepe it company, and sorrow with repentaunce doo evermore follow it. For the lippes of an harlot, sayth Salomon: are lyke unto the droppes of a hony combe, and hir throte shineth lyke oyle. But thende of hir is as bitter as wormewood, and hir tongue is as sharp as a two edged sworde.

Of Lechery. Apo. 22. Osee. 7. 1. Cor. 6. Pro. 3.

Lechery is a familiar enemie, which dwelleth not far of, but neere to you. Not outwardly, but inwardly. For all the vertue thereof is in the loynes, and the strength therof is in the navel, and secret partes. It is never chased away, but when it is eschewed, nor it is never killed, but when it is made leane and punished. Unto the cause thereof, it

Of the generalitie of Lechery. Job. 40.

requireth lybertie and abundance, but to doo the effect thereof, it must have power alwaies in readinesse. This marreth and corrupteth every age, it confoundeth every sect, it dissolveth and breaketh every order, and it overthroweth every degree. For it invadeth young and olde, men and women, wyse and foolish, higher and lower, unto the laste generacion.

Of the sundry sortes of lechery, and their paines. Gen. 10. 34. 38. Num. 25. Judi. 19. 20. 1. Reg. 2. 4. 11.

Who is able sufficiently to expresse the manyfold sorts hereof? For this is it which overthrew *Pentapolis*, with all ye Region adjoyninge. If you would have examples of the *Sodomytes*. It destroyed *Sichem*, with the people thereof. If you seeke more rare examples. It strooke the sonnes of saint *Hierom* and *Ovanus* in *Juda*. If you enquire for them that were uncleane, it thrust through the *Jewes* and the *Madiamite* with a dagger. If you seeke fornicators, it dyd extinguishe the trybe of *Benjamin*, for the wyfe of the *Leavyte*. If adulterers, it overthrew the sonnes of *Hely* in battayle, and killed *Amon* at his banquet. If you looke for ravishers, church robbers, and committers of incest, then this killed *Urias*, stoned the Priestes, cursed *Ruben*, seduced *Sampson*, and perverted *Salomon*. Therefore is it true that is read: For the sundry sortes thereof, many have peryshed. For wyne and women have caused many wyse men to fall from the faythe. And have dulled the best & quickest wittes. This vice hath throwne downe many men sore wounded, & many stronge men have bene slayne therewith. The house thereof is the way of hell, which pearseth into the intrayles of deathe. This vice dothe weaken the sinewes, deminish the sences, consume the dayes, and powre out the substance.

Dan. 13. Gen. 35. 49. Jud. 16. 3. Reg. 11. Eccle. 9. 19. Pro. 7.

The punishment of this vice. Gen. 18.

The punishment of this vice hath taught, what the fault thereof deserveth. For the Lord rayned fyre and brimstone upon *Sodome* and *Gomor*, from the heavens, and would not cõmit thexecuciõ of this punishment, unto any man or Angell. But reserved unto himselfe the revenge of this myschevous deede. According to that saying. Revenge is myne and I will geve it. And therfore the Lord God rayned from the Lorde, (even from him selfe) not shewers nor dewe, but fyre and brimstone, upon the fervent heat of lust. That the punishment might be lyke the offence. Neither is it sayde that he sent it, but that he rayned it, that by the abundant greatnesse of the word, he might notifie the abundãt greatnesse

of the punishment. His eye spared no man, but dyd extinguish them all. Yea, even the wyfe of *Loth* also, bicause she looked backe, he turned hir into a pyller of sault. Neither dyd he onely destroy the townes, but also dyd convert all the regions thereabouts, into the dead vale and salt poole. For it is horryble to lyght in the handes of the living GOD.
Who the greater that he sheweth the patience of his longe suffering, the harder dothe he bring in the revenge of his severitie.

Then the covetous man doth gather, and the niggarde heapeth up wealth and ritches. The glutton dothe taste of voluptuous desyres, and the lecher doth exercise them. But the Ambitious man doth affect honors, and the proude man dothe extoll him selfe. The ambitious man is ever feareful, and ever more heedy and wary, what he should speake or doo, which may be unpleasant in the eares of men, he dissembleth humilitie, and counterfeyteth honesty. Sheweth affabilitie, and profereth, foloweth, and poursueth benignitie.
He honoreth all men, and boweth to all men. Frequenteth courts, visiteth the chefe persons, ryseth and imbraseth, flattereth, and sotheth, wel knoweth he this lesson of the Poet. Of the ambycious man.

Et si nullus erit pulvis, tamen excutit ullum.

He is prompt and earnest where he desierith to please, slowe and backward, where he dreadeth to offende. He reproveth evill thinges, & detesteth wicked thinges, proving and reproving, liking & disliking, one thing with another that he may be judged fitt, reputed welcome, praysed of men, and alowed genarally. And behould he mayntayneth a great comebat within him selfe, and a hard conflict, whiles iniquitie thrusteth forward the mynde, and ambition holdeth back the hand. That which thone doth minister to be done, thother will not suffer to be brought to passe. Yet the mother and the daughter, (I meane Iniquitie and Ambytion) doo play & dally one with an other. For the mother openly doth stande still, and the daughter privily dothe not resist. That one challengeth unto hir selfe the open shewe, and that other the secreat. Then the ambytious manne dothe principally treat of the pryncipallytie, or office, or authoritie which he goeth about, and sayth: O when shall such beare rule as be severe

and upright in justice? godly in mercy? which will neyther declyne for love nor hatred? which will not be corrupted, eyther with penny, or Pater noster? which will beleve the faythfull, and be attentyve unto the humble besechers? which may be curteous and benigne, lyberall and meeke, constant, wyse, pacient and subtyle.

Of the over great covetousnesse of Ambitious men.

If percase he profit not by this meane before rehearsed, thẽ hath he recourse unto an other. He calleth Symon & commeth unto Giezi. By the one he goeth aboute to buy of that other that which (by himselfe) he was not able to obteyne. He besecheth and promiseth, he profereth and geveth, (O shamefull thinge) even that favour which franckly and freely he could not obteyne. Yet doth he not so staye, but layeth on load and violently doth invade honour. Yea, he doth impudently take dignitie upon him, by the voyce of his friendes, & the helpe of his neighbours. And he is inflamed with such a fervent heat of domination, and with suche an exceeding lust to beare rule, that he neither abhorreth schisme, nor feareth slander. But Giezi is stryken with leprosy, and Symon perisheth with mony. Chore and his complices were put into the fyer. And Dathan, and Abyron, the groũd dyd swallow up quicke. Let no man then take honour upon him but he which is called of God, as Aron was.

An example of ambition.

There is a playne example of ambytion repeated in the story of Absalon. Which, whẽ he did aspyre unto y^e^ kingdom and made him charyots & furnished horsemen, & men of war which should goe before him. And rysing betimes in y^e^ morning, he stoode at the entry of the gate, & all men which had businesse to come unto the kinges judgement, he called unto him, & sayd. Of what citie or coũtry art thou? who answered, I am thy servant of such a trybe in Israell. And Absolon sayde, thy request seemeth to me to be good and just, but here is no man to geve eare unto thee being appoynted of the kinge, and he sayde more over, who wyll make and constitute me Judge over the lande, that all they which have busines to doo may come unto me, as unto a just Judge? Yea when any man came unto him and saluted him, he reached him his hand and imbracing him kissed his cheeke, and thus he dyd untyll all Israell which came unto judgement to be hard of the king. And he dyd labour for the harts of the men

of Israell. And when Absolon was gon into Ebron, he sent spyes into every trybe of Israel, saying, as soone as you shal heare the sounde of the Trompet, say you Absolon reigneth in Ebron, and a great conspyracie was made thereby, & the people cõming togeather dyd increase greatly with Absolõ.

But put the case that the ambicious man be raysed up on high, & be caryed up a loft: immediatly cares doo grow privily, carefulnes is accumulate, fastings are prolõged, watchīgs are lengthened, whereby both nature is corrupted, & the spirits are weakened. The sleepes are brokẽ, ye appetite is lost, the vertues are weakened, the body waxeth leane, and so fayling in his owne defect, he liveth not halfe his dayes. But concludeth a miserable lyfe, with a more miserable ende. That saying of the Poet is true: Great thinges are forbydden to stande longe. They are raysed up [o]n high, that they may fall the more grevously. But that saying of the Prophet is more true. I saw (sayth he) the wicked man exalted and raysed up on high, as the boughes of *Lybanus*. I went by, and behoulde, there was none that knewe him. I sought him, and his place was not to be founde. Before his dayes be fulfilled, he perisheth, let him rejoyce as a vyne when it first florisheth. And let his clusters be as the ollyfe, when it buddeth. Marke the saying of the wyse thereupon. All men in auctoritie (sayth he) are short lyved.

Of the short & miserable lyfe of them which be in auctoritie

Psalm. 36.

Eccle. 10.

As soone as the ambitious man is promoted to honour, he is puffed up with pryde, and becommeth unbrydled in boasting, neyther doth he care to profit, but gloryeth to beare rule. He presumeth himselfe to be the better, bicause he is growne to be higher. But the vertue and not the degree, the honestie and not the dignitie, dothe make a good man. Men thus advaunced, doo disdayne their former friendes, over see their knowne companions, contempn their accustomed fellowes, tourne their countenaunces, hould up theyr heads, set up their heare, shew theyr pryde, speake bigge, & muse upon deepe matters. They can not abyde to be commaunded, they seeke to rule the roast. Envious at all other that be preferred. And grevous unto such as are under their subjection. They beare no griefe, defer no conceypt, heady & bolde, glorious and ignorant, heavy and importunate.

Of the sundry properties of proude men.

O pryde, hateful & unable to be borne of any man. Emongst

Of pryde and the fal of Lucifer.

all vices, thou alwayes arte both first ana last. For all kinde of sinne (if thou come in the way) is committed. And all kynde of sinne (if thou step a side out of the waye) is omitted.
Sap. 3. As it is wrytten: the beginninge of all sinne is pryde. The
Eccle. 10 first begotten death. For this in the beginning of all thinges, dyd rayse up the creature against his creator. An Angell against God. But immediately and without delay, it threw him downe againe. Bicause he continewed not in the trueth, it threw him down againe from innocencie, into sinne, from delights, into miseries, and from the bright heaven, into a thick
Esa. 14. mystie ayre. Harken unto the Prophet saying: How dyddest thou fall Lucyfer, which sprongest in the morning? Thou fellest downe upon the ground, which diddest wounde the nations, and saydest in thine hart, I wil go up into heaven, and will exalt the soll of my foote above the Starres of God.
Eze. 28. I wyll syt in the mount of the testamẽt in the sydes of the Northwynde, and will clyme uppon the height of the Clowds. I wyl be lyke unto the highest. Thou wert in the delights of Paradise of God, & an Image & token of his likenesse, full of wisedome and perfect in all comlines, all kyndes of precious stones were in thy vestemẽts. The Topase, the Jaspis, the Chrystolite, the Onyxe the Berall, the Carbuncle, the Saphir and the Emerald. Gold was the workemanship of thy comelynesse, and thy holes & privities were prepared in the day that thou werte made. Thou wert that mightie and great Cherub, and I put thee in the holy hill of God. Thou walkedst in the middest of the fyery stones, (as perfect in thy wayes) from the daye of thy creation, untill iniquitie was found in thee. Thou hast sinned, and I cast thee out of the mount of God. Myne heart was raysed up in thy comelynesse, and I have cast thee out against the earth. The Cedar trees were no higher thẽ he in Paradise. The Firre trees were not equal unto his toppes, & ye Palm trees were not equal unto his boughes. No woode in Paradise, was lyke unto him, nor unto his bewtie,
Job. 24. bicause I made him bewtiful, & without many thick boughes.
Apo. 15. He is king above all the sons of pryde, he is that great red dragon, having seven heads, & tenne hornes, & seven crowns upon his heads. Whose tayle drewe the thyrd parte of the Starres of heaven, and threw them downe upon the earth. And that great dragon is throwne foorth, that old Serpent

which is called the Jivell and Satanas. Which seduced the whole worlde and was throwen forth upon the earth, and his angels were sent with him. Of whome the truth sayth: I sawe Satanas as a lyghtenyng fallynge from heaven. For every one that exalteth himself shalbe humiliate, and he that humbleth himselfe shalbe exalted. Luke. 10. 14.

O proude presumption and presumptious pride, whiche wouldest not onely be equall unto the angels of god, but also diddest presume to make men Gods. But those whome he raysed up, he put downe, & whome he exalted, he brought lowe. Hereupon the Lorde saythe unto the Prophet, O sonne of man say unto the Prince of Tyre: thus sayth the Lord god. Bicause thine hart is raised up as the hart of god and thou hast sayd, I am a god (when thou arte but a man and no God) therefore I will bring the strongest people upon thee and will kyll thee. And Thou shalt dye in the overthrowe of them that be slayne. Nabuchodonozar, bicause he did proudely bragge on his power and sayd: is not this Babylon, which I have buylded in the house of my kingdome, and in the strength of my fortitude, & the glory of my comlynesse? when the word was yet in the kings mouth, a voice fel from heaven saying. To thee king Nabuchodonosar is it sayd, thy kingedome is gone from thee, and I will cast thee out from men, and thy dwellinge shalbe with cattell and wylde beastes. Thou shalt eate haye lyke an Oxe, and seven tymes shalbe chaunged upon thee, untyll thou know that the highest hath dominion in the kingedomes of men. And he geveth them unto whome soever it pleaseth him. At the same instant, the worde was fulfylled upon Nabuchodonosar. Therefore it is trewe which is sayde in the Psalme, Man dyd not understande when he was in honour. He was compared unto the fonde cattell, and was made lyke unto them. Pryde overthrew the Towre, and confounded the tongues, beat downe Golias and hanged Aman, slew Nicanor, and tooke away Antiochus. It drowned Pharao, destroyed Senacherib, and cut of Holofernus head. Of the arogaũce of mẽ. Daniell. 4. Psalm. 48. Gen. 11. 1. Reg. 7. Hest. 7. 2. Macch 15. 9. Judi. 6.

GOD hathe destroyed the seates of the proude Princes and Captaynes, and hath dryed up the rootes of the proude people.

The Lord himselfe dothe witnesse by the Prophet how detestable pride is, saying: I detest the pryde of Jacob: and Of the abhomynation of pride.

Exo. 14. 4. Reg. 10. Jud. 13. Eccle. 19. Amos. 6. 8. Pro. 6. Esa. 2.

the Lorde hath sworne against the pride of Jacob. If I forget all their workes unto the ende. Where upon amongest those sevẽ things which the Lord hateth & his soule abhorreth the seventh, Salomon putteth in the first place high lookes. And Esay sayth: the daye of the Lorde of hostes upon all prowde & highe lookes, and uppon them that are arrogant.

And they shalbe brought lowe. And upon all the Ceders of Lybanus, both high and streight, and upon all the Okes of Basan, and upon all mountayn[e]s and all hig[h] hills, & all high Towers, and all walles of defence, and the height of men shalbe bended downewards, and the talnesse of men

Esa. 5. 2. 32.

shalbe brought low. Therfore hell hath enlarged & stretched out his spirite, and hath opened his mouth untill there bee no end, and the high haughty and glorious thereof shall go downe unto it. The Lord of hostes hath thought this that he might abate the pride of all their glory. Job also sayth,

Job. 20.

If pride clyme up unto heaven, and his heade reache the cloudes, yet in thend it shalbe destroyed and layed lowe as a dungehill.

Against the arrogance of the proude. Pro. 11. 15.

In manner all thinges that be vycious, doe love theyr lykes. But the proude doth hate the high mynded and arrogant man. Whereupon Salomon sayd: amongst the proud there are alwaies contentions, and where pride is there must needes be despyt also. A proude man doth go and gesture otherwyse then he was wount, and despyseth those thinges that he is accustomed unto. He accounteth him a greate man whome hee vouchesafeth to speake unto, and verie greate if hee ryse and embrace hym. Hee more esteemeth that the dygnitie proceedeth from him, then that hee is made by the dygnytie.

Hee wyll never use the affection of fatherhoode, but [hee will] alwayes use the imperiousnesse of giving. His pryde, his arrogancie, and his indignation are more than his might. He revolveth not in his mynde that which is redde in the gospel. There became a contention amongest the disciples of our Lord

Luc. 20.

Jesu Christ, which of them should seeme to be greatest. And Jesus sayd unto them. The Princes of the people doe rule over them, and those which have power amongest them are called liberall. But it shall not bee so with you, but he which is greatest shall bee as the least amongest you, and he which is

foremost of you shall be as it were a servaunt, and as Peter the prince of the Apostles sayth, not as though you ruled over the Clergie. But as the rulers and governours of the flocke through good will. The earth is the Lordes and the plentie therof, the whole world and all that dwell therein. Then there is one God, and one Lord. The rest are not Lordes but ministers and servants, unto whom dominion is forbidden, and the ministry is injoyned. Give eare unto the wyse man hereupon saying. If they have made thee a ruler be not extolled. But bee amongest them as thou wert one of them. 1. Pet. 3. Psalm. 3. Eccle 31.

Behold the sonnes of Zebedy who by the intercession of their mother did seeke honour of Christ. Commaund (sayde shee) that these my two sonnes may sit one on thy right hand and that other on thy left hand in thy kingdome. But they deserved to have this answere? you knowe not what you aske, for you can not come into my kingdome by honour and promotion. But heavy burthens of tribulation wherupon the Lorde added furder, it is not myne to give you. As if he should have sayde it is myne but not to give you, that is to say unto ambitious men such as you are. For although power be of God, yet proude men doe not reigne as appoynted by GOD, accordyng to the saying of the Prophette. They reygned but not as sent from mee, they became Prynces and I knewe them not. An example against the fraudes and deceiptes of ambitious men. Math. 10.

The proude arrogaunt man loveth the highest seates in the Synagoges, and the highest chayre at table, to be saluted in markett, and to be called Rabby, amongst men. He will not be called by the name of his parson, but by the name of his fortune, and promotion. He will not be honored like a man, but lyke a Lorde. He sytteth highest, he goeth stately, he would have all men to ryse when he passeth by, and he will give a beck to every man. Furthermore a certen Philosopher mocking the arogance of a certeyne King, whē he sawe him sitt stately in the regall throne, falling prostrat upon the ground did worship him. And immediately therwithall being not bydden, he arose and sat downe by the Kinge. The Kyng marvayling greatly thereat, bicause he knew him to be a Phylosopher dyd aske him wherefore he did so? and the Phylosopher aunswered. Eyther thou art a God or a man. If thou be a Of the properties of arrogant men.

God, then was it my duety to worshippe thee. If thou be a man, then may I sitt by thee. But then ye King turning his speeche towards the Philosopher sayed. Yea but bicause I am a man thou shuldest not have worshipped me. And if I be a god, then shuldest thou not sytt by me. A question, both wysely aunswered: and wettily propounded.

Of superfluous apparell. Gen. 3. Math. 10. Luke. 3.

God made our first parents cotes of beasts felles, & skinns after they had sinned. And it is sayd by Christ: unto suche as professe the name of Christians, you shall not have two cotes. But according to the councell of John, he which hath two cotes, let him geve one of them to him which hath none.

Math. 23.

But the proude man to the end he may seeme magnificent, doth love to be dooble clothed, and to have delycat garments, and pretious ornaments. And what is a man decked with pretious thinges, but onely a Sepulchre paynted & white lymed without, & full of filthinesse wtin? purple & crymsynne, Skarlett & silke, doo putryfie in the slyme of the earth. And golde and silver, perles and pretious stones, become fowle and filthy in clay. Power and dygnitie doo lye uncomely [in] ye dust. And glory & honour sit as unhãdsomely in ye asshes.

Luke 16.

Thẽ wherfore weare we these skrowls & superscriptions of pryde, wt broade & sumpteous borders: ye ritch mã which was

Gen. 33.

clothed in purple & silke was buried in hell. Dyna the daughter of ye Patriark Jacob (as Josephus rehearseth) before she went out to buy such ornaments as ye provinciall women did were, remained a virgin. But as soone as she came out, Sychẽ ye sõne of ye king of ye Amorits, did violẽtly ravish hir. Holofernus sitting in a canapy which was of purple silk & gold, set wt Emeraldes, & other precious stones, was beheaded by Judith. Who when she was (a lyttle before) wrapped in garments of hearecloth, dyd now take upon hir garm[e]nts of rejoysing. Geve eare unto the councell of the wyse man hereupon which sayth: doe never glory in garments, and the Appostle byddeth us:

Eccle. 11. 1. Tim. 2. 1. Pet. 3.

Glory not (sayth he) in precyous ornaments neyther lay out fair locks of hayre. Nor border and garde your garments with gold &c.

Agaynst superfluous aparell. Esa. 3.

Marke what our Lorde god doth threaten against the superfluitie of apparell by the Prophet Esay saying: For asmuch as the daughters of Syon are puffed up with pryde, & walke with bare neckes layd out, and bridling in their gate, therfore the

Lord will make bauld their bushy locks, & will take of the hayre from the daughters of Sion. In those daies the Lord will take away the ornaments of their shoes, and their hoope rynges, chaynes, carkenets, braselets, & Jewels. Their calles, & their frisled & curled perwyckes, their smal chaynes, theyr pomanders, their eare ringes, & the precious stones, hanging upon their forheads, their short clokes & shift of garments, their fine lynen & their needleworks, their glasses, their lawne partlets, their fillets, and their fine skarfes & vayls. And in steed of sweet smels, they shall have stynch, in steed of their fayre pursses and gyrdles, they shall have a small corde to bynde theyr coffyne, and in steade of frysled hayre, they shall have a bare and a balld skull. Behoulde, this payne and punishment is geven for their faulte, that they maye bee corrected and punished even therein wherein they offended. But furthermore harken unto the Prophet Ezechiell, hereupon saying. O Tyre the sundry sortes of silke in Egipt are woven for thee. Eze. 27. Trewly thy garments are made of sumpteous purple and curious workes. They have chaunged theyr Ivorye and Ebonye with thee, for mony. They have brought into the market places, purples and pearles, silkes and tynsells, furres of Luzards and Genetts, for the abundaunce of the welth which they founde in thee. They have geven the rulers Tapestryes to treade upon and to cover their tables. And their glory is over greately replenished thereby. But beholde nowe thou arte contryt and sorowfull in the middest of the sea, and thy welth is in the depth of the waters. Thou art brought to nothing & shalt not remaine for ever.

When a certayne Philosopher went (upon a tyme) unto a Prynces Court homely cladde, and knocking at the gate was not let in, but as often as he pressed to go in: so often was he repulsed and put backe, he changed his habyte and put on coomely garments. The waye was made for him at the first worde. He going on unto the Prince, began to kysse the cloke which he ware. And the Prynce marvayling thereat, demaunded what he did? and wherefore he did so? the Philosop[h]er aunswered: I honour my Habyte (qth hee O Prynce) for that whiche my vertue coulde not gett, my garment hath obteyned. O vanytie of all vanyties, more honour is geven to the garment then to the goodnesse, and more worship done

That more is attributed unto the garments, thē unto the vertues or good cōditions of a mā.

for the outward aparaunce, then for the inwarde perfection of a man.

Of the paynting and coũterfayting of bewties. Mat. 16.

An artyficiall shew is layed on, and a naturall face and favour is hyd and taken awaye. As though the arte of man created, were above the excellent workes of God the creator. Not so, not so, O men, Consider you, (sayth the Lorde:) the lillyes of the fyeld how they growe. They doe neyther labor nor spynne. But I saye unto you: that Salomon in all his glory was not clothed lyke unto one of them. God forbid yᵗ a coũterfayt collour shoulde be to be cõpared unto a naturall collor. For whylest the face is painted wᵗ a coũterfait collour the skine is marred wᵗ abhomynable filthynesse. All men lyving are altogeather vanitie. What can be more vayne, then to brayde the hayre, to curle the lockes, to die the cheekes, to anoynt the forheade, and to twytch awaye the eye lyddes? in asmuch as glory is deceyptfull, and beautie is vayne. And all flesh is grasse, and all the glory thereof lyke unto the flowers of the field. For lyke unto heye they shall quickly wyther, and shall soone fall lyke unto potherbs. But to passe over the deckinge and apparell of the person, least I should seeme to speake more of mallyce then of truth, what is more vayne then to decke and tryme the table with dyaper clothes? with dyaper napkins, as white as Ivorye? vessell of golde and silver? with small cuppes, bowles, and stately standing cuppes? with plates and spones? with dyshes and pottengers? with lyvery pottes and jugges? with spice boxes, and chafingdishes? what prevayleth it to paint the roofes of the chambers, to furnish the halls, to hange the porches and lobbetts, to pave the flowers, to make the beddes, well stuffed with downe fethers, covered with silke quilts, drawen about with curteynes, and shadowed with canopeies? since it is wrytten: Man shall take none of these with him when he dyeth, neither shal his glory descend with him.

Pro. 30. Susa. 40. Psal. 30.

Of the uncleannesse of the harte. Psal. 48. Jacob. 3. 1. Joa. 1. 1. Cor. 4. Eccle. 31. Job. 4. 15. 25. Gen. 6.

There is no man which may glory, that his hart is clean. Since we all doo offend in many thinges. And if we saye that we sinne not, we deceive our selves, and the trueth is not in us. Who is able to saye as the Apostle sayde? I am gyltie in nothing to my knowledge, and yet thereby am I not justified. Shew me such an one, and we will prayse him. Behould even amongst the saints, no man is unculpable, & the heavens are

not cleane in his sight, for in his angells he hath founde iniquitie. How abhominable and unprofitable is man, which drincketh iniquitie as it were water? and therefore GOD dyd repent hym that hee hadde made manne uppon the Earthe, bicause the mallyce and wickednesse of manne on Earthe was excedinge greate, and all his thoughtes bent alwayes upon evill.

And therefore being touched with sorow of hart inwardly, hee tooke away man whom hee had created. Furthermore iniquitie aboundeth, and the charitie of many is waxed colde. All men have declyned and are become unprofitable altogither. There is no man that doth good, no not one. All the whole lyfe (in maner) of mortall men, is full of mortall and deadly sinnes, so that it is skarcely possible to finde any one which doth not declyne on the left hand, which doth not return unto his vomit, & which doth not putrify in ordure and uncleannesse. Nay rather they glory when they have done evil, and rejoyce in most wicked things, beeing replenished with all iniquitie, malice, fornication, covetise, naughtines, envy, murder, contention, crafte, privy grudge, slander, and murmuring. Being hateful unto God, contumelious, proud, high mynded, devisers of mischiefe, disobedient to their parentes, disordered, without love, without truth, and without mercy. With such and much worse this world is replenished, as with heritikes & scismatikes, perjures, Tyrans, Symonsellers, hypocrytes, ambitious men, robbers & spoylers, extorcioners and pollers, usurers and false witnesses, wicked theeves, and church robbers, traytors, lyers, flatterers, deceyvers, tale tellers, waverers, gluttons, dronkards, adulterers, incesteous men, tender treaders and vayn vaũters, slovens, sluggardes, and loyterers, prodigall spenders and unthriftes, rashe quarellers and hackers, unpatient and unconstant men, poysoners and witches, presumpteous and arogant wretches, devilish mynded and desperate men. To conclude, with such as are packt full of all paltry of ye earth, and farced with all kynde of vyle abhomination. Yet even as the smoke vanisheth away, so shall they vanish: and as waxe melteth before the fyre, so shall sinners perysh before the face of God.

Mat. 24. Psal. 13. 51.

Rom. 1. 10. Tit. 9 3.

Psal. 67.

The wicked men doe suffer foure princypall paynes at theyr death. The fyrst is the perplexitie of the body, which is then greater and more greevous than ever it was or is in this present

Of the sorows and paynes which the evill & wicked men do suffer attheirdeath. Cap. 42.

lyfe until that tyme of dissolution. For some thinke that even without motion, (suche is their greevous paines) they teare themselves in peeces. For the violence of death is strong and uncomparable. Bicause the knyttinges and naturall combyninges of the body with the spirit, are then broken insonder.

Psal. 114. And thereupon the Prophet (David) sayth in the Psalme: the panges of death have compassed mee. There is no member, nor no parte of the body, but is touched and twitched with that untollerable payne. The second payne is when the body (being altogither weeryed and overcome, the force and strength therof cleane vanquished) the Soule doth much more playnely perceyve in one moment all the works which it hath done good and bad, and all those things are set before the inward eyes. This payne is so great, and this torment and disquiet is so greevous, that the soule (being much vexed and troubled) is constrayned to confesse and declare against it selfe. As it is

Psal. 27. sayde in the Psalmes, the floodes of iniquitie have troubled mee. For as the floodes come with great force and sway, and seeme to beare downe all things before them, so in the houre of death the wicked man shall sodeinly see and behold all the workes that he hath done or committed good or bad. The third paine is when the soule now beginneth justly to judge, and seeth all the paynes and tormentes of hell to hang worthely over it, for all the iniquities whereof it is giltie. Whereupon it is also sayd

Psal. 17. in the Psalme: the paynes of hell came about mee. The fourth payne is when the soule (beeing yet in the bodye) doeth see the wicked spirites readye to receyve it, wherein the dread is suche and so unspeakeable payne, that the myserable soule, (although it be now parted from the body,) doeth runne about as long as it may, to redeeme the tyme of hir captivitie before shee forsake the body.

Of the comming of Christ in the tyme of any mans death.

Also every man as well good as evill doeth see (before the soule departe from the bodye) Christ crucified. The wicked seeth it to his confusion, when hee maye blushe and bee ashamed that hee is not redeemed throughe the bloud of Christ, and that his owne giltynesse is the cause thereof. Whereupon it is sayde

John. 19. unto the wicked in the gospell: They shall see agaynst whom they pricked and stoonge. The which is understoode by the commyng of Christ unto judgement, and of his comming at the instant tyme of any mans death. But the good man shall

see him to his comforte and rejoysing, as we may perceyve by the wordes of the Apostle which sayeth: untill the comming of our Lord Jesu Christ (that is to say) at the day of death when Christ crucifyed shall appeare as well unto the good as unto the wicked. And Christ him selfe sayeth of John the Evangelist: So will I have him to abyde untill I come. That is to say, continuing in virginitie untill I come unto hys death. For we read of foure maner of commings that Christ shall come. Two of them are visible. The first in humilitie to redeeme the world. The second in majestie unto judgement. And the other two are unvisible. The first whereof is in the mynde of man by grace. Whereof it is sayd in the gospell: wee shall come unto him, and shall make our remayning place with him. The second is in the death of every faythfull man. And thereupon John in the revelation sayeth: come Lord Jesus. John. 14. Apoc. 22.

HIs spirite shall departe, and he shall return into his earth. At yt tyme all their thoughtes shall perishe. O howe many things & how greate thinges doe mortall men consider and thinke upon, about the uncerteyntie of theyr worldly provisions. But sodeynly by the comming of death all thinges which they thought on and forecasted, doe immediatly vanish away. Lyke unto a shadow when the sunne declyneth, they are taken away. And lyke unto a Locust they are smitten down. So yt the spirit of man shal go out of him not willingly, but unwillingly. Hee shall dismisse with doler, that which he did professe with desire. Of the rottennesse of mens carkasses. Psalm. 145. Psal. 108. Job. 14.

and whether he will or nyll, there is a terme apoynted the which hee shal not passe over. In the which earth shal return unto earth. For it is written. Thou arte earth, & into earth thou shalt goe. For it is naturall that the thing made of any substance should bee resolved into that substance agayne. He shall take away their spirite therefore and they shall fayle, and shall returne into their dust. And when man dyeth, hee shall enherite, beastes, cattell, Serpents, and wormes. For all those shall rest in dust, and wormes shall consume them. The worme shall eate them lyke a garment, and shall consume them as a moth consumeth the wollen cloth. I am to bee consumed (sayeth Job) lyke unto rottennesse, and lyke unto a garment Gen. 3. Psal. 103. Eccle. 10. Job. 21. Esa. 31. Job. 13. 17.

that is fretted with mothes. I have sayde unto rottennesse. My father, my mother, my sister, are gone unto wormes meate. Man is rottennesse and putrifaction, and so are the sonnes of man. Filthy are our forefathers, vile are our mothers, and how vyle are our sisters? For man is begotten and conceyved of bloud, putrifyed by the fervent heate of lust and concupisence. And yet the wormes do come about his carkasse as mourners. Whilest he lived he bredde nittes and lyse, and being dead hee breedeth wormes and magottes. Whilest he lived hee made filthy ordures and excrements. And being dead, he maketh putrefaction & stinke. One man defendeth another onely. But being dead hee defendeth many wormes. Oh what is more filthy than the carkasse of a man? or what more horrible than a dead man? he whose embrasing had bene most amiable meeting him on lyve, even his looke will bee most terrible when hee is dead. What prevayle ritches therefore? what prevayle banquetings? what delightes? they can not deliver man from death. They can not defend him from the worme. Neyther shall they preserve him from stinking. He which earewhile sat glorious in his throne or chayre, lyeth now despysed in his Toombe. Hee which but lately florished in the Courte, doth now lye filthily in his grave. He which but earewhiles did fare deintily in his parler, is now consumed & tore with wormes in his Sepulchre.

Of the sorowfull remembrance of the which are damned. Eccl. 71. Esa. ult.

The worme and the fyre are the revenge of the flesh unto the wicked man. And eyther of them is of two kyndes. That is to say, the inwarde and the outwarde worme and fyre. The inwarde worme and fyre gnaweth and burneth the harte, the outward worme or fyre doeth fret and burne the body. Theyr worme (sayth hee) shall never dye, and their fyre shall not be quenched. The Lorde shall send wormes and fyre upon their flesh, that they may be burned and feele it for ever. The worme of conscience shal temporally teare them, the memory shall afflict them, repentance shall vexe them, and perplexitie shall torment them. For they shall come into the thought of their sinnes fearefully, and theyr iniquities on the other side shall dishonour them. Saying: what hath the boast of riches profited us? and what hath pryde prevayled for us? All those thinges are passed over lyke unto a shadow, even lyke unto a shippe which passeth in the flowing waves, whose steppes or

Jud. 16.

Sap. 41.

pathe no man can ſynde or perceyve when it is paste. Even so we as soone as we be borne, begin to leave this lyfe. For wee are able to shewe no token of vertue, but are consumed in our wickednesse. They shall record with exceeding great trouble, that which they did with over great delight. That the goade of their memory may pricke them unto punishment & payne, whom the Sepulchre of wickednesse did dryve unto sinne.

Of the unprofitable repentaunce of them which are damned

They which repent and doe penance will saye in themselves, we have erred from the way of truth and the light of righteousnesse hath not shone upon us. Then shal they begin to say unto the hilles and mounteynes: fall upon us and cover us. They shall repent to their payne and punishment, but they shall not bee converted unto remission and forgivenesse. For it is but meete and right that they which would not when they might, should be barred to have power when they would. For the Lorde hath given a tyme and place for repentaunce, and they have abused the same. Therfore the rich man which was tormented in the flame did say unto Abraham, I beseech thee father that thou wilt send Lazarus unto the house of my father. For I have five brethren. That he may be a witnesse unto them, least they also doe come into this place of torment. Unto whom when Abraham had aunswered, they have Moyses and the Prophets. Let them heare those. He added. No father Abraham, but if any man should goe fro the dead unto them, they will repent. So he also dyd now repent in hell. But bicause hee knewe that it was unprofitable, he desired that this might be declared unto his brethren. That they might doe frutefull pennaunce in this worlde. For repentaunce may then profitte a man, when it is in hys power to sinne.

Sap 5. Luk. 23. Apoc. 6.

Luc. 16.

Of the unspeakeable perplexitie of the damned. Sap. 5.

Men beholde Angelles and are troubled with horrible feare, mourning through perplexitie of the spirite and saying: these be they whom heretofore we had in derision, and lykened them unto mockyng stockes in reproche and skorn. For we (beyng senselesse) did esteeme theyr lyfe madnesse, and their ende without honour. But beholde howe they are compted amongest the sonnes of God, and their lot is amongest the Saintes. Agayne, it shall be a punishement for the wicked, to behold

the glory of the blessed, although percase after the ende of judgement. But the blessed shall see the reprobate in tormentes, according to this text: the just man shall rejoyce when he seeth the revenge of sinners. But the reprobate shall not see the blessed in glory according to this text: let the wicked man be taken away, least he see the glory of God. Such things doe the wicked say in hell, bicause the hope of the wicked is lyke unto thistle down which is tossed with the wynde. And lyke unto a slender froth which is cast from the deepe waters, and lyke unto smoke scattered with the wynd, and lyke unto the remembraunce of a gest which taryeth but one day.

¶ Of the vnſpeakeable perplexitie of the damned.



The fyre of hell is neyther nouryshed wyth fewell, nor kyndled wyth bellowes, but was created by God, unquencheable from the beginning of the world. For it is written: the

Of hell fyre. Eze. 20.

Job. 20.

Esa. 14. Eze. 28. fyre shall consume him which is not kindled. And it is thought to be under the earth according to that saying of Esay, hell under the earth is troubled against thy comming. But all places are penall unto the reprobate. Which doe alwayes carry torments and vexation against themselves. I will bring forth (sayeth hee) fyre from the middest of thee which shal eate thee. And the fyre of hel shal ever burne and never shine, it shall ever skald, and never consume. And shall ever assayle, and never fayle. For in hell there is merveilous cloudy darkenesse, unmeasurable bitternesse of payne, and infinite everlastingnesse of all mysery. Bynde him hand and foote (sayth hee) Math. 22. and throw him into outward darkenesse. There shalbe weeping and gnashing of teeth. Every member for his sinnes shall beare his proper punishment. That it may therewith be Luc. 16. punished wherwith it hath sinned. For it is written: by what soever a man sinneth, by the same shall he be punished. So that he which sinned with his tongue, shall be tormented by the tongue. And therefore he cryed: O father Abraham have compassiõ on mee, and send Lazarus that he may dippe the end of his finger into the water, and coole my tongue. For I am tormented in this flame.

Of the darkenesse of hell. The reprobate shall not onely be wrapped in outwarde darkenesse, but also in inward darkenesse. For they shall at one selfe tyme lacke both the spirituall light, and the corporall Esa. 26. light. For it is written: the wicked shall be taken away least he should see the glory of God. Who onely shall then be light everlasting. And the reprobate shall beare so great perplexitie in their punishmẽt, that they shal skarcely be able to think upon any other thing than their paines. And shal there apply the force of their thoughts.

Salomon sayeth: there is neyther working, nor accompt in Eccl. 1. hell. Nor wisedome, nor knowledge, where thou makest such hast to goe. For oblivion shall be so great in the reprobate, so Psal. 113. great blyndnesse of mynde, and so great confusion of reason that seldome or never they can ryse to thinck upon god. Nor can breath one thought of repentance. For confession perisheth from a dead man, as from him which is not at all. As it is Esa. 38. written: The dead shall not prayse thee (O Lord) nor they which goe downe into hell. Shall not confesse thee. Nor death laude and prayse thee.

Let me goe (sayth Job) that I may lament a while my paynes, before I go to the darkesome land, which is covered with the cloudes of death, the land of misery & darkenesse where the shadow of death, and no order, but perpetuall horror doe inhabitt., Yet there shalbe order in the quantitie of paynes. For with what measure you meat, it shalbe measured to you agayne. That they which sinned most greeveously may be moste greevously punnished. For they which are mightie shall suffer tormentes mightilye. But ther shalbe no order in the quality of thinges. For frõ the snowe and water, they shalbe put into hote skalding fier. That the sodeyne change of the contraries may make their greefes the greater. I have seene by experience, that if one which is burned, doo straight waies put his hurt into ye water, he shall feele afterwards ye greater skalding.

Of the confusion of paines. Job. 10. Luke. 6. Sap. 6. Job 24.

Men are put into hell like sheepe, & death shall feede upon them. This is spoken by ye similytude of beastes and cattell, which doo not pluck up grasse &c herbes by ye rootes, but crope of the toppes yt the grasse may growe againe for their foode. So also ye wicked (as if hey were fedd upõ by death) shall revive unto death, yt we may dye everlastingly as Ovid saith:

Of the never failing of the torments of hell. Psal. 18.

Sic inconsumptum Titii semperq́ renascens
sic perit ut possit sæpe perire Iecur.

Thẽ shall death be immortall, then shall ye dead lyve which be dead unto life. They shall seeke death & shall not finde it, bicause they had lief & lost it. Harken unto John in the revelation which sayth: In those dayes men shall seeke death & shall not finde it. They shall desier to dye & death shall flye from them. O death how sweet shouldest thou nowe seeme unto them, which heretofore thought thee so bitter? they shall desire thee &c wish for thee only which did vehemẽtly abhorre thee onely. Thẽ let no mã flatter himself, & say yt god will not be alwayes angry, nor be offended for ever, but his mercyes are over all his workes. Since when he is angrye he will not forget to be mercifull. Neither doth he hate any of the thinges which he hath made. Taking as an argument of error that which the Lorde sayth by the Prophet. They shalbe gathered together into one bũdel into ye lake, & ther

Apo. 9.

The reprobat shall never be delivered frõ paynes. Psal. 102. & 144. Sap. 11. Esa. 24.

they shalbe shut up in prisõn. And after many dayes they shalbe visited. For man sinned but for a tyme and then god will not punishe for ever. O vayne hope? O false presumption? Let not man beleve (being vaynely deceyved by e[r]ror) that he is to be redeemed for any price. For in hell ther is no redẽption. Therfore sinners shalbe gathered together into the lake & shalbe shut into prison. But in hell. In the which they shalbe tormẽted without bodyes, untill the daye of judgement. And then after many dayes (that is after they are rysen againe with their bodies at the latter day,) they shalbe vysited. Not unto salvatiõ but for revenge. Bicause after the day of judgement, they shalbe the more greevously pũished. But it is said
Psal. 88. in an other text, I wil visit their iniquities with a rodd, & their sinnes with stripes. Therfore God is offended with the predestinate temporally bicause god doth scourge every sõne whõ he loveth. By which words yᵗ is gathered: he will not be angry untill the end. But with the reprobate god is offended eternally. By cause it is meet & right yᵗ as the wicked hath used fraud and dissimulatiõ in this everlasting, so god may use revenge and punishment in his everlasting also. For although yᵉ facultie and power to sinne doe leave him, yet doth hee not
Heb. 12. leave wil & desire to sinne. For it is written the pride of
Psal. 20. them that be hatefull doth alwayes assende. The reprobate (which are alreadie in dispaire of forgevenesse) shall not be humbled, but their mallice and hatred shalbe growne and increase as though they would have him not to be at all, by whome they knowe that they be so unhappily. They will curse the highest, and blaspheme the almighty. Complaning that he is wicked bicause he hath created them unto punishment, and is never inclined to forgevenesse. Geve eare unto
Apo. 16. John in the revelation saying: A great hayle came downe from heaven upon men, and men blasphemed God. For yᵉ plague of hayle bicause it was excedinge great. So that the will of the damned, although he have lost theffect of his power, hath alwayes an intent and affection of mallice & mischefe, and that of it selfe shalbe a punishment in hel, which was sinne and offence in the world. Although peradventure it is there also a sinne, but not to the deserving of punishment, therefore the wicked bicause he shall alwaies have in him selfe the gyltinesse of his sinne, he shal likewise feele in himselfe the torment of

his payne, for that which he himselfe did not take away by repentance God dyd not forgeve by pardone, and so it serveth as a great point of righteousnesse to them which are to be judged, that they never lack punishment in hell, which never wanted will to sinne and offend in theyr lyfe time: they would if they could have lyved without end, that they might also without ende have sinned. For they which never cease to sinne whiles they lyve, doo shew that they desyer alwaies to lyve in sinne.

Threatninges of the eternall punishmẽts.

Which of you (sayth Esay) can dwel with the everlasting Preists. These men shalbe a smoke in my fury, a burninge fyer all the day, & by night it shal not be quenched. But the smoke thereof shall ascend for ever. And Hieremy sayth: I wil geve you over unto everlasting shame and reproch, and unto perpetuall ignomynie, which shall never be taken away with oblivion. Then Daniell, they which have slept (sayth he) in the dust of the earth, shal awake: some unto eternall lyfe, and some unto reproch which they shall alwaies abide. Salomon: the wicked man beinge once dead, there shall be no hope of him, his destruction shall come uppon him for an example. And sodeynly hee shalbe striken and shall have no medecyne to cure it. John the Appostle sayeth also: If anye man worshippe the beaste and hys Image, He shal drinck of the wyne of gods wrath, & shalbe tormented wᵗ fyer & brimstone, & the smoke of his torments shall ascend for ever & ever. Neither shal he have rest day nor night, which hath worshipped yᵉ beast & his image. The very truth it self doth cõfirme all these: which shal reprove the damned sentencially in judgement. When he shal say, Go you cursed into everlasting fyer which is prepared for the devill & his angells. Now if according to the divine opinion, all tryall of truth doth stande in the mouthes of two or three witnesses, how much more shall it stand by these testimonies of so many and so notable men.

Isa. 33. 65.
Hier. 25.
Dan. 12.
Pro. 6.
Apo. 4.
Mat. 25.
Deut. 10.

Of the day of judgement.

Behold therefore the day of the Lord shall come cruell & ful of indignation, wrath & fury, to bring the earth into solitarines, & to chase yᵉ sinners therof out of the same. For the stars of yᵉ heavens & the brightnes therof wil not geve their light. The Sũne wilbe overcast wᵗ darcknes at his rysing, & the Moone shall not shine in hir cource. And I wil visit evill

Esa. 13.

upõ thearth, & wil set ye iniquitie of the wicked men against thẽselves. And I wil make the pride of the unfaythful to be stil, & wil bring down the arrogãce of the mighty. Therfore all the handes shalbe weakened and all hartes of men shalbe
Sophon. tamed and astonied. They shall have panges and gripes, and shall feele payne lyke unto women with childe. Every man shall looke agast and a mased on his neighbour, and the countenaunces of their faces shalbe tanned and burnt. That day shalbe the day of wrath, the day of trouble, the daye of perplexitie, the daye of calamitie, and the daye of miserye. The day of mist & darknes, the day of the clang of ye Trõpet, bicause the Lord shall make an end wt speed, of all thẽ which dwel upon the earth. And that sodeyne day shal creepe lyke a snare upon all thẽ which sit upõ the face of the round world. For as a lightning he cõmeth out of the East, & is seene into the west. Such shalbe the comming of the sonne of man.
Luke 21. Mat. 24. Thes. 5. For the daye of the Lorde is lyke a theefe, and shall come stealinge in the night. When they say peace and securitie then sodeyne distruction shall come upon them, lyke unto the paines of a womã in hir belly & they shall not eskape thẽ.

Of the tribulation that shall goe before the daye of judgemẽt. Mat. 24. And there shall happen great tribulation before this day, such as never was from the beginning of the world to this present nor ever shalbe. And but the days were shortened, no fleshe could be saved. For nation shall ryse against nation, and kingdome against kingdome, and great earthquakes shalbe in many places, pestilences and famynes, and terrors from heaven, and many greate tokens shalbe seene. Then shalbe tokenes in the Sunne, and in the Moone, and in the starres. Running togethers of people for the confusion of the Sea and the floudes. Men wythering up for feare and expectation which shall happen to the whole world. Ther shall ryse false Christes and false Prophetes, and they shall shewe great tokens and wonders. So that many shalbee seduced into errour (yea if it might be) even the elect. The appostle sayth. Then shall man be revealed for the Sonne of perdition. Which is against all and is extolled above all that is called or worshipped as god. So that he sitteth in the Temple of god as if he were god. Whome our Lord Jesus shall kill with the spirite of his mouth. And the Prophett Helie shalbe sent before that the great day of
Malec. 4. the Lord shal come. Great and horrible shall he be, and shall

convert the hartes of the fatheres unto their children, and the hartes of the children towards their fathers, with whome Enoch also shall come, & they shall prophesie a thousande two hundred and sixtie dayes, clothed in sackcloth. And when they have finished their testymonie the beast which shall come up out of Apo. 11. the depth, shall make warre against them. And shall over come and kill them, and their bodies shall lye in ye strets of the great Citie which is called Sodom, and Egipt wheras our Lord was crucified. And after three dayes & a half the spirit of lief shall enter into them.

Immediately after ye tribulatiõ of those dayes, the sũne shalbe darkened & the Moone shal not give hir light, & the starres shal fall frõ heaven, & the powers of ye heavẽs shalbe moved, and thẽ shall appere ye signe or tokẽ of ye sõne of mã in heavẽ. Of the signes and tokens which shall goe before.

And then all the Trybes of the earth shall bewayle themselves as John sayth in the revelation: The Kinges of the earth, the Princes, and the ritch men, the mightie and all both bond and free, shall hyde themselves in Caves, and Dennes in the mountaynes, and shall saye to the hilles and to the rockes. Fall upon us and hyde us from the face of him which sitteth upon the throne and from the wrath of the Lambe. Bicause the great day of their anger is comẽ. And who can abyde it. And he Apo. 4. Mat. 4. shall send his Angels with a troompe and a greate voyce and they shall gather together the chosen from the fower wyndes and from the height of the heavens unto thendes thereof. And the Appostle saith: Then the Lord himselfe in the voyce 1. Thes. 4. and commaundemẽt of an Archangell shall come downe from heaven. And thẽ all they which are in their graves shall heare the voyce of the Sonne of God. And shall come forth. The good unto the resurrection of lief, but the wicked unto the John. 5. resurrectiõ of judgement. Death and hell shall yeld forth their deade which are in them. Behold he shall come in the Apo. 20. clowdes and every eye shall see him. Yea, they which kicked against him, and all the Trybes of the earth shal bewaile & mourne, and then they shall see the Sonne of man cõming in a cloud with great power & majestie. And the Lord shall come to make revenge, not onely with the Appostles but also Luke. 21. with ye Elders of these people. Whereupon Salomon doth Pro. 31. saye: A noble man is he in his gates when he shall sitt with Mat. 10. Daniell. 9. the Senators of the land. For they shall sitt also upon the Math. 49.

seates of ye xii. Trybes of Is[ra]el. I looked (sayth Daniel) untill the Thrones were placed, and ye eldest did sit down. Whose garmẽt was as white as snowe. And the hears of his head as cleane as wooll. His Throne was the fire of the flame, the wheles therof were bright kindled fyre. A flowing & a swyft rũning fire did go forth frõ his face. Thowsãds & thowsands did administer unto him. And ten times hũdreths of thousãds did assist him. Our god shall come opẽly & manifestly, our god shal cõe & shal not be silẽt, ther shalbe bright burnĩg fire in his sight and round about him a mightie tẽpest. He called the
Mat. 25. heaven frõ on high & the earth to judge his people. Then al nacions shalbe gathered together before him. He shal seperate them one from an other as the shepeheard doth seperate his shepe from the goates. And he shall place them, the sheepe on the right hand and the goates on the left hand.

Of the power wisedome & righteousnes of the Judge. Job. 26. Esa. 33. Psalm. 142. Job. 9. O how great shall the dread and trembling then be? and how great shalbe the lamẽtacions and wepings? For if the pillors doo tremble and dread his comming, and the angels of peace shal weepe bitterly, what shal sinners doo? if the just shall skarcely be saved, where shall the wicked & sinners appeare? Therefore cryeth the Prophet? O Lord enter not into judgement with thy servant, for no man living shalbe justified in thy sight. If thou O Lord doo regarde iniquities, O Lord who shal abyde it. For who would not feare a Judge yt is most mightie? Since no man can flye frõ him or escape his hands. Most wyse, bicause no man can hide himself from him or deceive him. And most just, since no man can corrupt him. If you looke for might & strẽgth? he is most strõg & mightie. Wise in his heart, & mightie in powre. If you call for equitie in judgemẽt? no mã dare geve testimonie for me. If I wold justifie my self, mine own mouth wold cõdemne me. If I shold say that I am innocẽt, he wil prove me lewd & faltie, yea though I were simple. He spake the words & they were made, he did cõmand & they were created. Which calleth the stars, & they say heere we are. Which maketh his
Luc. 1. Phillip. 2. Psalm. 38. Hier. 17. Heb. 4. angels spirits, & his ministers, the flame of fyer. Whose wil nothing at al resisteth. Unto whom no word is impossible. Unto whom all knees doo bend, both heavenly & earthly, & they that are in hell. Thẽ him no man can flye frõ or eskape,
Eccle. 11. as the Prophet saith: If I ascend up into heaven thou art

there. And if I go down into hell thou art there also. He searcheth the hart and ye raynes: unto whose eyes all things are made open. Which can number the droppes of the rayne, & the sands of ye Sea. The God of knowledge, the Lord which foreseeth al things and is pryvie to all thinges, the searcher of all secrettes. From him no man can lurke as the Apostle sayeth: there is no creature unvisible in his sight. He is a juste judge, mightie and long sufferyng. Which neyther by entreatie, nor by rewardes, neyther for love nor for hatred, will declyne from the right way. But goyng evermore in the high way doeth suffer none evill to scape unpunished. Nor leaveth any goodnesse unrewarded. Therefore no man can corrupt him. Accordyng to the saying of the Psalmist: thou shalt give unto every one accordyng to his deedes. Psalm. 7. Psal. 63.

Of the devine Judgement.

Then who would not feare that examination wherein he shal be both the Accuser, the Advocate, and the Judge? For he shall accuse when he shall say: I was hungry, and you gave mee not to eate. I was thirstie, and you gave me not to drinke. He shall pleade lyke an Advocate, when hee shall adde thereunto: as long as you did it not to one of the least of these, you did it not unto mee. Hee shall judge when he shall conclude saying: goe from mee you accursed into everlastyng fyre. There shall neede no witnesses in that judgement, for then the hidden places of the darke shall be made manifest. For nothing is hidden which shal not be revealed. Then the bookes of conscience shall be opened. Then shall the dead be judged by those thinges which are written in ye booke: for theyr works do folow them. How greatly shal sinners be ashamed whẽ theyr most wicked and abhominable faultes shall be apparant and manyfest unto all men? Blessed are they whose iniquities are forgiven, and whose sinnes are covered. For hee can never bee revoked or called backe from that sentence. Since the father hath given all judgement unto the sonne. Which shutteth and no man openeth. Which openeth, and no man shutteth. For the mouth of the Lorde hath spoken it. Mat. 23, 1. Cor. 4. Math. 10. Dan. 7. Apoc. 14. Psal. 31.

That nothing shall prevayle for them that be damned.

Then wealth shall not prevayle, honours shall make no defence, nor friendes can make any intercession. For it is written: theyr golde and theyr silver shall not bee able to delyver them in the day of the Lordes furye. All the Kynges of the earth shall weepe and lamente, when they shal see the Job 5. Apoc. 3. 8. Eze. 7. 8. Gala. 6.

smoke of the fyer, through the heate of their torments. What then will you doo in the day of the Lords furie, in the day of visitacion and calamitie comming from farre of? to whome will you runne for helpe? every man shall beare his owne burthen. The soule which hath sinned shall dye. O streight judgement. When men shall yeald accoumpt, not onely of their deedes, but of every idle worde which they have spoken in that day of judgement. The debt with the usury shall be demaunded and exacted unto the last farthing. Who then can fly from the wrath and anger to come? then the sonne [of] man shall send his Angells, and they shall gather out of his kingedome all scandalles and offences, and such as doo wickedly. And they shall make them as faggettes to burne, and cast them into the furnasse to burne, and shall cast them into the furnasse of burninge Fyer, whereas weepinge and gnashinge of teethe, howling and complayning, lamentacions and tormentes, crying and shryching, feare and trembling, shalbe heard. Payne and labour, heat and stinch, darknesse and perplexitie, bitternesse, neede, and calamitie, doubtfullnesse and heavinesse, forgetfulnesse, and confusion, grypes and panges, sowre sorrowes and terrors, honger and thryst, colde and frost, fyer and brymestone, and burning fyer for ever and ever, world without ende. Amen.

FINIS.

Of the huge greatnes and enormitie of sinnes.

The second parte.

GOd is peerelesse, and no man may alter his determination. Wherfore I have been troubled in my mynde to behold him, and whilest I considered him I was perplexed with feare. The more diligently and clearly that a man doeth weigh & ponder ye rigor of the divine justice, togither wt the trespasses of his own cõversatiõ, so much the more feareful hee shal be on all sides, since he is not ignorant how terrible it is to fal into ye hãd of god, which speaking by Moyses saith: There is no man yt can take out of my hande or power. Whereupon it followeth, that no man can alter his determinatiõ. For so much as whatsoever he determined in him selfe, & decreed to be done frõ the beginning, yt no man can let or hinder. Even as God him self being holy & glorious doeth testifie by the Prophet. My purpose shall stand, & all my will shall be fulfilled. And againe: who is lyke unto mee? or who is able to susteine mee? and what is he yt may resist my countenance? behold God is great, God is high in his mightie strength, and none of the lawe givers is lyke unto him, who may search out narowly his wayes? or who can say unto him: Thou haste done iniquitie? Hereupon also God is called inflexible or immoveable. Not for that he can not be pleased or appeased, or for that by his providence he setteth necessitie upon things. But bicause his foresights and ordinances are unvariable, infallible, and most certayne. Neyther is there any thing (comparing it to the eternall and provident regard of the divyne understandyng) that can be thought casuall, or that changeth by happe. Wherefore the more sharpely that we behold the incomprehensible and unsearcheable depth of the divine judgements, & the unspeakeable frailtie & defects of our own nature, togither wt the greatnes of our salvatiõ: So much ye more hũble & wary we shal have just cause to be, and so much the more fearefully & heedefully we shal walke before the majestie of the highest God. For behold, we are set in the middest of the whole world. That is to say on this earth, betweene the heavenly

Job. 23.

Hebr. 20. Deut. 32. Job. 23.

Esa. 46. Hier. 49. Job 36.

kingdome, and the confused hellish Chaos. And yet after this fraile and transitory lyfe we doe not certeynly knowe that at the length we shall be led eyther to the eternall felicitie of heaven, or els to the perpetuall tormentes of hell. Oh that the tongue of our hartes would tast this selfe same morsell as it deserveth to be tasted. For then I thinke we should never loosely be given over unto vayne pleasure and delights, we should not spend our tyme laughing, sporting, or playing, but in weeping and repentance. So as we might truly confesse with Job: That we have alwayes feared God as the swelling waves which would overwhelme us. Being induced thereunto by the deepe contemplation of the Psalmist saying: Come and behold the works of God which is terrible in his decrees upon the sonnes of men. And Paule sayth: O profound depth of the treasure of Gods knowledge and wisedome, howe incomprehensible are his judgementes? and how unsearchable are his wayes? he is the Lord that almightie King, in whose power and dominion all thinges are constituted. Who only is peerelesse. So that his being doeth infinitely excell the being of any thing that is created, as that (in respect thereof) all other things seeme (as it were) to have no being at all. Furthermore, since we are beset in so greate daunger, what remayneth for us to doe, or what remedye is profered unto us, but even that we eschue and avoyde with a most vigilant mynde those thinges whereby God (so dreadfull) is offended, and whereby such paynes of infinite damnation are procured? (which are sinnes) even as the scripture doeth admonishe us saying. Flye from sinne as from the sight of a Serpent. For none adversitie shall bee hurtfull unto thee, if none iniquitie get the over hande of thee. Wherefore a yong man of singular capacitie, and my dearest (of all deare) brother, to the ende that we may more warely hereafter eschue and avoyde sinne. I intende fyrst (by Gods helpe) to wright for the stirring up and inflaming of our soule. Of the enormities, great mischiefes and hurtes that come by sin. That the vylenesse and filthinesse of sinne beyng perfectly understoode and perceyved, you may at the length flye from vyce with so great dilligence that you may as well deserve to be prevented and adorned by your creator with giftes of grace, as you are already by him adorned and prevented with giftes of nature.

Job. 31.

Psal. 65.

Rom. 11.

Eccle. 27.
Gregor.

That only sinne causeth a reasonable creature to be displeasaunt, dispisable and odious unto God.

The first acte.

E[V]en as there is nothing more to be desired than to please God, and to be (of him) beloved, esteemed, or honoured: So is there nothing worse, more detestable or more terrible, than to displease him, and to be (of him) dispised and hated. In lyke maner, as vertues and the actions of the same, doe make us pleasing, honorable, and welbeloved unto the true God: So vicious qualities and sinnes, do make us unto God displeasing, contemptuous and hatefull. For he the almightie creator of the universall world, although he love all things as touching that they have of him, that is to say, as touching their being which he doth uncessantly conserve in his kynd: according to the saying of the wise man: Thou lovest (O Lord) all things that are, and thou hatest nothing of those which thou haste made: yet neverthelesse he hateth sundry reasonable creatures, as touching that which they reteyne and are of their owne free will. That is to say, as touching iniquitie & their transgressions as the scripture sayth: The wicked and his wickednesse are hatefull unto God. And agayne, thou haste hated all them that worke iniquitie, and thou shalt distroy all them which speake leasings, and that he dispiseth them, hee witnesseth saying. Thou hast dispised all them that went a stray from thy righteousnesse, since their thoughtes were wicked. And agayne, he that dwelleth in the heavens shall laugh at them, and the Lorde shall laugh them to skorne. Then shall he speake unto them in his wrath, and in hys furie shall he vexe and trouble them: yea even this thyng happeneth by the most just judgement of God. That they which contempne and dishonour God, which is above all things to be exalted, and to be thought worthiest of all worthies, preferring their owne will before his divyne pleasure: should be dispised and overthrowne, by him as he him selfe protesteth saying: whosoever glorifieth mee, I will glorifie him. But they which dispise me, shall be unable. Such are all the wicked and perverse, which have no care to heare the word of God, or doe

Sap. 2.

Sap. 14. Psal. 5.

Psal. 18.

omit the fulfilling therof, when they have heard it. Of whom the everlasting & uncreated wisedome sayeth: bicause I have called, and you have held backe, dispising all my councelles, and neglecting my rebukes, I also will laugh at your distruction, and will skorne you when that is happened unto you, which you most feared. Beholde (my welbeloved) by these wordes the madnesse of them is reproved, which linger their conversion, and in the ende of their life (the very instant of death creeping now upon them) doe determine to make confession of their life, and to amend themselves. And yet never marking how horrible the eternall God and most high Judge doeth threaten and affirme that he will skorne and laugh at suche men at the tyme of their death. Fynally, as Job sayeth: The wicked are preserved until the day of distruction, and they shall be ledde unto the day of revenge, and shall drinke of the furie of the almightie. Wherefore if thou desire to please God, if thou feare to be (of him) dispised and hated, decline from evil, flye sinne, detest vice, and uncessantly feare to displease the high Judge. Who hath power to cast both body and soule into hell fyre. Consider howe and howe much the children of this world, and the servants of Princes goe about to please their maisters. How they dread to be dispised. What great paynes they take to obtayne a voluble and worldly prayse. Wherefore if thou desire to be accounted amongest the sonnes of God, blushe then and bee ashamed that thou shouldest lesse indevor to please God, and to be honored and beloved of him, then they study to attein mans favour. And finally, lyke as of the humanitie & pleasantnesse wherewith thou art naturally indued, thou doest decently and mannerly behave thy self before men. So much the more behave thy self reverently and orderly before god inwardly, or rather both inwardly and outwardly. For if when thou hast to speake with any worthie personage, thou commest reverently unto him: puttest of thy Cap and doest heedely beware what thou speakest: and when thou shouldest talke with God by prayer or by saying Psalmes, thou come without reverence and begin pronounsing without any regard, doest thou not then over lightly esteeme the majestie of the almightie God, and makest him inferior unto a mortall man and a sinner? God forbid that thou shouldest use suche leudenesse, so great iniquities, and so exceeding great perversenesse.

Job. 22.

Math. 10.

Eccle. 18.
Eccle. 7.

Therefore hencefo?th before thou go to prayer and divine laudes, prepare thy selfe unto devotion. Yea humble both thy body and thy soule unto God on high which is most blessed and happie, also brydle thy outwarde sences and especially thy sight, in the tyme of divine service. And shewe thy selfe an example before others with inward humilitie, and without any maner of hipocrisie or inconstancie, to the glorifying of God, and the edifying of thy neighbour. Now furthermore, if any man would aske why sinnes doe make a reasonable creature so displeasing unto God, yea so dispised & odious. It is to be answered: y^{t} ev$\tilde{e}$ as similitude and likenesse is accounted the cause of love, and the reason that moveth unitye, so dissimilitude or unlykenesse is affyrmed to bee the cause of hate, seperation and disdayne. For everie thyng that is created, hath as muche of the divine bountie and similitude as it hath of the essentiall cause or being. And therefore since that sinne (as touching his derivation) is altogither nothing but ruyne and defect of his essentiall being, a deformitie of action, and as the withdrawing of the mynde created from the true goodnesse of the creator, it sheweth that it doeth impart no maner of similitude or lykelyhoode with God the creator, but a most apparant unlykelinesse. And therefore it maketh the mynde created to become odious displeasing, and dispysed unto God, yea so muche the more as it hath bene polluted with sinne.

That all the morall doctrine of the holy scriptures is ordeyned after a sort for the avoyding of sinne.

Actes second.

THe Apostle John in his first Epistle sayeth. That I wright unto you, that you doe not sinne. And Esay sayeth: this is all our fruit that sinne may be taken from us. Thereby it appeareth that the purenesse and freedom from sinne is (as it were) the ende and scope of all the documentes and preceptes in holy scriptures. Further in the holy scriptures are rehersed punishments to be executed upon the wicked, and joyes pre-

1. Joh. 2
Esa. 7

pared for the just. That as well by the terror of punishment, as by the love of those joyes we might be induced to eschue and hate sinne. Also there are set down two (as it were) entyer parts of rightuousnesse. That is to say, departure from sin,
Psalm. 36. & actual cõming or paynful entrance unto vertue, the psalmist saith: Decline from evil and do good. For first it is expediẽt to flye from sinnes and vyces. And then next to exercise workes of vertue. But these two thinges doe often tymes include them selves one with an other, for there are two maner of preceptes in the divyne lawe. That is to say: affirmatyve, and negative. Now the affirmative doe bynde alwayes, but not
Deut. 6. at all tymes. As when it is sayde in Deutrenomie, worship God onely, and honour thy parentes. For unto these things we are alwayes bounden. But we are not bound to accomplish them actually at all tymes. But the negatyve preceptes doe bynde us for ever and at all tymes. As when it is sayde in
Exod. 20. Exodus: thou shalte not kill, thou shalte not steale, for these preceptes doe commaund that we shuld not doe evill, but to decline and flye from sinne. Whereunto we are boũden at all tyme. And therefore since by the negative kynde of preceptes we are commaunded to avoyde sinne (and yet we can not universally and continually avoyde sinne, unlesse we also in due tyme doe well according as we are commaunded by the affirmative precepts) therfore in the preceptes of avoyding and eschuing sinnes, the precept of well doing is also included. Unto which two pointes the whole doctrine of the holy scriptures doe tende. And yet to speake absolutely, the blessed vision of God in the heavenly habitation is the full ende of eschuing of sin and of doing wel. Furthermore, since we are prone and ready to evil things, and very backeward and frayle, or rather slow and defective to goodnesse, according to that saying in Genesis:
Gen. 8. the sences and thoughtes of mans harte are prone unto evil even from their youth, therfore we have no smal neede of dayly and often warning to avoyde sinnes, leaste we fall thereinto by forgetfulnesse, lacke of foresight, or by false suggestion, or any other kynde of meane. Wherefore the Apostle writeth to the Hebrues, saying: Exhorte and incourage your selves every day, that none of you bee hardened by the deceiptfulnesse of sinnes. Yea and this kynd of exhortation is very necessarie for beginners, and suche as are unperfect. And so much the fitter for everie

man, as hee fyndeth the more occasions, inclination, or proclivitie unto sinne, whereupon I doe affyrme that it is most necessarie for thee (my most loving brother) bicause thou arte dayly conversant in the middest of worldly personages amongest whom innumerable occasions and snares of sinnes are offered thee. From the which onely God is able to preserve thee.

That the greatnesse and enormitie of sinne is comprehended (by generall speech) in sixe poyntes.

Actes 3.

IT is easie to be seene by sixe especial notes, how huge, howe detestable, how filthie and vyle sinne is. First (and chiefely) on Gods behalf, who by sinne is dishonoured and offended. For howe much the higher his majestie is, and howe much the greater is his holinesse, so much greater enormitie it is to sinne agaynst him, to disobey him, and to dishonour him. Therefore the Psalmist sayeth: Cursed be they which decline from thy commaundementes. And agayne: those which estrange themselves from thee shal perish. For thou hast overthrown all which goe a whoring from thee. Then since God is eternall and onely to be honoured, of a wonderful great majestie, and an infinite holinesse, equitie and perfection, therefore all sinne which is committed against him and his commaundementes doeth carry with it (by a certayne kynde of meane) an infinite greevousnesse and enormitie, whereupon our Lord speaketh unto the wicked saying, Woe be unto them bicause they have gone from mee. They shall bee distroyed bicause they have used collusion agaynst mee. And Jeremy sayeth: know and see that it is bitter and evill for thee to have left the Lord thy God, and that his feare is not with thee. For in deede since God is the sowrce and founteyne of all health, and the originall cause of all nobilitie and pleasaunt sweetenesse, it is certayne that a mynde created (being once alyenated from him) is dispoyled of the true blessednesse, depryved of the lyvely and free nobilitie, and left naked from all sincere sweetenesse.

1 Especially if it be that which some call mortal sinne.

Psal. 118. 27.

Ose. 7.

And therefore becommeth ignoble, miserable, bitter, and unpleasaunt, and in verie deed most wretched and poore, as one that is destitute of all abundance of the spirituall graces. Hereupon is said to the impenitent sinner: doest thou not know that thou art a miserable wretch, poore, blynd, and naked?

2 Secondarily, sinne is noted by the qualitie of the sinner. Sinnes are made so much the huger and greater, the more that he is bound unto equitie, and the more or greater benifittes that he hath receyved of God, yea the more learned or able that he was to have done wel.

3 Thirdly it is weighed and noted in the qualitie of the matter whereaboutes the sinne is committed as the sinne is more grevous which is done agaynst a mans person then agaynst his substance. But those sinnes are moste grevous which are directly committed agaynst God. As blasphemy, infidelitie, or desperation.

4 Fourthly, by meanes of the end which the sinner tendeth too, for the worse that the sinner his intent is, the more grevous is the sinne.

5 Fiftly, by the circumstances, that is to say, of the tyme and place.

6 Sixtly, of the verie deformitie of the sinne it self, according to it self, & by reason of it selfe. The which is alwayes so much the greater, and more loathsome, as the vertue is the gallanter and more worthie which is contrarie unto it. Wherupon as the love of God is the highest vertue, so to hate God is the greatest sinne. So that on all sides and in all respectes the vylenesse, filthinesse, and enormitie of sin is multiplyed and increased. And therefore holy Gregorie sayeth: if we knewe in what maner our soule is wounded and doth fester by every least sin or faulte, we would surely (unto death) resist sin. And again, a stinking dog is more tollerable (sayeth hee) unto mans smell, than a sinfull soull unto God. Go to then (my dearly beloved) if we feare or be unwilling to be, & to appeare, vyle, filthie, detestable, & ignoble before the holy and moste worthie majestie of God, If we abhorre that the countenaunce of our creator should bee turned from us, let us then avoyde sinne with all carefulnesse and pure affection. Forasmuch as no deformitie, no hurt, no blot, can so much defyle, infect, or disorder mans bodie, and make it seeme so detestable and disfigured in mens

eyes, as the reasonable soule is with everie mortall sinne blemished, made vyle, infected, and made filthie and detestable before the sight of the divyne majestie and of his holie Angels. For it is made lyke to the verie divil himself, & beeing turned from the fountayne of light, it is filled with the darcke clouds of lothsomenesse and filthinesse.

What sinne is.

Art. 4.

BY ye witnesse of holy Ambrose, sin is a breaking or infringing of the divyne lawes and a disobedience to the heavenly commaundementes. Lykewise according to Augustine, sinne is (sayth he) to cleave unto changeable thinges, and to dispyse the unchangeable goodnesse. And agayne: sinne (sayeth hee) is a will and desire to retayne or to get that which rightuousnesse doeth forbid. So that sinne is the transgression of the divyne wil, and commaundements, as to doe that which God forbiddeth, or to omit that which he commaundeth. Whereupon it foloweth that it is sin to speake, to thinke, to desire, or to doe, agaynst the lawes divyne. Now there are two thinges to be considered in sinne.

That one is (as it were) formal, yt is to say, the avertyng 1
and turning of the mynde, from the high and unchangeable goodnesse, which is principall or capitall sinne.

That other is (as it were) materiall. That is the con- 2
version of the mynde to a goodnesse created variable and readie to fall. Hereupon two evil thinges there are also coriespondent unto sinne. For as touching the formall poynt, the payne of the losse or damage is coriespondent unto it: which is extreame miserie and lacke of the heavenly fruition. But as touching the materiall poynte of sinne, the payne of the sences doeth thereunto corresponde. That is to say, the sencible paynes of hell which are the punishmentes of eternall fyre. Dionyce briefely defineth sinne, to be a going backe from order, that is to say, from that convenient and due estate whereunto the mynde created, ought to cleave fast and be subject unto the creator. For that doeth right order require,

that the inferior should be subject to the superior: that the effect may be converted unto the cause thereof. That the creature of understanding may bend it self unto his creator, as unto a beginning that maketh it blessed. And all this is subverted by sinne: for by it the mynde created, rebelleth agaynst his creator. And doeth (as it were) turne his backe against his creators face: neyther doeth it indevour it selfe according to his counsell, but trusteth in his owne strength. Furthermore, it is sinne to preferre a mans wil before the wil of God, and not to brydle and restrayne a mans owne libertie according to the terrour of the divyne lawe.

Whereupon in all sinne, the sinner doeth propounde unto him selfe an ende in some frayle and created goodnesse: unto the which he is inordinately affected, and doeth viciouslye cleave unto it: yea more than unto God, bycause it is agaynst hys will and ordynaunce. This doeth truelye and directly repugne unto the divyne charitie, bycause wee ought to love GOD above all thinges, and to bee conformed and effected lyke unto hym, and to cleave fast unto him. And lykewyse unto rightuousnesse: bycause wee are bounden above all things to obey the devyne preceptes. And therefore according to the doctours, whatsoever doeth directly repugne unto charitie, (by the which God and our neighbour is loved,) yea or unto rightuousnesse is in his kynde mortall sinne.

And so sinne is a contempt of the devyne bountie, an injurie to the divyne majestie, an offence to the divine holynesse, a rebellion agaynst the divine will, a forsaking of the divyne wysedom, an ingratitude for heavenly benefites. A fulfilling of frowardnesse, and selfe will, a seducing of reason, an infection of the soule, a woundyng of the forces thereof, a filthinesse of mynde, a murdering of grace, a ravishing of charitie, a snare of death, a way to dampnation, a gate of hell, a net of the divill, an imitation of wicked spirites. Detesting of Angels, an exceeding mallice, a right crookednesse, a wonderfull deformitie, a moste filthie kynde of monster, a most cruel wylde beast, and a lamentable perpetuall losse of that true felicitie.

To conclude, sinne is that which moste displeaseth God, most pleaseth the divil, & is most hurtfull unto mans harte. Behold now thou seest (my welbeloved) howe much sinne is to be hated, eschued and detested. Yea more than any of us can

comprehend or expresse, it is to be hated and highly to be avoyded. Wherefore let us incessantly arme our selves stoutly to fight agaynst this evill: agaynst this so mischeevous an enimy, and so deadly and mortal foe. Our weapons are none other then the vertues them selves. And our combates are even the actions of vertue, especially the laude and praysing of God. And prayer (as it is written) I will laude and cal upon the Lord: and I shall be safe from mine enimyes. Also the diligent watch and custodie of the hart, is to consider the continuall divyne presence. To humble our selves in all thinges, and to hope in God with all our harte, and ever to feare him.

Of the enormitie of sinne as touching the divine bountie before which the sinner (by sinning) doeth preferre a frayle and chaungeable good thing.

Art. 5.

DIonisius doeth teach in the fourth Chapiter of divine titles or names. God his nature is goodnesse (doubtlesse) pure, perfect, and infinite. And furthermore the nature of the first being can not in him be diminished, as Thomas doth eloquently bring in, in cõclusion agaynst the Gentyles. And therefore whatsoever perteyneth to the fulnesse worthinesse most chiefely to be wished after, desired, or the excelencie of goodnesse, the same agreeth unto the divine or uncreated bountie or vertue, with singular perfection and more than most excelent excelencie. Whereupon it foloweth that the eternall and most delightfull God is the chiefe, moste excelent, and incomparable goodnesse. In whom is the most incomprehensible and unsearchable fulnesse not able to be discribed. All good, all faire, and all desireable goodnesse, in comparison of whose goodnesse, amyablenesse, blessednesse, and worthinesse to be loved and desired, all things that ever were created, doe utterly faile by infinite wayes or meanes. Then since the goodnesse of God is suche and so great, is it not a moste unreasonable thing, and a poynte of extreme follie and madnesse to preferre before him any goodnesse or any thing created, beeing of it selfe both variable, frayle, and

momentarie. To love, seeke, desire, honour, or worshippe it, more then that which is a creator, cause, and paterne of all goodnesse? But as I have sayde in sinne, this created goodnesse which is chaungeable, dependyng of another, and needie, is preferred before the divyne unmeasurable goodnesse, which dependeth on nothing, and is simply perfecte of it selfe, by a finall cleaving too, and a greater affection, and more stout conversion of the mynde which we beare unto this created goodnesse. Therefore in this respect the enormitie of sinne is great surely and almost unspeakeable, and the sinner him selfe doeth offer an inexplicable dishonour and injurie to the most good, most amyable, and most desir[e]able God. Whose goodnesse in the meane whyle he setteth light, dispiseth and abjecteth to the ende he may preferre before it most vayne, earthly, frayle, and worldly good things.

And therefore doe now consider deepely and wysely (my welbeloved brother) and regard howe vayne, howe frowarde, filthie, vyle, and foolishe, their myndes be which doe spende theyr tyme in vices, gluttonie, and riot. Bicause they preferre, love more, and honour more, the carnall nourishementes, yea and this fleshe which ere long shall dye, putrifye, stincke, and bee inwardly replenished with filthinesse, before that moste cleane and most infinite bountie and devinitie of their Creator.

In lyke maner these covetous men are to be compted unhappie, vyle, vayne, and most foolishe. Who before God doe preferre silver and golde (a whyte and reddishe kynde of earthe) which are but certayne deceiptfull mettalles. Other doe make lyke estimation, of houses, lands, & other earthly ryches which doe rather hinder then further mans health and salvation before the moste aboundant and plentifull fountayne of all goodnesse: yea even before the highest first true and onely God: beyng that goodnesse onely which is to be esteemed and adored, who is alwayes stored with infinite treasures and riches. In lyke maner the proude men and such as are ambitious of worldly honour, and most desirous of this transitorie glorie, are vayne, sencelesse, and in most myserable estate, who are not afrayde to preferre their owne prayse, worship, and glorie before the honour, praise, & glorie, of the high & blessed god. Who wil desire that which belõgeth & is due to y^{e} onely, holy, highest, & immortal God, to be attributed unto themselves, being moste vitious

& readie to die thẽselves they wot not how soone. Whereby they are theeves and robbers of the heavenly honour. Yea spoylers and robbers of God his glorie, and most worthie of confusion and eternal dampnation. Wherfore (my welbeloved) let thy harte, bee heereby evermore converted towardes that eternall divyne and unmeasurable goodnesse. Desire his honour and glorie continually. Love, worship, and honour him above all things. And vouchsafe not to regard, to love, or to injoy any earthly, fraile or worldly thing, which is against his honour, love, or reverence. That thou mayest truely and worthily sing with the Psalmist: Shall not my soule be subject unto God? for my Psal. 61. health and salvation commeth from him, he is my God, my health, and my defendor. So that from henceforth I will not bee moved. And as the Psalmist sayth agayn in ye same place. In God is my glorie and my salvation. Hee is the God of my Gene. 17. helpe and my hope is in him. In him thou mayest fynde all goodnesse moste aboundantly. If thou desire might and power he is almightie. If thou seeke wisedome, his wisedome is unsearchable. If thou require beautie, his beautie is without peere. If thou covet delightes and pleasure, all delight and pleasure are in his right hand untill the latter day. If thou wish for eyther honour, prayse, or glorie, he doeth glorifie those which glorifie him, for ever. To conclude, he loveth those that love him, he heareth those that feare hym, and he saveth them that hope in him. Briefely sinne is altogither repugnant unto divyne charitie, and doeth take away the fervent heate and perfection thereof. Therefore least the word of God should be diminished or waxe colde towardes us: Let us (as much as we may) eschue, bewaile, and amend our sinnes, to the ende that so we may be made the more fervent dayly in the holy love of the heavenly devinitie. But even as by the premisses we see that sinne is committed by cleaving more unto the creature, than unto the Creator. So doe we incurre and light into sinne by inordinate affection unto the thinges created, yea although they be about God, or pertayning unto him.

THE SHAME OF SINNE

Of the enormytie of sinne as toutching the divyne majestie and authoritie which is dishonored by sinne.

Act. 6.

THe more high in auctoritie, great in dignitie and prehemynent in majesty that he is against whome wee doe sinne: so much the more greevous and huge ye sinne is to be accoũted, as if any man doe offend a Prince, it is more greevous then if he tresspassed against a poore pesant. Since God therefore (agaynst whose lawes and agaynst whome all deadly sinne is commytted) is altogether of an infinit majestie, of an incomperable dignitie and of most high authoritie, it is evydent that sinne being cõmitted agaynst such a person in that respect is (by a certeyne kynde of meane) of infinit enormytie, and beyond all comparison more greevous then any offence committed agaynst a simple creature. Agayne the greater or the higher that the master or lawgever is, so muche the more enormyous or huger the fault is accompted, not to obey his commaundementes, or to neglect his preceptes. Since then our maister and lawe maker is the God of Gods, the Lord of Lordes, the Kinge of Kinges, and the Prince of all Princes, unto whom (as it is written) there is none of the lawegevers that maye bee compared, and of whom it is read: The Lorde is our Judge, the Lorde is our lawmaker, and the Lorde is our King: It is most certeyne that as he is of an incomparable height, and of a majestie undiscribable, so not to obey his precepts, to set light by thẽ, to dissemble them, or to neglect them, it is an incomparable and (in a manner) huge frowardnesse aud wickednesse. For if it bee grevous and thought to be wicked, not to obay, reverence, and geve honour unto a carnall, mortall, and sinful father: is it not most wicked not to obey, to bowgh, to crouch, and to geve honour unto the spirituall father, the eternall creator, the holy, the almightie, and im[m]ortall god. For he is that great Lord above all thinges to be praised. Whose greatnesse that is to say: in perfection, dignitie and glory, hath none end. Whome even Porpherye that great scoller of Plato, doth call the King and father of gods. Whome even the heavenly powers doe dread, feare, and obey. The which saying of Porpherye, Augustyne in his booke *de civitate*

Job. 16. Esa. 23.

Psal. 44.

dei doth often rehearse. To conclude, since ye lawe of the Gospell, is forthwith geven us propounded and commaunded by the onely begotten sonne of God himself, beinge in all respectes true god. It is most certayne that the same is most diligently to be observed. So that it is much more greeveous to alter or dissemble the same then it had bene in times past to transgresse ye lawes of Moyses. Which were propounded unto the people of God, by the mediation of Moyses and the Angell. Hereupon the Appostle unto ye Hebrues sayeth: whosoever transgressed Moyses lawe (being found giltie by two or three wytnesses) dyed, without any pardon. And how much greater punishment (sayth he) doe you thinke that they deserve which spurne against the Sonne of God, and holdeth the bloode of his testement to be defiled, and cõmitteth dispightfulnesse against the spirite of grace: Furthermore after his holy supper, Christ (beinge nowe neere unto his Passion) even in the same night that he was betrayed sayed emongest other things unto his Appostles. If I had not come nor spoken unto them they had not sinned. Since then Christ our Lord, King, and Messias is come, and in his owne proper person did speake unto our Fathers, and unto us by them, let us endevour in all thinges to obey him, for otherwyse our sinnes will bee wonderfull great and huge. Out and alas wherefore doo we neglect them? wherefore are we oppressed in our sluggishe bodyes? or wherefore doe wee langwishe & pyne away in the dead sleepe of sinnes: These thinges (my welbeloved) consider deepely. Wey them dilligently. Behold thẽ narrowly. And be astonyed at the displeasure of that most highly exalted ruler of all thinges. Eschewe and avoyde his dishonor, and kepe his commaundementes. For he it is unto whome (as the scriptures witnesse) the holy army of heaven is assistant with reverent feare. Whose anger no man is able to indure. By whome they bowe which beare up the world. And at whose becke the pillers of heaven doe tremble and are affrayde. For behold the heaven and the firmamentes of heavens, the deepes and all the earth with all that in them is, shalbe moved at the sight of God. And yet the madd sencelesse hart of man dothe not feare nor dreadeth not his displeasure. Who leaveth not sinne unpunished. And for the same doth appoynt payne and torment.

John. 14. Heb. 1.

Esay. 46

Of the enormitie of sinne as touching the holynesse and righteousnesse of the divine mynde and thought.

Art. 7.

IT is certeine that the juster & holyer that any well disposed mynde is, the more the foule blot of sinne doth greeve and displease the same. And therfore since ye divine minde highest, to be adored, is altogether, of an infinite purenesse, equitie and holinesse: yea rather the unmeasured, and supereſſentiall purenesse, the contemplatorie holinesse, subsisting of it selfe, the undiscrybable equitie and exemplare founteyne, it is certeyne that the same dothe detest and hate with an infinite abhominacion and hatred, the deformitie, blotte, and unpurenesse of sinne. Even as Moyses speaketh, sayinge:
God is against all wickednesse. Then hereupon sinne hath gotten his most greevous and crooked enormytie, bicause it is against the most cleane and pure holynesse of the dievine mynde. And against the untermynable righteousnesse of ye same. And the sinner himself which loveth, chuseth, embraseth, and houldeth, that which god so much hateth, reproveth and putteth from him (by a certein kinde of meane) doth incurre a wonderfull displeasure, and purchase an infinite deformitie in the sight of God. To conclude: the holy[er] and more juster god is, so much the filthynesse and deformytie of sinne is the more unlyke him. And God is (as hath bene sayd before) of a holynesse and righteousnesse perfectly unlimytable. And therefore sinne is infinitly unlyke the purenesse of the holynesse, and the righteousnesse of the equitie of the highest God. Hereupon also sinne is infinitly eloyned & set far frō god for as Augu[sti]n saith, in his ix booke *de civitate dei*: Ther is none other eloyinge or distance and seperation from god, then his unlyknesse or dissimilytude. And since dissimilitude is the cause of displeasure, hatred and turning away, sinne dothe deserve the eternall and infinite displeasure which is a turni[n]ge awaye, and a hatred to God, whiche deserveth eternall dampnation. Whereupon it is sayd to be infinitly greevous and horrible. Furthermore ye more natural, plesant, & con-

venyẽt, that any one thinge is to another, so muche the more contrary, disconvenyent, and displeasing the opposite and contrarietie thereof wilbe unto it. Now the holynesse is so naturall to the glorious and highest God, that he is substaincially holy, not by any addicion or puttinge to. So that it is altogether one thinge unto him, to be, and to bee holy. Insomuche as his holynesse, is his essentyall beeinge. And his essentiall beeinge is holynesse moste pure, moste cleane, and symply perfect. The moste honourable prymordyall, and fynall cause and reason of all vertue and purenesse. Holynesse is also moste convenyent and beste pleasinge unto GOD. For hee loveth and requireth holynesse in conversation and dothe make those most deare, entyre, and famyliare unto him, which are worthily and stedfastly bent unto holynesse. Thus it is moste apparant howe infinitely, contrary, displeasinge, and disconvenyent the unpurenesse of sinne is unto god. Therefore the Psalmist singeth saying. Early in the morninge I will presẽt my self before thee, & I will behold thee. For thou art no god that would have iniquitie. Neither shall the malycious dwell neere unto thee. Nor the unjust shall not endure before thy face. The lyke argument is of the enormytie of sinne, by consideration of the divine righteousnesse. Which is altogether unmeasureable, and inflexible measure and the unfallyble rule of all verteuous streightnesse. For god is just, and hath loved righteousnesse and his countenaunce hath beheld equitie. Of whome it is red in an other place. Great and wonderfull are thy workes, O Lord god almighty. Just and true are all thy wayes O King of the holy ones. Who shal not feare thee, or who shal not magnify thy name? So yt the more we growe & increase in holinesse & equitie, so much the more lyke, & the more beloved we are made unto our creator, Savior, & Judge. And the more we are made filthy & over commen by vices: so much ye more unlyke and ye more hatefull unto him, we are found. Who came to that end (by the mysterye of incarnatiõ) into this world, that we should serve him in holynesse & righteousnesse before him all the dayes of our lief. Who doth invyte & styrre us wt an unspeakeable love, & most godly vouchsafing, unto ye imitation of his holines. Saying: doe not cõtaminate, nor defile your sowles. For I ye Lord your god am holy. Be holy. For I am holy. Behold (my

Psal. 10.

Apo. 15.

Luke. 1.

Levit. 11.

welbeloved) if thou ponder these thynges depely, oftẽ, & stedfastly, I thincke that thou wilt on all sides hate & eschewe, ye filthines, uncleanenes, & huge enormitie of sin. Yea thou wilt more oftẽ make hast unto repẽtaunce. And examynation of thyne owne conscience in spending tyme in devyne service and receving the holy communion. Wherein (accordinge to the Scriptures) all thinges are washed. And thou wilt furthermore indevor thy selfe to be the more justly and wholy conversant in the presence of the most holy God, and before the eyes of his unmeasurable righteousnesse.

Of the Enormitie of sinne, by the consideracion of the divine charitie, by the which God dyd prevent us, and greatly loved us.

Art. 8.

FUrthermore, the more liberally and abundantly that any man doth prevent an other in love, so much the more decent and just it is to love him againe hartely. And the more frowarde and perverse it is also to doo any lesse then to love him. But it is most ungratefull and untoward, even to hate him, abject him, and dispise him, and altogether to tourne away from him: especially if the beloved be suer that he is so beloved of the lover. Therefore to thend we may the more effectually & sincerely knowe the abhominable and accursed mallice of our iniquities, let us diligently behould how much, and in what manner our sweete and just GOD dyd prevent us in love, yea, and not onely in love, but in a most liberall, merely, free, most pure, eternall and most worthy kynde of love.

And first, this is certaine, that no lover (being created) no not our parents have loved or doe love us so muche as our meeke and sweete God doth, and hath loved us. For of his eternall
Gen. 1. & preventing love towards us, he created us when we were
Sap. 2. nothinge, yea he formed us to his owne Image and similitude. For the divine love dyd not leave god without braunche or springe. Moreover, he hathe manyfoldly bewtifyed our nature,

not onely with naturall gyftes, but also with sundry supernaturall graces. For he dyd set o[u]r first formed fathers and parentes in original righteousnes, placing them in Paradise, and preferring them before all the creatures that lyve in this worlde, yea (and if they had not sinned) had transported them from Paradise into the heavenly kingedome without deathe in the meane waye. All which he ment to have geven to their posteritie, if they had not done wickedly. Whereupon although we be depryved of so many and so great commodities, yet ought we so to love God, as if we were not thereof deprived, since that deprivacion came not from God. Furthermore also because union is the proper effect of love, and consequently therewithall mutuall societie and perticipacion. For love dothe knyt the lover to the beloved, and maketh all good thinges that the lover hath to be common unto the beloved. If therefore we desyer rightly and worthely to know how and in what maner our God hath loved us, let us behold in what maner he hath conjoyned himselfe to us and to our nature. For beholde, dyd not the onely begotten sonne of God himselfe by the will of God the Father, and the cooperacion of the holy ghost, unyte our nature unto his divinitie, by a substancial, immediate, high, & inward kinde of unione? yea by so great an unione as none could be more greater or more worthie? And therefore since he conjoyned himselfe unto our nature so highly, and so inwardly, it is apparaunt also how highly he dyd love us before hand, especially since he vouchsafed & deigned so long to be conversant w^t^ us in the nature which he dyd so assume and take upon him, yea even the eternall Father himselfe dyd so love us that he gave his onely beegotten Sonne as the Evangelist John dothe saye: Who exhorteth us againe in his first epistle saying: dearely beloved let us love god, for he first loved us. Furthermore he joyned our myndes incessãtly unto him and by supernaturall gifts, as by grace, doeing y^t^ which is acceptable, and by actual motion of the holy ghost. By faith, hope, charity, & the other vertues powred upõ us & by their acts. Yea rurther, our god is ready to cõmunicat al y^t^ he hath (yea himself also) unto us. For there is no eye that hath seene, nor eare that hath hard, neither is mans hart able to cõprehend what God hath prepared for his elect. For he hath prepared himself as a reward for them. Since he created us to enjoy

Gen. 1.

Esa. 64.

the most sweete fruicion and happy vision of holinesse. And this is the most lyberal love of god that geving us his gyfts, he geveth (even with the same giftes) himselfe unto us. That we may truely, eternally, and happely behold, have, possesse,
Pro. 8. & injoy him. Herewith he so much loved us, that by the mouth of Salomon, he sayth unto us: My delights are to be with the sonnes of men. Now therefore (my welbeloved) marke how perverse, how uncomely, and how great a fault it is, not to requite with love, this, such, and so great a lover. Yea to neglect, to offend, to set light by, to dispise or to hate him. And he that sinneth, wylleth in all things that which God will not, and that which god wylleth that will not hee accomplishe. Therefore he dothe not truely love God, since it is the propertie of friendes to wyll and to nyll in all thinges alyke. Yea he despiseth and setteth lyght by God, whose preceptes he regardeth not. And so he dothe altogether turne himselfe away from him, and yeldeth no turne unto this so wonderfull, meeke, most bountifull & most excellent lover. But payeth evill for good, and hate for love. Yea he dispiseth God, who hath shewed himselfe so famyliar unto him. Therefore let us (my welbeloved) heartely learne to love God sincerely and inwardly. Let us be caryed unto him with all fervẽtnesse of mynde. Let us conforme our affectes alwayes unto his most holy wyll. Let us hate whatsoever he hateth, and let us earnestly imbrace all goodnesse.

Of the enormitie of sinne, considered by the benefits of God.

Act. 9.

IT is manifest that ingratitude, is much reproved bothe in mans opinion and Gods judgement. And the more or greater benifits yᵗ any one mã doth bestow upõ an other, so much the more wickednes it is not to requite yᵉ same, to be ungratful or unmindful. But it is, most wicked to prefer evil for good. Moreover, yᵉ longer yᵗ benifits are continued, the oftener that they are renued, the more liberally that they are

multiplied: yea the higher & more worthy that the benefactor is, and ye lower or inferior yt he be which receiveth suche benifits, so much the larger & greater ought ye takers gratitude to be. And the greater sin is cõmitted if ye receiver be founde ungrateful or unobedient unto the benefactor. Therfore to the end that ye malice & overthwartnes of our ingratitude, disobedience, & sin, may more plainly appear, may be the more hartily bewailed, & the more carefully amended & avoyded, let us peyze the benifits & boũties of God towards us. And first to begin wt this, how he made us & not we our selves, whatsoever we have or be, it came frõ him, & of him we received the same: our bodie, & all the members therof: also a reasonable soule & al the powers therof. If any one member of our bodie, or any power of the mind or soul were lacking, as a foote, a hand, an eye, or our wil & desire: How sory shuld we be? yea how much would we love him, by whose helpe & goodnes that might be recovered & restored yt were wãting? Why then do we not love the most liberal & the most benificial God? why do we not give him thanks? why feare we not to be froward, disobedient, & ingrateful unto him, which did bountifully give unto us all these things before rehearsed, even from the beginning of our governance, wtout our motion or merits? is not evẽ the essẽtial being, amiable unto al mẽ naturally? as Augustine doth well dispute in his booke *de civitate dei.* Further our being, our liefe, our feeling, our moving, our talk, & reasoning, & our freedõ are imparted unto us by God frõ ye beginning of our cõceptiõ, until this presẽt time: he hath preserved us frõ innumerable perils: he hath apointed unto everie mã his holy Angel to attẽd him cõtinually. He hath brought us unto holy baptisme: in baptisme he hath purged us from all sin: he hath adorned us with grace and vertues: he hath spared us sinners by his abundant mercy: yea even until this instant he hath vouchsafed to await for our conversion. And doubtlesse hath taken many out of thys world whõ he hath eternally damned, although they sinned not so much as we do: & yet he doth earnestly expect (through his incomprehensible clemencie) to see our amẽdment. Now (my beloved) are these benifits smal or smally to be estemed? doth not God incessantly heape benifits upõ us & succor us? doth not he preserve us in being? & with us all

yt we have? doth not he cloth us & feed us dayly? quickely forgetteth the penitent, restoreth the grace and vertues which he had lost, stirreth and leadeth us dayly unto some good things, and instructeth us at all times by his holy scripturs. Furthermore he hath promised & prepared for us, that eternal, supernatural, and most plentiful blessednesse. Behold (my best beloved) how froward an ingratitude & hugenesse of offence it is, to offend or not to regard or cõsider, this highest, most flowing & never fayling most excelent benefactor. Herewithall it behoveth thee diligently to ponder the singular benifits given thẽ by thy creator, which hath beautified thee (not meanly) but with great gifts of nature aswel in thy body, as in thy mynd & soule. For since it is (according to Augustines saying *in civitate dei.*) A great happinesse to be borne wittie and ingenious, & (by the same mans wytnesse) beutie, & eloquẽce are the gifts of God: although most men do abuse them: then weigh wisely unto how great a thankfulnesse, & obedience thou arte bound, not by vayn glorying or preferring thy self before any man, nor by dispising any man, but by conceyving great griefe in thy sinnes, by more bitter bewayling of them, and last of all, by more careful foresight & avoyding of them, & by vehement feare of the divyne judgement. Bicause as Christ doth protest: unto whom so ever much is given, much shal be of him required. Yea rather ye more benifits thou cõsiderest to be given thee of God, so much the more thou oughtest to be inflamed in love towardes him, so much the more perfectly oughtest yu to subdue thine appetites, & so much ye more thankful & humble shuldest thou be found. Behold thou hast at gods hand ye gifts of nature, ye goods of fortune, & the fruites of the church. Are not then thy sins great and greevous especially since they proceed not of mans infirmitie or of ignorance but are such as thou knowest to be unlawful? And mark therfore what account thou must give unto God for these things. Last of all the enormitie of our sins is vehemently agrevated by the benifits which we have receyved by Christ, I mean those which he (for our salvation) did take upõ him, & suffred. For is not our perversenesse, ingratitude, & wickednes infinite, whilest we dishonor dispise & forsake the onely begotten sonne of God? who for our deliverance did so unspeakably dispoile him self. Did most mercifully incline

his most high divinitie, unto ye basenes of our nature, voutsafed to be conversant emõgst men so many yeres. Yea in so great humilitie, povertie, patiẽce, tribulation, persecutions & temptations, which tooke such exceedyng paynes for our salvatiõ in fasting, traveiling, preaching, and praying. Which did (as Mathew telleth) give his bodie and bloud with an unspeakable charitie unto his disciples, and doth give them dayly unto us most vouchsafingly & comfortably. Which lastly did suffer for our sakes a most bitter and vyle kynde of death. And hath (for our conversion unto faith and grace) done so many miracles by his holy Apostles and other elect. And all this considered the more that any man doth honour any other then him, so much the more iniquitie it is not to rehonor him agayne. But it is most leude and wicked even to dishonor him, especially since he is most excelent both by vertue & authoritie. And therefore since by the before named benifits iswell naturall as supernatural, especially by the incarnation of ye word, & by the glorificatiõ of his humanitie, god hath so inexplicabl[y] honored mãkind, and hath vouchsafed to cal us which of substãce are no better thẽ pore litle wormes of the earth (yea and hath made us) hys sonnes, heires, & friendes: furthermore hath promised againe to carry us up into the most worthie Courte of the highest heavẽs, & into the equalitie of the angelical blessednesse: are not our sins unspeakably huge & great, by ye which we doe dishonour, offend, & dispise a God so wonderfully benigne? which hath also adorned certayne of his presẽt electe and free chosẽ wt such most excelent holinesse? Now therfore (beloved) let us worship & reverence God in all things with the whole zeale of our hartes. And let us do as much as we are able to ye honor of his name: yea let us not think that we do any thing yt is worthie: but let us hartily bee sory that we are able to do no more: bicause even as he is of exceeding majestie, so is he worthie of infinite reverence.

Of the enormitie of sinne by reason of the divine presence which beholdeth all things.

Art. 10.

THis one thing furthermore doeth increase the greevousnesse of our sinnes, and doeth accumulate the contempt of our mynd against God, that we dare be so bold as to sinne in the
Exod. 36. sight and presence of our creator, savior, & judge. And he our eternall & most mightie God doth most plainly, eternally, and unspeakably, behold, peize, & discerne all things that are past, present, or to come. As holy Job doth professe saying:
Job. 23. doeth not God know my way, & doth he not count all my steppes? And again so speaking to God thou hast put (sayth he) my feete in fetters, and hast watched & marked all my pathes, & hast considered the steppes of my feete. Wherupon
Hier. 32. in Hieremie it is red: thou most strong, great, and mightie, thy name is Lord of hostes: great in thy councels, & incomprehensible in thy thoughts, whose eyes are open over all ye sons of Adam, yt thou mayest give to every man according to his wayes wherein he walketh. Would not an earthly judge, or a mortal man think a great injurie or dispight don unto him if any of his subjects shuld in his sight & presence transgresse his preceptes? But how much greater injurie & dishonor do we cõmit against ye highest, heavenly, & eternal judge, whilest we fear not to sin in his sight which is truely present everie where, yea most present and fulfilleth, judgeth, & pondereth all thinges that are done. Hereupon (beloved) thinke alwayes upon the divyne presence, honour the lookes of the heavenly countenaunce, worship everie where the purenesse of the divine mynde. And blushe for shame to doe that before the highest God, which thou wouldest be abashed to doe before a good or honest man. Nay rather tremble and quake, and presume not to thinke or to desire that before the presence of his holinesse, which thou wouldest be any thing at all a fearde to speake before a good or honest man. For God beholdeth the secrets of the hart, & that which unto men, is the speach of their mouth, that with God is the thought of the harte.
1. Reg. 10. And againe, that which the earthly judge before whom thou

art judged doth gather of thine outward deedes, the same the dreadfull and most just God can judge and determyne of thine inward desires, which receiveth the intent or affection of the effect or deed. That man is base, vile & unjust, which honoureth the presence, and feareth the judgement of men, more than of God. Wherfore (my dearly beloved) let that offence never be attributed unto thee, but rather beare alwayes and in all places that saying of Hely in thy mynde. The Lorde liveth, in whose sight I stand this day. And therfore (as Boetius saith) there is a great necessitie of wel doing commaunded us, bicause we do all things before the eyes of ye judge which seeth & decerneth al things.

Of the enormitie of sinne by respect of him that sinneth.

Art. 11.

HEtherto we have treated of the enormitie of sin having regarde to God, against whom all sinne is committed, eyther directly or by meanes. For although certayn sins are termed to be against god, certain other agaynst the neighbour, & certain against our selves. (I mean against the sinner himself) bicause that God is the nerest object & matter most at hand unto some sins as unto those that are directly cõtrarie to the divine vertues, & unto some other the neighbor is the nerest matter, and unto some he him selfe which sinneth. Nevertheless all sin is against God, which detesteth, punisheth, & forbiddeth all sins. For by ye divine lawes al sin is forbidden or diswaded. Now then it is requisite to speake somewhat of the enormitie of sin on the behalf of the sinner, and that as touching men.

First then the enormitie of sin may be marked by our inferioritie. For the lesse that any man is by comparisõ with a master or lawgiver, so much the more humble, & so much the more in subjection he ought to be. Whereupon the contempt seemeth to be somewhat the more greevous if he become rebellious to the law giver, or superior him self, thẽ if he himself were greater, or if a greater thẽ himself did

commit it. For man himself doth possesse ye lowest place, in rank of matters or substances belonging to understanding, may not thẽ ye lawgiver the most highly exalted God, (holy unmeasured, & to bee adored) disdayne much when he seeth us vyle litle wormes of the earth (bearing clayish vessell upon us, being compared to vanitie and ashes, replenished in our bodies with infinite sinnes agaynst the soule) that we doe not obey his cõmaũdements, but dishonor his majestie, and forget his benifits, yea every houre offending him incessãtly, not harkening to his exhortations which he maketh unto us by his ministers, & not regarding his own presẽce? furthermore by this cõsideration of our leudnesse & vilenesse, we ought vehemently to heape up, aggrevate, detest, & bewaile, yea & to dispise, reprove, & to correct both our selves and all our excesses against God, since yt we most poore, most miserable, & most vyle creatures, which shal soone die, (yea rather dayly dying) have so often & so greevously dishonoured, offended, dispised, & dayly do not cease to offend our lord, our most highly exalted, infinite, almightie, most glorious, and supereessential God. Behold, we dust & ashes, we worms and rottennesse, which lyke a flour do come forth & are withred, which fly away like a shadow, & never do cõti[n]ue in one estate, have so often & so unmeasurably, halted & dissembled, & so incessantly do sin against ye king of kings, against the Prince of all men, against the creator of the world most laudable, invariable, & most highly exalted, who is the simplest, purest, most bright shinyng, & most holy ghost. Wherfore then doe we moste vaynely glorie? whereof are wee most foolishe proude? wherefore doe we not humble, dispise, bewayle, and correct our selves, with fastings, with stripes, with watching, praying, & other fruits of repentance. Therfore let us earnestly be displeasant unto our selves, & let us moste deepely & without delay humble our selves before the most pure God, dispising no bodie but our selves.

2 Secondarily, the enormitie of sinne (on the behalfe of the sinner) is noted by the superioritie of him that sinneth, as by preeminence & preferment in authoritie. For the more that he which sinneth be preferred in principallitie, or juditiall authoritie, the more he is bound to the more ample justice, rightuousnesse, charitie, & exẽplare life. Especially since the

judge or president (according to the Philosopher) ought to be the lively lawe it self, & the living equitie: wherby his sins become the greater and more enorme, especially if he have authoritie in Ecclesiastical matters, and be bound to attend unto doctrine and preaching. Wherupon that which should be to a simple man but a smal trespasse: is accoũted in such a parsonage a huge and haynous offence and sinne.

Thirdly, the enormitie of sin (as touching him that sinneth) 3
may be taken on the behalfe of the degree or orders of him which sinneth. As the sinne of a Preacher or minister is more greevous then the sin of a lay or simple man, both bicause of the greatnesse of their skill and knowledge, & for the good example which of them is expected.

Fourthly, on the behalf of ye science or knowledge of hym 4
that sinneth, whose faulte is so muche the more greevous alwayes then the faultes of hys equalles, the greater that his gaines or profit in knowledge hath ben, since Christ protesteth saying. The servant which knoweth his masters will and doth it not, shall be beaten with many stripes. As the Apostle James doeth also testifie saying: it is a sinne to him that Jac. 4.
knoweth good, and doeth it not. For as Peter the Apostle 1. Pet. 2.
sayth: it were better not to know the way of rightuousnesse, then to goe backeward from it, after knowledge of it.

Fiftly, on the behalfe of vertue, for the greater perfection of 5
lyfe that a man (in times past) hath led, and the more spiritual that he hath bene, the more abhominable and more vyle he shall alwayes be in comparison of his equalles, if he returne unto carnall and voluptuous lyfe. Suche are they which beginnyng with the spiryte, are consumate in the fleshe.

Sixtly, on the behalfe of his state or profession. As if a 6
christian minister or preacher should become an Apostate, wherin (doing against rightuousnes) he doth sin right deadly.

Seventhly, by the benifites given unto him that sinneth. 7
Bicause (as I have before sayd) the more or the greater benifites that any man receyveth from above, so muche the greater and more enorme his sinnes bee. Whereupon the longer & more benignely yt God expecteth the conversion of him yt sinneth, so muche ye more dãpnable his sins are made.

Eightly, by the cõmon custome of sinning, which induceth 8
hardnesse of harte & obstinancie. For as Salomon writeth:

when the wicked man commeth unto the depth of sinne, he regardeth it not.

9 Ninthly, by reason of the age, for one selfe same faulte is judged more reproveable in old men, then in yong men.

10 Tenthly by ye easinesse yt the sinner had not to have sinned, or to have resisted against sin. As in men of good wit and understandyng, sinne is more greevous than in suche as are prone unto vice. Whereupon Augustine in his xiiii. booke *de civitate dei* speaketh saying: The first precept in Paradice was broken & vyolated, so much the more unjustly, bicause it mighte have bene with so much the more ease observed and kept. For in the sinnes of such as be of good understanding ther is more voluntarie consent, since from their inward thoughtes they are lesse enforced unto evyll. And therefore they doe sinne more grevously then the rest that are their equales, especially since they doe both abuse gods benefittes unhappely, and are so much the more ungratefull unto their creator. By these thinges let every man weigh and consider the enormytie of his sinnes. Bicause in some men all these thinges (yea, fully all these thinges, which doe aggrevate sinne) doe concurre, in some many. And in other some fewer. But unto thee (my derely beloved) I propound the last of all these poyntes to be most singularely considered. Least thou shouldest dampnably abuse the goodnesse of thyne excelent wit. But thou must (by a worthy indevor) bend they selfe so much the more warely unto all vertues: as it is easier unto thee then unto others, to become vertuous. The which if thou doo, thou shalt be most devoute and most acceptable unto God. But if thou regard not thy doings, and geve place unto vices, surely thyne iniquitie & dampnacion will be exceding greate. Wherupon Augustine, in his second booke, *De civitate dei*, sayth: If there be any natural part apparant in thee which is laudable, it is no way perfect nor purged but by pyetie, (which is worshipping of God) and by impietie it will be overthrone and punished. Further of all that hath bene sayde the very aggrevating of sinne it selfe is to be understoode by the other partes thereof.

Of the enormitie of sinne, by the object or matter about the which it is committed.

Art. 12.

AS we have already touched, some sinnes are sayde to be against GOD, some against the neighbour, and some against the sinner himselfe. And it is certeyne, that the sinne[s] againste God are the moste grevous generally. It is also now handled of the grevousnesse of sinne, having respect to God. And as those sinnes are sayde to be moste grevous, which are against GOD for his goodnesse, majestie, holynesse, charitie, and his bestowing of benefittes. So the lyker unto God that the neighbors be againste whome the sinne is commytted, the more grevous and enorme the sinne shalbe accounted. And thereupon the enormitie of sinne againste the neighbour, Is 1
first marked by the authoritie, dignitie, and power of him againste whome the sinne is commytted. Who, (the greater his power or authoritie is) so much the more grevous it is to offend him or to trespasse against him, as appeareth by treasons cõmitted against princes. Hereupon it is very enorme & grevous to trespasse against a preacher or mynister: since it is cheefely againste charitie which is due unto them, and against justice by the which obedience and reverence are to be geven them. Wherefore of such God speaketh sayinge: Luke. 10.
He that heareth you heareth me, and he which dispiseth you dispiseth me. Moyses also sayth to the rebellious Israelites: Exo. 16.
Your m[u]rmuring is not against us but against God. And hereupon the Apostle teacheth in his epistle to the Romans: Rom. 16.
let every living soule be subject to ye higher powers. For ther is no powre but from God: and those things which are from god are ordayned. But he which resisteth authority resisteth against the ordinaunce of god. And they which doe resist him doe purchase to themselves eternall dampnation.

Secondarily, the enormytie of trespasses against ye neigh- 2
bour is perceyved by reason of the neerenesse of bloode. As thus. It is more greevous to kyll thy naturall brother. Or to ravishe thyne owne sister. But it is moste greevous to

sinne agaynst thy Parents. Since a sonne is borne of their substaunce and is (as it were) some parte of them.

3 Thirdly, by the benifites which the sinner hath receyved of his neighbour agaynst whome he trespasseth. And therefore (againe) it is to wicked a thinge to doe evill agaynst thy Parentes from whome the ofspring hath obteyned, being, nowrishement, attendaunce, and instruction. Also agaynst maisters unto whome honour and love are due. (Or rather according to the Philosophers opynion, we can not yeld unto our parents & our maisters things equivolent to theire desertes. And therfore it is written. Oh how evill a man is he which abandoneth his father? and he is cursed of god which provoketh his mother unto anger.

4 Fourthly by the goodnesse, vertue, or holynesse, of him against whome the trespas is done, who, the better, juster, or holyer, that he be. So much the more wicked it is to doe him trespas. For a speciall honour is due unto them that are wyse and learned. And therefore the injurie or lacke of reverence that is shewed unto such men is accounted the more heynous fault.

5 Fiftly by the state, degree, or order, wherupon it is an exceding great offence to cõmit trespasses against the ministrie.

6 Sixtly by reason of the age. For there is great reverence due unto the elders. And therefore to doe to them injurie is thought the greater offence. Hereupon the scriptures teach
Levit. 19. us saying: before a gray head thou shalt rise & doo reverẽce.

7 Seventhly by the simplicitie and ignoraunce, yea, or by y^e^ folly of him against whom the trespasse is cõmitted. Who, the more innocẽt or simple that he be, the more crueltie it is coũted to doo him hurt. And in like mãner if he be either altogether or in part deprived of his reasonable understãding. For unto such great cõpassion & succour should be ministred and therfore it is coũted a great evill in y^e^ booke of Jobe
Jobe. 12. saying: The just mans simplitytie is laughed to skorne.

8 Eightly by reasõ of the love or trust which we have in any man, if we doo trespas against him. For the more y^t^ any man doth love one, or y^e^ more that he trusteth him, y^e^ greater offence it is to doe him trespas by injurye, hurt, or deceipt.
Jobe. 36. Wherupõ it is red in Jobe saying: he y^t^ is laughed to skorne by his freind shall call upon the Lorde and he will heare him.

And in Ecclesiasties: doo not forsake thyne old friend. For Eccle. 9.
the newe shall not be lyke unto him. Hereby the dissimulers
and crafty creatures doo provoke the wrath of god. Nynthly 9
the imperfection or monstrous defect of any persõ, Where-
upon it is cõmaunded in the Leviticall lawes: thou shalt not
curse the deaffe man, nor set a stumblinge blocke before him
that is blynde. And therefore it is a vehement crueltie and un-
godlynesse, to mocke, scorne, or offend, such persons. Tenthly 10
by the impotence, weakenesse, and nede, of him against whome
the trespasse is done. And therefore it is a very enorme and
greevous sinne, to oppresse, persecute, or spoyle, the impotẽt,
abject, or needye persones. And hereupon Salomon sayth:
He that taunteth the poore doth upbrayde his maker. And
Moyses sayth: The Lord geveth sentence for the wydowe Deut. 10.
and the Orphante, and loveth the stranger. Whereupon it
is written by suche as susteyne wronge in manner aforesaid,
that their cryes came unto ye eares of the Lorde of Sabaoth:
Eleventhly by the adversitie of the neighbour agaynst whome 11
the fault is cõmitted. And hereupon it is accounted a verie
greevous fault, to increase trybulation, or to doe injurie, unto
them that are desolate, afflicted, or tempted. Since comfort
and consolacion are due to such as holy Jobe well witnesseth
that he did sayinge. I did weepe over him that was afflicted, & Job. 30.
I tooke compassion in my soule upon the poore and needie man.
And in an other place. When I satt (sayth he) lyke a King
that hath his armye about him, yet was I the comforter of
them that mourned. Therefore a certeyne wise man doth
admonishe us sayinge: Fayle not them that wepe in conso-
lation. And the Appostle sayth: we should weepe with them Rom. 10
that weepe. By these thinges every man maye consider the
enormytie of his sinnes agaynst his neighbour, as by respect
of him agaynst whome the offence is commytted. And gene-
rally the greater damage or evill that any man doth by tres-
passinge agaynst his neighbour, so much the more greevously
he sinneth beyonde his equalls in comparison. And therefore
to deflower a virgin is a very huge offence. Slander also taketh
away the good name which is to be preferred before silver and
gold. Yea and sowing of discorde, which breaketh away and
diminisheth love (that is to be preferred before silver, gold, and
good name) they are very huge and enorme offences. Yea,

greater in all respectes then theft. And againe the more that the matter of sinne or offence be consecrated unto God, the greater is the offence. And last of all (my welbeloved) it shalbe meete for thee diligently and wisely to weighe the enormyties of thyne owne offences cõmytted agaynst thy neighbour by any manner of meanes. And that accordinge to the considerations before rehearsed and towched, thou indevour thyself worthely to correct them. Diligently (hereaf[te]r) to eschewe them and to behave thy selfe well and orderly unto all men accordinge to their state, condicion, or quallity, even
Rom. 15. as the Appostle teacheth to the Romaines sayinge: Geve unto all men theire dewe. Feare unto whom feare doth belonge, and honour to whom honour appertayneth.

Of the enormytie of sinne havinge consideration to thend and circumstances.

Art. 13.

FUrthermore the name of circumstaunce in actions of vertue, is taken ordinarily by circumstance according to ye place, for as ye place doth locally invyron & stand about the matter or thing in hand, ye which doth evẽ touch it, and yet is unto it an outward affection: So the condicions of humaine actions, which concerne the very actions themselves, and yet are without their substaunce, are called circumstaunces. As Thomas in the first chapter of his second treatise and the seventh questiõ. Ther are (sayth he) seven circumstaunces which are conteyned in this verse.

Who, what, where, by what helpe, why, how, & when. For a man must marke who did it, by what helpe, or assistance hee dyd worke, in what place, what tyme, to what purpose, and in what manner it was done. But for asmuch as the action taketh his proper kinde by thende or purpose whereunto it tendeth, therefore worke it selfe is of the substaunce of the action. And therefore when the ende and the worke are termed circumstaunces, it is not to be understode of the principall ende or action, in that that it is properly, but it is ment by some ende adjoyned, and by some propertie

applyed about the worke or action. Of these circumstãces this one (wherefore) is of greatest consideration. That is to saye: To what ende any thinge is done. And therefore to the more unlawfull, or wicked, ende, or purpose, any thing be done, the fault is so much the more agrevated. And if any man pretend his worke to sundry ends or purposes whiche are forbydden, the more, and the more perverse that these endes be, so much greater is the enormytie of his sinne. As if any man doe steale to the end and purpose that hee maye maynteyne delyghtes, banquitinge, and whoredome, yea, or to attayne thereby worldely promotion. And furthermore if any man be of the kynde of good men, if yet the ende or purpose that he prete[n]deth be vayne and lewed, the thinge then it selfe is unlawfull. As if any man, praye, fast, and geve almes, to obteyne mens prayses thereby. Then for asmuch as (by the testimonie of Dyonysius) goodnesse is an entyer cause, (that is to say: whyther all the circumstaunces of vertue before rehearsed, doe concurre) and the defectes or evilles doe happen by the omyttinge of any circ[u]mstaunces: Therefore the greevousnesse of the sinne is so much the greater, the more that the number of circumstaunces be which are forsaken, and the more that the partie doeth goe from the verie convenyent circumstaunces of vertue it selfe. Hereupon let us now not onely be sory that we doe those thinges which of their owne nature be vicyous and absolutly evill, and doe also omit things that we should doe: But also bicause we have sinned in an inconvenyent tyme, in a place more forbydden, to a very wicked ende and purpose, by dishonest meanes or assistaunce, and in a moste unapt manner and fashion, even unfearfully and unreverently altogither, we must consider also how often, & with what mãner of person, with how great delight in sinning, and with how great, or what kynde of offence to our neighbour. For the more that the desiere of sinning (I meane the verie willingnesse to evill) be more bent therunto, the fault is so muche the more greevous. Lykewise it is convenyent and we must consider of the good thinges whiche wee doe whither they bee done in due tyme and place, with a right intent and reverently, also. For it is more greevous in the time of divine service on ye holy daies, and in the church, to have a wandring mynde, to tattle, to looke gazinge about, and to set mynde, upon vice and

wickednesse. Therefore (my welbeloved) indevour thy selfe to fulfil the good deedes whereunto thou art bounden, with the circumstaunces before rehersed as much as in thee lieth and doe heedely consider the greevousnesse of thy sinnes, by all these thinges now rehersed which doe aggreváte sinne and wickednesse.

Of the deformytie, hatefullnesse and loathsomnesse of sinne by consideration of it selfe.

Art. 14.

BYcause god which is dishonoured by sinne doth consist of an infinyte great honorablenesse, amiablenesse and bewtie: Therefore sinne is judged to be also of an infinit loathsomnesse, hatefulnesse and deformytie. For asmuch as it is displeasing, & cõtrary, to the divine will, holynesse, and equitie, hereupon sinne ought (by the lawes of God) neyther to be committed nor to be alowed for no cause, for no feare of damage, danger, or torment, nor for any love of commodytie, prosperitie or joye. Yea, rather should a man willingly receave & indure most greevous death, then to incurre the least sinne. And therefore whosoever doth either for flatterie or for menaces or by regardinge mans favour, yeld unto sinne, he declareth sufficiently that he is imperfect. To conclude, the least evill of the fault, that is to say: The least sinne is more hatefull and more to be fledd from, then any kynde of evill in the payne or any kynde of punnyshment (yea, though it be infernall) as touchinge that it is meerely punishment. Therfore we ought not to sinne for the avoyding of any torment, losse, or discomodity, but rather ought a man to be willing to beare any payne then to offende God: For to offende god is as much as to leese God. (I meane the unmesurable goodnesse of God) and to set our owne wicked wills directly against his most holy will. And therefore now (my welbeloved) consider how great is their frowardnesse & how farr are they distant from true perfection, whose whole affection tendeth day and night to doe those thinges which are forbydden by th[e] divyne lawes. Which by flattery, gyftes, & poursute, doe labour to drawe those

thinges, unto their consent, with the which they may fulfil ther most filthy desiers. And which studie to be honoured, to be inrytched, and to have their proprietie in this worlde. Therefore let ye state of our myndes stand inflexible. Let us neither be puffed up with prosperitie nor yet over come with adversitie. Neither let us fall hedlong from the way of righteousnesse through feare of mans displeasure, rebuke, or dismaying, and let us beyond all comparison feare the death of the sowle (which is sinne) more then the death of the body.

Against those which doe more feare, eschewe, and hate, the evill of the punishment, then the evill of the fault.

Art. 15.

FEare is the flying from or detesting of evil. Therfore the worse that any things bee, the more to be fled from, and the more detestable they are judged to bee. For as muche as evil is the object of feare: So yt it is alreadie evident that the evil of the fault is unmeasurably to be fled frõ. But the evil of the paine or the punishment of sin, or any kynde of afflictive adversitie, is not (in it self) absolutely evil, or simply to be fled frõ or avoyded. But it is justly sent by God, & is profitable in this world to the taking away of sin, & the powring of grace upon us. In hell it is the worke of the divine justice, & ordeyned for the fault although it be hurtfull unto the dampned. If thẽ since these things are so, how unperfect, vyle, & childish, are they which in this life do rather feare & flye from the just punishment, confusion, & rebuke of their sinnes, then from the very filthie deformitie of sin it self, the displeasure of the divine holinesse, and the dishonor of the highest God? These be those disordered and miserable creatures in whom private love doth wey downe godly love, in whom servyle feare is greater then chyldish obedience, which doe more honour, dread, and esteeme the sight & judgement of the world thẽ of god: never fearing to doe that in the presence and beholding of God him self, which they would be abashed to doe in ye sight of a man being their judge in this world. These are more sorowfull for their own temporal or corporal discommodities, losses, or punishments, thẽ for gods displeasure

for the losse of grace, or for the wounding of their soule. These men doe pretend & fayne a certaine amendment, whẽ the judgement & examination of men is at hand or approcheth. But when he is absent, whom they feared and is not loked for, to returne shortly unto judgement or punishment, thẽ they live as they did before. Go to then (welbeloved) let us feare God most sincerely, let us (without all comparison) hate the evil of the fault, and hartely imbrace such punishment as is layd upon us for sinne, yea and let us beare it patiently. And let us most faithfully bewayle and lament the hurts of the soule (that is sins) more thẽ the losse of temporall things, or the afflictions of ye bodie. Last of all, we shal be able to accomplish all these
Prov. 7. things, if we mark effectually that saying of Salomon: My sonne honor God, & thou shalt prosper. Besides him, see thou
Prov. 29. feare no man. And agayne he sayeth: Hee that feareth God, doth tremble at nothing, and he yt feareth man shall soone come to distruction. I meane not that wee ought not at all to feare our superiors, since ye Apostle Peter sayth: Servants be subject unto your masters with all fear. But my meaning is, that they are not to be dreaded as mẽ, but as the Vicars & ministers of God, least through the fear of them we offend God by any meanes. Now pray unto the most merciful God hartily, & incessantly for grace, to obtain the perfection in this article heere discribed.

How sundrie men, upon sundrie causes and motyves, doe eschue sinnes.

Art. 16.

FUrthermore there are some which are withdrawne from vices with onely servile feare. That is with the dread of punishments and not with an affection to felicitie, nor with the verie sincere love of God. These men (as long as they continue suche) are not acceptable to God, yet such kynd of feare is not altogither unprofitable, in as much as it withdraweth from sin. There is nothing that is done as it ought to bee, or acceptable & pleasing of God, unlesse that proceed of the charitie of God, and bee done by the love of rightuousnesse. As Augustine in the xxi. booke *De civitate dei*: vices

(sayeth hee) are overcome by a laboursome difficultie. Neither it is possible to doe that truly or sincerely, but onely through a delight in true rightuousnesse. But they which doe seeme (by the meanes before rehearsed) to decline from evill, and to do some good things, are evill and unfaithfull servants, bicause there remayneth in them an affect to sin, and a well lyking unto things that are evil. Of such kynde of servantes our savior sayeth to his Apostles: I will not now call you servantes: John. 15
for the servaunt knoweth not what the master doeth. And John. 8.
agayne: some doe eschue sinnes in hope of rewarde, and desire of everlasting felicitie. In these men the love of God is not perfect and altogither sincere without dissimulation, bicause they are bended backewardes towardes them selves, beholding and thinking upon their owne commoditie, and occupie themselves most in thinking of their hyer & reward. But if such do more regard & affect their owne commoditie then the honor of God: If they be more induced by ye affectiõ of private love, thẽ by the motiõ of divine charitie, unto ye doing of good works, thẽ they deserve nothing, & are rightly named mercenary mẽ. Neverthelesse it is lawful to serve god, by ye beholding ye reward, & by ye affectiõ to heavẽly felicitie. So as ye honor of God be preferred before a mans owne reward, & that ye verie reward of blessednes which is desired, be ordred & disposed to ye honor & glorie of God. The which who so doth, he shal not onely not be a mercenarie, but furthermore a friend: bicause he loveth God & rightuousnesse above all things. Whereas they which are not yet perfect, are accompted to have a beginning feare or mixed dread: bicause they withdraw themselves from sins, & do also apply them selves to vertues, partly by the feare of ye punishmẽts of hell, or these temporall & present paynes, and partly by the hope of heavenly rewardes. Notwithstanding ye love of God (in them) doeth overwey private love, & they desire the honor and glorie of God both firstly, and finally. And therefore they are in the state of health and grace. Furthermore there are others which wtdraw thẽselves & depart frõ sins, & do good, by ye onely love of the divine godhead, & the true and sincere zeale of his honor, being converted fervently with their whole mynde unto God. And suche desire or covette nothing els (at all) but that God being glorious & holy, shuld be in all things honored

& loved, and doe never think upon the reward, nor have respect therunto. Which bow not back toward themselves, but rather doe altogither dye unto thẽselves, to the end they may most purely live unto God. As the Apostle witnesseth
Gal. 2. saying: I live not now, but Christ liveth in me. Furthermore if these men do at any time think upon their reward and desire it, that shall not proceed of inordinate backe bending towards themselves, but by a charitable relation unto God, & bicause it is gods wil & pleasure that they shuld desire eternall felicitie, as men confirmed in goodnes, & happely injoying God: that they should most perfectly apply their whole mynd unto his honor, love & praises. And so the love of the reward shal not repugne the perfection of charitie. These are the friends & sonnes of God, whose minds are cõverted into the most pure affects of divine charitie, and the zeale of rightuousnes. And these men do in all places, & at all times behave themselves vertuously: bicause the reason of wel doing, is uniforme, pure, & stable in them, even as God him self, being the perfect love, the zeale of verie rightuousnesse, the presence of the divinitie, the love of purenes, the mightie affection of divine honor, the wel pleasing of good & honest things, & of all vertues. Now then (my welbeloved brother) flye from vice and exercise goodnes, rather by the most pure love of god, ye zeale of equitie, & affection to purenes, then either by feare of paynes, or respecte of rewards. And if thou have not yet attayned yt perfectiõ, pray unto god therfore, & in ye mean while flie from sins. At ye least by fear of eternal dãpnation, & ye love of ye heavẽly blessednes.

That we are not able in this life fully to comprehend the enormitie of sinne.

Art. 17.

AS Augustine speaketh in the xxi. booke *de civitate dei*, the payne & eternal punishmẽt which is apointed for temporal sins, doth therfore seme hard & unjust unto mans sences, bicause in this lyfe we lacke that sence and understanding of the highest and purest wisedome, by the which it

might be perceived how much wickednesse is committed in prevaricatiõ & dissembling with God. For we have alreadie manifoldly shewed yᵗ the enormitie of sin is so much the greater, as the goodnesse of God is greater, before the which the frayle goodnesse is by sin preferred. And lykewise yᵗ the higher Gods majestie & authoritie are, which by sin are dishonoured, yea how much the greater gods holines & equitie be, which do abhorre yᵉ filthinesse of sin. And again yᵉ greater that gods charitie be towards us, & the more & better yᵗ his benifits be, which he hath bestowed upõ us. And bicause we are not able to comprehend in these fleshly sences & natural mynde, the unmeasurablenesse of the divyne bountie, yᵉ undiscribab[l]e highnesse of the divine majestie, the most cleare infinitenes of the divine holines & equitie, & the greatnes of the divine love, & of his benifits towards us, nay rather that we are not able with a cleere eye to behold them: I do therfore certaynly beleve that we can not fully know yᵉ enormitie of sin whilest we are in this estate. Hereupõ the perfect & holy men, yᵉ more sincerely & loftily yᵗ they did behold God in this world, & did in their myndes (being lightened & anointed frõ above) the more diligẽtly mark those things wherby the enormite is agrevated & the better perceived (wherof I have alreadie handled many) so much the more they dispised, humbled, & corrected themselves, yea & did most vehemently ponder, bewayle, & chastise the least sinnes. To conclude: one sin is aggrevated by another. Since therefore, the sins of our affections, speeches, things committed & omitted, be so many that they exceed & escape the knowledge and nombring of our thoughts & mindes: it is certayn yᵗ we can not understande the enormitie of our vices, but by a verie singular grace from God. And therefore it is written: who understandeth his faults? purge me O lord from my hidden falts: & from offences unknown spare thy servant. Hereupon in all respects we ought (by right) patiently & wᵗ all gladnesse to sustein all adversities whatsoever happẽ unto us, for our so hiddẽ lurking many & great offences. But bicause we do not ponder nor consider the enormitie of our sins, bicause we do not humble our hartes low inough before God, bicause in adversities we doe not give thankes unto God, which loveth us, rebuketh us, & chastizeth us: but being overcome with impatience, we fall

Psalm. 18.

into disordinat sorow and basenesse of courage. Yea further bicause the other things a little before rehearsed, which do aggrevate sin as wel on the behalf of the sinner, & of the object or matter whereaboutes the sin is committed, as also by means of the endes & circũstances are so many & so great in perticularitie, that none of us can distinctly know them all: Therfore we are not able fully to understãd the grevousnes of our sins. But we ought infinitly to humble our selves, & hartely to call upon the divyne clemencie, and onely to breath too, or take comforte in the mercies of God. And to say with the true penitent sinner: myne iniquities have over taken me, & I had no power to see them. And againe: our iniquities are multiplyed over our heads. And in another place: our sins are growne up to heaven. Last of all: though we can not fully comprehend the hugenesse & enormitie of our wickednesse. Yet by that most bitter, eternal, & infernal payne which the just God appoynteth for our sins, it appeareth doubtlesse yᵗ they are truly so incomprehensible, great & enorme: which God doth yet neverthelesse even in hell, mingle mercy with his justice, in that he punisheth lesse thẽ we worthily deserve. And yet the enormitie of any mortall sin (howe little so ever it bee) is so great yᵗ there is no creature in the whole world so welbeloved of God, but he would hate him & dampne him (for ever) for one of these greevous sins, if he finde it in him finally, at his ending. Yea & so great is the enormitie of sin that it maketh the sinner so displeasing unto God as he him selfe doth not remember, any good thing which the sinner did before. As our Lord & judge did testifie by Ezechiel saying:
Ezech. 18. if the just man do turn away him self, & work iniquitie, I wil not remember all yᵉ rightuousnes which he hath don. Therfore he that standeth, let him take heed yᵗ he fal not: no man
1. Cor. 10. Prov. 28. is sure. And in the Proverbs it is said: blessed is yᵉ man which is alwayes fearfull. And furthermore howe great the enormitie of sin is, it may hereby be marked, that no creature was fit to make satisfaction for the sin and transgression of mankinde, and to take away the same, but it became the verie onely begotten of God, yea and it behoved (by a certaine meane) the true & unmeasurable God, to be incarnate, and to suffer and dye, for the redemption of men from the gylt of sin. If thou mark these things rightly (my welbeloved) thou shalt

abhorre sins, thou shalt bewayle them, and flye from them. And shalt warely behave thy self before the presence of the divyne majestie.

Of the sundrie effectes and hurtes that come by sinne.

Art. 18.

CONtrarie causes are accustomed to have cõtrarie effects. But sinnes and their vicious qualities, are contrarie to vertues and their actions. Then as grace doeth make nature perfect, so sin doth infect it, hurte it, & imbase it. And as vertues and the giftes of the holy ghost, doe make the strengthes and forces of the soule to be readie, prompt, and easily inclined to well doyng, yea and (by meane and working of the holy ghost) verie wel and readie nimble thereuntoo: So sinne and vitious qualities, doe foreslow the forces before named, & draw thẽ backward from goodnes, make them weak & unready to do wel, prone and prompt to evil, yea they make them easily inclined to a divilish instinct, and to follow the violent sway and force of affections. Hereupon Hugo in his booke of the Arck of Noe sayeth: what temptation so ever doeth assayle a soule forsaken, and abandoned of divyne succour, it overthroweth it. And Beda witnesseth: that a manne fallne into sinne, is dispoyled of the free grace of God, and wounded in hys owne naturall forces.

Therfore to the ende that we may orderly proceede, we must first say that sinne doeth dispoyle the mynde of the free giftes of grace, of charitie poured upon us, & of all the other vertues which proceed of the giftes of the holy ghost, which make us acceptable unto God. 1

Secondarily, it blotteth & defileth the soule, which blotting doth accompanie the spoyle of those free giftes, and is the losse of the spirituall beautie and comelinesse. For even as in corporall matters, a blot or spot is the losse of proper beautie & comelinesse, by the getting of any foule thing: So in spiritual things, a blot is set for ye losse of spiritual comelinesse. Now the soule hath two kindes of comelinesse: ye one 2

is of the natural light or reason: that other is of ye divyne lightning by grace. Furthermore if the soule cleave faste to these base earthly and carnal things, it doeth worke altogither against the light of the natural reason, and the grace of the divine beautifying. And so the spiritual comelinesse (as touching the natural light) is diminished & darkned: but (as touching the light of grace) it is altogither taken away.

3 Thirdly, sinne byndeth unto perpetuall payne. As Jude in his canonicall Epistle sayth of the wicked: that a depth of
Apoc. 14. darkenes is reserved for them for ever. And it is red in the Apocalips also: the wicked and ungodly man shall be tormẽted with fyre & brimstone, and the smoke of his tormentes shal goe up for ever and ever.

4 Fourthly, sinne doeth make the conscience it selfe bitter and unpleasaunt. For as that wise man lefte in writing: a troubled conscience doth presume horrible things. Whereupon one of Jobes friends doth affirme saying: The sound of terror is ever in the eares of the wicked. Therefore Jeremie speaketh saying: it is bitter and unpleasant for thee to have left the Lord thy God. For sin doth ingender a privie gnawing in thy conscience, whẽ remorse of ye same vexeth an evil mã saying: heere spiritual gladnes, inward peace, and orderly mirth & jollitie have no place in ye wicked men.

5 Fiftly, sinne doth harden & indurate the minde, so that it is not able to receive compunction and grace. Neither doth the word of god enter into the secret partes thereof. But doth resist good & holesome things: unlesse god geveth yt most meeke & clement helpe of his almighty grace. And so
Pro. 18. molify ye hart. And therfore Salomõ in his booke of proverbs doth affirm: the wicked (sayth he) whẽ he cõmeth into ye depthes of sinne, doth not regard it. And in Esay, god sayth to him that is filled with vice and evill quallities: I knowe that thou art hard harted. And thy necke is lyke unto a steele bowe. And thy forehead is of brasse. These that are thus indurate doe not blushe at their evill deedes, but rather rejoyce when they have done evil and triumph in most wicked thinges. Whereupon Jeremy doth witnesse of suche saying: Thou hast a face lyke the forehead of an harlott: so that thou wouldest not blushe. For the longer, more greevously, or oftener, that a man sinneth, the more his reason & understãding is blinded.

And ye more yt his reasõ is blinded, so much ye more he erreth & goeth astray. Taking evil things for good things, false for true. Hurtfull vayne & vyle things, for helthfull, certayne and precious thinges.

Sixtly, sinne maketh him that sinneth insensible as touching those thinges that are for his health and salvation. Therefore the wordes of God doe not seeme savory unto him. Neither doth he perceave his owne peril. Hereupon Moyses sayth to some in Deuter. God hath not geven you (saith he) a hart of understãding, and eyes that see, or eares yt might heare. For it is written in the Actes: Such men harken with an evill will, & doe shutt their eyes least they should be converted and lyve. 6 Deut. 29. Acts. 28

Seventhly, sinne kylleth the sowle, bicause it taketh ye lyfe of grace from it, and doth depryve it of the true lyfe which is Christ. And the sinner is thereby lyke a stynking rotten, and most filthy carcasse in godes sight. Hereupon we reade in the Apocalips. Thou hast a name to lyve, but thou art dead. For I finde not thy workes full before the Lorde my God. Synne doth also (according to Augustine) adnychilate and bringe to nothing. Bicause sinne it selfe is nothinge, and all men by sinning come to nothinge. By leesinge the essentiall beinge (not of nature) but of grace. 7

Eyghtly, one sinne doth drawe and dispose a man unto another. So the sinne which foloweth doth become bothe a sinne and the payne of a sinne. For of it selfe it is a sinne. And by respect of the sinne which went before it, it is also the peyne of a sinne. Bicause the sinner by the desartes of the former sinne doth justly deserve to be for saken of God: And so falleth into sundrye vices. Whereupon according to Gregory: A sinne which is not washed away by a repẽtaunce, doth by and by drawe one to another sinne by his owne weight, and swaye. 8

Ninthly, sinne doth make such vertuous deedes which were done before to be unfruitfull & dothe exclude man frõ the glorie of the heavẽly kingedõe. As it is written: Let ye wicked be taken away least he should see the glorie of God. 9

Tenthly, of a member of Christ, it maketh one a member of the Devill. For as by faith we are incorporate in Christ, so by deadly sinne, (leesing fayth,) we are incorporate in the Devill, who is the head and Prince of the unjust. 10

11 Eleventhly, it maketh man (who ought to be the Temple of God) to be lyke unto hell. For as in hell ther are fier, cold, styncke, darkenesse, wormes, confusion, thyrst, and hatefulnesse, of all that is good and honest: So in a sinner there are, the fyre of anger, impacience, and covetousn[e]sse, the cold of envie, the stynche of lecherie and ryot, ye worme of conscience, the thryst of concupiscence, the disorder and pevyshnesse of mynde, and the lothesome detesting and hating of vertues.

12 Twelfely, sinne maketh a man unstable. For the sinner is overthrowne, tossed, and caryed about with every wynde of passiones, temptations, and vices.

Psalm. 11. Psalme. 11. As it is wrytten, the wicked shall walke aboute: for they are as the dust which the wynde driveth from the face of the earth: bicause their harts are not made faste unto the highest, unchangeable, onely true and most perfect goodnesse. [T]herefore they wander in thinges created, and are devided in mynde, and are most unordinately affected. Whereupon Jeremy speaketh saying: Jerusalem hath committed synne, and therefore it is become unstedfast. Furthermore even as the bayte upon the hooke doth beguile the fishe, So doth synne beguyle the synner. Bicause whiles he doth vaynely and wickedly delight therein. It bringeth him to everlasting sorrowe. Hereupon Augustine in his .xiiii. booke *De civitate dei* doeth affirme saying. We may well say that all synne is a lye. For we doo not synne (sayth he) but of a desyer that good may come to us. And yet of all synne evell commeth to us. Againe, synne doeth make the synner lyke unto a Serpent, which goeth uppon his brest, and eateth the earth.

Even so sinners doe cleave fast unto sinne, and doe strive to fill and glutt themselves therewith. Sinne doth also shewe yt the sinner is a foole. Bicause by sinning every man doth more and more, overcharge, greeve, and oppresse, himselfe. He gathereth and layeth upon his owne shoulders the sticks wherewith he kendeleth the fyer that burneth him in hell. Yea he serveth him which requyreth & seeketh nothing but his eternall dampnation, and will so much the more, torment him, the greater service that he hath done him. Furthermore sinne doth take away true libertie. And maketh thereof most miserable bondage. Bicause (as our Saviour witnesseth

by the Evangelist) Every man that sinneth is the servant of sinne. Therefore Augustine in his fourth booke *De civitate dei*: Doth confesse that the goodman, although hee serve, is yet a free man. But the wicked (sayth hee) yea, although hee reigne, is yet the servant of as many maisters as he hath vices. And againe in the fourth booke hee saith that the will of man is then truely in freedome, when it is not in bondage to vyce or sinnes. And Salomõ in the booke of his Proverbes protesteth: That righteousnesse doth rayse up and enoble the people. But sinne (sayth he) doth make people miserable. For if paine make a man miserable, and ye fault much more miserable, then shall it so much the more in all respectes make him miserable, as the fault is, more detestable then the payne is. Whereupon Augustine in the xi. booke *de Trinit[at]e* sayth: To will or desiere (sayth he) that which is not decent, is a most miserable thing. And agayne sayth he, every man is made m[i]serable by onely evill desier. But more miserable by power thereof. For thereby the desiers of an evill thought are fulfilled. And bicause the sinner doth cleave & sticke fast unto vayne thinges, therefore sinne dothe finally leave him (which sinneth) vayne and voyde of all thinges. As the Appostle sayth to the Romanes. What fruite had you then (that is to say in sinne when you sinned) in those thinges where at you now doe blushe. For the ende thereof is death. Furthermore sinne doth cheefely greve the sinner, at the tyme of his death. For it maketh him sorowfull for the losse of the temporall thinges (that is to say: The delightes, ritches, and honors of this worlde) which he loved. It maketh him also to feare the streight judgement of God. The infernall punyshementes of the speedy cõmyng of the Divills. Who then doe cheifely indevour to drawe ye sinner into desperation and many other evills. And then the wicked is sorowfull that he hath lost and spent his tyme so viciously & unfruitfully. Here withall after death, sinnes doe unspeackeably greeve the unjust. Bicause they shewe yt they are before the just judgement of God most worthy of everlasting payne and confusion. And then they morne to here that terryble word: Goe you accursed into everlasting fier. And doe unrepayreably hold them as turned awaye from the high goodnesse & fountayne of true felycitie. And lastly, As sinnes are hurtfull to them that are in sinne

Pro. 4.

Rom. 6.

themselves, even so the[y] greeve those which by repentaunce doe withdrawe themselves from sinnes.

1 First, bicause it never recovereth the glorye of the first innocẽce. As a mayde once deflowered can never be a virgyne againe.

2 Secondarily, bicause it bryngeth us to payne and penaltie.

3 Thyrdly, bicause it kepeth man back from glory. For the penytent shall not enter untill, through Christ his merites and mercy, he be restored to the purenesse which he had in baptisme.

4 Fourthly, bicause he shall never recover the tyme past, & lost, ye which he might have gayned with reward. Yea and it happeneth often tymes that the sinner being penitẽt doth yet (by the dreggs and reliques of his old accustomed sinnes) become more cold in his affections, more ready to the lothesomenesse of good thinges, darker in his understandinge, weaker to doe well, and much more frayle and feeble to resist the evill. And therefore Augustyne in his eleventh booke *de civitate dei* doth say: Our mynde (sayth he) in the which reason and understanding naturally have residence, doth become unable and weake (by certein cold and darkesome vices) not onely to cleave to the fruicion of God but also to beare and abyde that unchangable light. Untill suche tyme that beinge from day to day healed and renewed, it maye be made capable of such great felycitie. Whereby it is manifest how foolyshely they behave themselves which foreslowe their conversions and saye that after a certayne tyme they wilbe altogither converted yet remayninge the meane while in their vices and wickednesse. For they doe not rightly weighe into how many daungers, perrilles, & hurtes, they fall in the meane tyme. And therefore sinne doth alwayes hurt many men.

1 First, him which sinneth.

2 Secondarily, the neighbours and all the church of god. Bicause in the meane while the neighbour thereby taketh offence, and the church it selfe, which is an armye to withstand the Devill, is (by a certayne kynde of meane) thereby also diminyshed, and weakened, by him which is wickedly conversant and occupied.

3 Thirdly, it hurteth also those that are dampned. Bicause

the more that discend into hell the greater horror, howling, and tormentes there are. For that proverbe hath there no place whiche sayth: *Solatium est misero, socium habere miseriæ.*

Fourthly it hurteth (by a certayne meane) the blessed in 4 their habytations. By meane of subtraction. For the greater and more copyous that the number of the blessed is, the reward accidentall is thereby made the greater, by the happy socyety, one of them gloryinge in an others felicitie.

And lastly, the sinner doth incurre many evills and daungers, 5 by relapse into his olde vices. For his faultes are made the greater, and so more hardly to be forgeven. As Jeremy witnesseth saying: How vyle art thou made by returning unto Jeremy. 2. thy wayes? For a wound hurt againe, is the hardlyer and more slowly healed. God also is made the harder to be pacified. And the Devill the stronger to possesse, as Christ sayth in the Gospell: That then goeth the Devill and taketh unto him Lucke. 11. seaven other sprytes worse then himselfe. And going in he dwelleth there. And the ende of that man is worse then the begynning. Also sinnne is fortified to prevayle before the judgement of reason. As Augustine speaking of him selfe doth say. More prevayled the encreasing evill then the uncustomed goodnesse. Lastly even the sinner himselfe becõmeth more impotent to ryse. And thus behold (my welbeloved) how many and how unspe[k]able evill thinges a man doth incurre by sinning. And suerly if thou doe not amend thy liefe by reading and knowing these hurts, and daungers whiche come by sinne. If thou doe not detest and abhorre sinne, if thou doe not walke in purenesse of lyfe before God, then shalt thou bee unexcusablely reproved of great faultes by thyne owne vertues. And shalt not doe that whiche beecõmeth the naturall goodnesse of thyne excelent wytt. For it is apparant by these things how truly Augustine spake in his twelfe booke *De civitate dei*: saying: Synne hurteth nature. And by that meanes it is contrary to nature. And yet by that vice nature is apparant to be great and lawdable. For by what meanes so ever vyce be blamed, by the same undowtedly nature is praysed. For the right blaming of vyce, is bicause thereby a lawdable nature is dishonested.

Of the infinite mercy of God.

Art. 19.

WE have already spoken many thinges of the enormytie, filthynesse and impietie of sinne. And it is now thereby made manyfest, how vehemently the holy and most highest God, is dishonored by sinne, and how he hateth and abhorreth the same. Therefore least any man should by consideration thereof, fall into weakenesse of courage, or be broken with disperation, or faynt with over much sorrow, or pyne and wyther away with undiscrete curyositie, We will say somewhat agayne of the incomprehensible and unmeasurable mercyes of God. And therefore as the goodnesse of God is pure infinite and most plentifull, so the sweetenesse of his liberalitye, and his clemency is altogither unspeakeable, unlimytable, and unexcogitable. Exceding and infinitely passinge, all our mallice, neede, and miserie. Yea, more then all the waves in the Sea passe a lyttle droppe of water, or the great heape of the whole world doth passe incomparabily the least seede that is. Let no man therefore dispare by the enormytie of vyces. For thereby hee should offer an extreme injurye to the divyne mercy. And should moste vehemently dishonor the uncreated verytie of the highest GOD. As though Gods goodnesse and clemency (which hath promysed forgevenesse and grace unto all men how full of iniquitie so ever they be, if they doe truely repẽt) were lesse then his wickednesse. To conclude is not y^{e} mercy of the glorious God, and he which is onely to be worshipped, most infinite, who in every moment doth perceve so many sinnes, to be done in this worlde and seeth himselfe to be dishonored, dispised, and blasphemed, so unspeakeably of so many sinners, and yet doth preserve them in beinge, doth uncessantly communicate unto them, the goodes of nature, & of fortune, doth nowrishe them, cloth them, & provide for thẽ, yea since (according to y^{t} which hath bene said before) y^{e} enormity of sinne is so incõprehensible, even therin y^{e} wonderfull greate, and infinite pytie of God, doth appere that he ever will vowchesafe, to be reconciled or to behold, or to receave into his grace & favour, the man w^{t} whome hee were but once offended or displeased by sinne?

And beholde even those of whome he hath been so oftentimes offended by such grevous sinnes, by whome he hath been so often contempned, & set behynde earthly thinges in comparison, he doth not onely vouchsafe to receve them unto forgevenes, grace, & favour, but often tymes he doth prevent them in uncomprehensible pyetie, and doeth happely change their hartes (by inward compunction) unto salvacion: taking from them all hardnes of hart. And filling them with so much grace and goodnesse, that the same doth now most abounde, where before iniquitie was most abundant. And so of most hatefull enemies, they are made most deare & acceptable unto God: therfore we must not dispayre for any thing. For asmuch as God by his mercy doeth paciently abyde sinners, dothe gently revoke them, doth dissemble, and dyffer revẽge and punishment, doth deliver them from many and manyfold daungers, doth liberally and freely geve them grace: doth multiply that which he hath geven, dothe kepe and preserve that which he hath multiplyed, and dothe rewarde with heavenly thinges that which he hath kept, and preserved. To conclude, God doeth joyfully receve unto repentance the synner, which retourneth unto him, doth mollyfie his hart, doth quyckly forgeve the offence which he cõmytted. And after forgevenesse doth never remember the injurie. Agayne God of his mercy doth send us adversities to prove our patyence withall, he geveth us prosperytie that he may provoke us to love him. And by his mercy doth bring agayne unto himselfe those that goe astraie, & doth guyde unto him such as returne, doth rayse up them that fall, doth staye and hold up them that stand, and dothe leade unto glorie all such as doe persever in godlynesse. Behold how greate and how verye unspeakeable, incomprehensible, and unmesurable, the clemencie of our God is especyally upon his elect? And yet let no man sin the bolder by this consideration of the divyne mercyes, presuming most foolishly upon Gods benignitie. For he is accursed which sinneth through hope. For ye better, more meeke and clement that we know God to be, so much the more intentyvely we ought to love him, & not to dishoner or dispyse him. Wherefore betwene desperation and presumption, let us observe a sapientall meane, hoping with feare and fearing with hope. And so let us contynewally be carefully and fearefully conversant before God.

Of those thinges by consideration whereof, sinnes be the more effectually avoyded.

Art. 20.

THere are many and almost innumerable thinges which ought to enduce us unto the avoyding and eschewing of sinnes. Fyrst the consideration of the shortnesse, vanytie, unstablenesse, and dysceitfulnesse of this present liefe. For what is our lyfe, but a smoke most swyftly vaynyshing, and a moysture fading by little and littell, for our dayes are lyke a shadowe upon the earth, and it tarryeth not at all. How long soever our lyfe seeme or bee in this world, yet in comparyson of the never ending lyef which is to come, it is but a moment. As holy Job sayth: Spare me O Lord for my dayes are nothing. We see also with our eyes how many and how innumerable this present liefe doth deceave. Which being delighted, over darkened, and bedect, with the rytches, delightes, and honors of this world doe neglect those things which pertayne to their health and salvation, doe never covet or desier spirituall good thinges, nor doe alwayes and everie day p[re]pare themselves unto death. And therefore even as they lyve so doe they make an end. And as they doe most unhappely dishonor God whiles they are yet sound and in health, so at the tyme of their death they are most justly of him forsaken dispised and condempned. Is it not then more holsome, to contempne this liefe for the love of that most happy and eternall lief which is to come? To abject all the vanity and impietie therof and to cleave most faythfully fast unto that divyne eternall and unmeasurable goodnesse.

1 Behold in this present and most unstedfast lief, we must of necessitie have regard either to eternal felycity or everlasting dampnation. Chuse then (my welbeloved) that which thou perceavest to be most holesome for thee. And hate, eschewe, and detest, most hartely all kynde of sinnes.

2 Secondarily, the diligent consideration of death doth not a little prevayle to make us eschewe and avoyde sinnes, which death doth most swyftly and uncessantly approch. At which time the vicyous liefe which now delighteth us, shall have a most

miserable end. For then the perverse and wicked, (which doe cleave more and more bent to this world then unto God) shall seeke but truce for one hower. And onely their sinnes shall march on with them.

Thyrdly, the consideratiõ of the highest and most rigorous straightnesse of gods judgemẽt. As to thinke what a horryble thing it shalbe strayghtwaies after death to be presented before the trybunall seate of Christ, to be of him most justly judged to abyde the pronouncynge of sentence to bee accused of the Devylls, and of our owne concience, and to be seene and found vicyous before him. Also the consideration of the last generall judgement which is to come in the end of the world. Which wilbe so terryble as no tongue is able to conceyve the same. Therefore whosoever doth deepely consider how miserable sorowful and horrible a thing it wilbe, then with body and soule to goe downe into the infernall pitt, to fall headlong into everlasting fyer, being shutt in the most tenebrous prison of hell, there desperately to remayne for ever, to have the most dolorous companie and societie of Devills, and to be there uncessantly tormented more then can be told: That man doubtlesse will avoyde and eschewe sinnes. Who so ever wil bewayle those whiche hee hath already commytted, will keepe his hart with fearefull watch. 3

Fourthly, the effectuall consideration of the whole infernall punyshement. And therefore if he which is delighted and alured with vanytie of hart or voluptous[n]esse of the fleshe in this world, would rightly wey and consider unto how great desolacion and eternall payne (yea, the plenteous fulnesse of all calamyties and miseryes) those delightes doe leade him, he would utterly abhorre them and flye frõ them. O my most entierly beloved brother, would God that these thynges dyd savour and were understoode of thee, as it is meete and right that they should. For then thou wouldest most readely dispyse the world. For behould who would now lye but the space of one houre in a hott burnyng furnace, to gayne all the world thereby? Wherfore then doest not thou eschewe daily sinnes? For the which so great payne must bee suffered, yea much more greevous then any punyshement which maye bee geven in this present liefe. But these fowre considerations whereof I last spake which with drawe us from sinne, doe 4

principally pertayne unto foolyshe and unperfect men. Which declyne from vyces rather by feare of evill then by love of goodnesse.

5 Fyftly, then the consideration of that highest and incomprehensible heavenly felycity which God will geve to those that for his love doe eschewe and hate sinnes, is of great power to withdraw us from sinne. Synce the hope of reward doth diminish the force and smart of the scourge, there can be nothing in this world so painful, so laboursom, or so hard, the which he that doeth rightly and worthily ponder the inexcogitable glorie of that blessednesse, would not readily and willingly indure.

6 Sixtly, to the same end prevayleth devout, trustie, & often praying. As if a man (which thinketh & cõsidereth that without the abundant grace of God, he can not flye from nor eschue sinnes) doe therefore never cease to pray hartely unto God for grace to live vertuously. For we must (as our saviour sayeth) alwayes pray and never cease.

7 Seventhly, the consideration of the divyne presence is chiefly avaylable to the eschuing of sinnes, by the which god doeth behold and consider us every where. By which consideration there aryseth in us a chaste shamefastnesse from doing of any thing that is dishonest.

8 Eightly, the consideration of his benifits.

1 Furthermore, it appertayneth unto thẽ which are perfect, to avoyde sins, chiefly by cõsideration of the divyne goodnes, before whome (in sin) the frayle goodnesse is preferred.

2 Also by consideration of y^e^ divyne majestie, which by deadly sinne is infinitely dishonored.

3 Agayne, by consideration of the divyne holinesse and equitie
John. 2. unto the which sinne is infinitly displeasing.

4 And lykewyse by consideration of the divyne charitie, by the which God did first love us.

5 Moreover, by the verie love of vertue and purenesse, and the horror of the deformitie of sinne. As a vertuous man did affyrme saying: Although I knew that God would forgive mee, yet would I not sinne (sayd hee) for the very disordrednesse thereof. It is also written that the generall remedyes agaynst sinnes are commonly these.

1 Fyrst patience in povertie, that a man may suffer neede and

penurie in all things, quietly and gladly as an Embassador sent by God, whither it be in food, clothing, or other necessaries. For as ye abũdance of temporal things, is the occasiõ of many vyces. So povertie wtdraweth from many evils.

The second is the dispising of worldly men and their praises, yea though thou be in all things contemned, reproved, and troubled without cause given. For so is the swelling of pryde repressed, and a singular grace obteyned of the Lord. 2

The thirde, is a ghostly magnanimitie a stout mastership over a mans self, without which a man is oftentimes enforced to cõmit such things as wold els displease him, & to omit those things ye which hee would willingly doe. It prevayleth much for worldlings in all things to forsake their own wil. 3

The fourth is ye eloyning of a man from comfort of worldly affayres. By which verie often times the quiet and purenesse of the soule is much hindred. 4

The fift, is often conference with learned vertuous men and the following of their counselles, and betweene God and thy conscience to take an account of thy life passed, which doth helpe to overcome sins, and the temptations of the divil, for since the divil is the Prince of dark[ne]sse he doth hate & flye from the light, or the recordation, or manifestation of his deceiptes, and the humble accusing of a mans own self. But the forgetting or keeping secrete of his wyles, hee loveth exceedingly. Hereupon our saviour sayeth: Everie man which doth evil, hateth the light: but hee which dealeth truly, commeth to the light that his workes may bee made manifest, bycause they are done in God. But there are some which are verie naughtely dangerous shamefast, having no will to call to remembrance and examyne their owne consciences of the secretes of their thoughts, affections & temptations, wherby it cõmeth to passe yt being overcome they fall & are folded and wrapped up in sundrie vices, wtout purpose and intent to bee converted unto God. 5 John. 3

In lyke maner to flye idlenesse, doeth prevayle muche in the avoyding of sin. For idlenesse breedeth vices, and therfore some fruitfull occupation must alwayes be taken in hand. 6

Furthermore, I judge that nothing is more effectuall to the 7

eschuing and avoyding of all evilles, to the resisting of the divill, to the profiting in all charitie vertue and grace, to the applying of holy workes, and to the earnest submission of a compunct, meeke, a holy mynde unto God, then the inward, frequent, and diligent meditatiõ of our Lords passion. For when we see how much God loved us, howe great patience, meekenesse, and humilitie Christ did shew & teach in his passion: and how being stretched upon the Crosse, hee prayed for them that killed him, by weying and deepely considering of all which things we shal throw frõ us, all pride, wrath, impatience, carnallitie, voluptuousnesse and envye. Studying to get charitie, meeknesse, patience, & repentance. Beholde now (my welbeloved) let the provident consideration of all these things before discribed, which may make thee eschue those things which displease God, & chiefly are hurtfull unto thy selfe (that is to say sinnes) let it alwayes (I say) leade thee and guyde thee, that with a clensed thought thou mayest evermore increase in charitie, in divyne grace, and in all the giftes of the holy ghost.

How a man ought to behave himselfe heere in earth, which desireth to attayne unto perfection of life.

Art. 21.

WHosoever desireth to apply his mynde unto the obtayning of inwarde purenesse and holinesse, and to attayne to true perfection of lyfe here on earth.

1 Ought first of all to found him self and his conversation upon true humilitie and the fear of God. For god doeth resist the proude: but unto them that are humble, hee giveth so muche the fuller grace, as they have the greater depth of humilitie. And agayn he sayth: if thou doe not hold thy self instantly in the fear of God, thy house shal be quickly subverted and overthrowne.

1. Pet. 5. James. 4. Eccle. 27

2 Secondarily, he ought (so farre fourth as God wil graunt the

measure of his grace, and as in him lyeth) to flye and abhorre all sinne. Forasmuch as sinnes doe (in such maner as is before rehearsed) hinder the increase of grace, the fervẽtnesse of charitie, and the cleannesse of holy lyfe.

Thirdly, he ought verie often tymes and most diligently 3
everie day and night to consider his lyfe, to lament his offences, and the breach of the preceptes divyne, and sharpely to judge over him selfe in all things: to humble and dispyse him selfe. But as for other mens deedes hee ought not curiously to marke or judge them.

Fourthly, in all things that he doeth, he ought to have a 4
circumspect eye: and actually to take heede, and to have care that he offende not God by any meanes. For since there is no difference (as Saint Thomas affyrmeth) in the undivydable actions of men, so that everie action of man proceeding from deliberation of reason, eyther profiteth or anoyeth: it is certayne that unlesse a man (in all things that he doeth) doe circumspectly behave him selfe in everie poynt, he shall light into many sinnes. And therefore the Apostle writeth unto Tymothie: doe nothing (sayeth he) without foresight and judgement. 1. Timo. 5.
That is to say, the judgement of discretion going before thee. And in Ecclesiastes it is writtẽ: My sonne doe nothing without counsell, and thou shalt not repent thee after thy deedes. Eccle. 23.
Therfore in all things it is to be weighed whither they be lawfull, expedient, or profitable. Whither they be lawfull having respect to God, and whither they bee expedient, having regard to the edifying of thy neighbor. He that is such an one will alwayes and in all places behave him selfe fearefully. Such an one was Job. I feared (sayeth hee) all my deedes, knowing that thou sparest not him that offendeth.

Fyftly, he ought to keepe his harte with all diligent heede 5
least any vayne thought or inordinate affection doe remayne Prov. 4.
therein.

Sixtly, he should bring himselfe into suche custome, that 6
whither hee eate or dryncke, or clotheth him selfe, or whatsoever he doe or labor abroad, or whatsoever he heare others speak, or he him self speake unto others: yet alwayes he doe (as much as by the helpe of grace he may) lift up hys hart unto God, and within him self revolve somewhat that is godly, saying with all his thought: A cleane harte create in me O Lord. Psal. 5.

And such other meditatio[n]s as seeme moste pleasant and most convenient unto his devotion: but chiefly he must pray uncessantly unto God for increase of grace, and for the custodie of his harte.

7 Seventh, he ought in all things to have a moste sincere intention, fervently and zealously desiring the honor & worshipping of God. And thinking therupon more then on him self or any other thing.

8 Eightly, he ought in all affection of bodie and in all adversitie to rejoyce hartely bicause suche things are profitable unto him, as touching God. But bicause it is unacceptable unto the holy ghost whatsoever we present unto it, neglecting that whereunto we are bound, therefore he ought first to paye unto God reverently his dettes and duties: as prayers or divyne & holy service, distinctly pronounsing, lifting up his harte, and fashioning these things (as with a taste of mynde) even as it were from his own affection. Yea let him rayse up his harte unto God by contemplation of his goodnesse, holinesse and
Lam. 1.* benifites. These things (my most deerly beloved brother) I doe write unto thee rudely and in haste, as they come into my memorie, and as God him selfe (from whom all goodnesse floweth) did vouchsafe to give me understanding, to the end thine hart may be inflamed towards the love of perfection: and that it may know how to obteyn the same. For if thou doe rightly and wisely use the gifts of nature doubled in thee, by the divyne grace, then shalt thou with a wonderfull facylitie attayne unto singular perfection.

And therefore I doe vehemently exhort thee, and earnestly desire that thine affections towardes these earthly thinges may bee temperate, covetyng the ryches of thys worlde no farther then necessytie doth requyer, modest lyfe doth demaund, and the inward profitt of thy sowle challenge. For Augustine sayth in his nynth booke *De civitate dei*: A mans sowle is so much the more unlike that incorporall [e]ternytie, and unchangeable goodnesse, as it more coveteth and desiereth temporall and mutable thinges. Yea let thy thoughtes altogither dispyse the unpure delectations of the flesh. Bicause as Augustine sayth in his second booke *De Trinitate*: The reasonable soule is made so much the more spirituall, and ye more fervent, the more and more, that it dyeth from carnall con-

cupiscences. To conclude the more precyous that thy soule is then thy body, so much the more diligently see that thou love, seeke, and heape up, the spirituall rytches, the inward comelynesse and decking of vertues, before the outward garnyshing of the body and garmentes. Not desiering to please men, but to please thy creator, Saviour, and most dreadfull Judge, who is as above all thinges, the highest and most blessed God.

Amen.

The Prologue of the Author.

Math. 6 OUr saviour Christ by the mouth of his holy Evangelist Mathew in his sixt Chap. saith: I will declare unto thee (O man saith he) what is good, & what the Lord thy god doth require at thy hands. Verely evẽ to doo justice & righteousnesse, & to walke carefully & warely beefore thy Lord God. For asmuch as god hath formed & made thee a reasõable creature, he hath created thee to ye end yt thou mightest obteyne everlasting felicitie, he hath furnished thee with all thinges necessary to ye atteyning thereof, that thou mightest deserne betwene good & bad, betwene truth & falshood, & betwene vertues & vices: choosing and folowing those things which are good, true, & verteous, & abhorring (yea utterly forsaking) all evill, false, & vytious thinges. Wherfore our owne reasõ & understanding (being instructed by the doctrine of the holy scripturs, & well taught and grounded in ye holy lawes of god) ought to be ye judge of all our life & deedes, in such sort yt every man might every day of his life wysely dyscusse, truely discerne, & effectually correct, his owne conversation. And although we are forbidden by gods word to judge other men disordredly,
Math. 7. according to the Evangelyst saying: Judge not & you shall not be judged, neverthelesse let every man judge himselfe by consideration of his owne lyfe, and let him abhorre whatsoever he findeth reprehẽsible therin. Yea let him bewayle it, avoyd it and leave it not unpunished. But let him amend it by the fruites of repẽtaunce. And this is ment by doeing of justice and righteousnesse. For whosoever doth so, shall eskape the straight judgement of God, and the everlasting paines of hell. As Paule the apostle doth witnesse in his eleventh Chapiter of his first Epistle to the Corynthianes saying: If we judged our selves we should not then be judged.

Not doubting of salvation but putting away carnall securitye.

Moreover we ought to walke warely and circõspectly before the Lord our God, continewally fearing least we offend the eyes of his holy Majestie in any thyng, and yt we neyther loose the benefite of his greate grace in this present lyfe, nor yet the frui tyon of his glory in the world to come. Nor yet thereby encurre the daunger of everlastyng paynes in hell. And here

upon the holy worde of GOD doth say: The man is blessed which walketh alwayes fearefully. And hee which is with out feare or dreade to doe amysse, cannot be justified. As also the appostle Paule doth exhort us to this fearefull and carefull walkyng beefore GOD saying: Seeke for your salvation, wyth feare and tremblyng. As also Sainct Hierome sayth: Cursed be yᵗ mã which doth serve god negligẽtly. Wherfore we must diligẽtly wᵗ all heedynesse, and the true effectes of Godly charytie, serve the hyghest GOD and Father in chyldyshe feare and obedyence. As it is wrytten by the Psalmyst: Serve God in feare, & rejoyce before him with trẽbling. Such an one was holy Job saying rightly of hym selfe: I have alwayes feared GOD (sayeth hee) as the rage of waters that might overwhelme mee. And agayne: GOD is hee whose anger no man maye resyst. Therefore have I bene troubled to beehould him, and have bene greeved with feare when I considered him. So that whosoever is dyssolute in his harte, light of mynde, and doth neyther weighe nor consider the heavenly eyes which alwayes behold him, nor yet doth reverence and dread the presence of that fearefull and eternall judge? But doth proceede in such a carelesse order, and so neglygently beehave him selfe, as though he had already passed all perylls, and were not of GOD to bee judged, doth not hee lamentably cast him selfe awaye? And shall hee not lyght in the handes of the lyving GOD. That he maye receyve everlastinge punyshment wyth the reprobate in the depth of hell. Wherefore my deare and welbeeloved in Chryst Jesu (to whome I wryte thys worke) doe not neglect thy selfe carelessely, in a vayne kynde of securytye. Nor doe not thou walke unreverently before the highest God, which doth contynually behold thee. Doe not injurie unto his Majestie by lyving wickedly: But (as Moyses doth exhorte thee) keepe thy selfe, and thy soule, warely: And forget not the wordes of the Lorde thy God, neither let them slippe out of thy remẽbraunce, at any tyme: For hereupon it is that Augustine saith: Such as feare not gods justice, do hope for his mercy in vaine. And Hierome saith: If we would beleeve and often thincke upon the presence of god, whose Majestie seeth and judgeth all thinges, I beleeve that we should very seldom, or never fall into any sinne. And this it was that holy Job ment, whẽ he sayd: Doth not god know my wayes? and number all my stepps?

Pro. 28. Eccle. 1.

Phil. 2.

Psal. 2.

Job. 13 & 23.

and againe he saith: Thou hast observed al my pathes, and considered ye steppes of my feete. Whereupon Basyle also doth admonishe us saying: Remember that you stand in ye sight of God, which beholdeth the thoughts of your hartes, & knoweth all secretes. For this consideration of his divyne Majestie doth also induce an observation of his preceptes. Whereupon the Psalmist sayth: I have kept thy commaundementes & thy testimonies, bicause all my wayes are in thy
Psal. 118. sight. Thus whosoever will feare God let him assuredly thincke, that he doth behoulde all thinges. Let him be ashamed to stand with any uncleane thought in the presence of his infinite Majestie, yea, let him be abashed to have any blott or imperfectiõ in his soule, before ye face of ye highest god. For
Eccle. 12. it is writtẽ: Remẽber thy creator in the dayes of thy youth, before the tyme of thyne affliction doe come.

It is writtẽ in ye xi. Chap. of Eccle: Bee meeke & paicient
Howdiligent we ought to be in the hearing of Godes worde. to heare ye word of god. For the more we doo love any thing, so much ye more willing we are to heare of it or to talke of it. Wherupõ John speaking of ye lovers of this world saith: they
1. John. 4. are of ye world, & they speake of ye world, & the world heareth them. By the same reasõ I say, yt whosoever doth love god truly, doth desire his blessing and doth spiritually esteeme him selfe in GOD, even hee doth heare his word willyngly, dothe retaine it diligently, and doth fulfill it fervently. For these are
John. 8. signes of predestination to everlasting salvation. And hereupon our saviour sayth: He that is of God doth heare his worde, and therefore you heare not, bicause you are not of God. For the word of God, or the holy scripture, is the foode of the soule. And even as we dispaire of his naturall lyfe, which receyveth no corporall foode, or vomiteth up, and holdeth not that which hath receyved: Even so, the lyfe of grace is to be despayred in him which is not carefull, diligently to heare, mindfully to retaine, and efectually to fulfill the word of God. And therefore (my welbeloved in Christ Jesu) attẽd and marke ye word of god with good affectiõ, heare it humbly and reverently, reade it, and peruse it as an Epistle sent thee from the holy ghost. Neyther yet is it sufficient to know the will of God, or to have it in reverence, but we must also fulfill the
Psal. 118. same. As the Psalmist sayth: I have layed up thy wordes in my harte, to the end that I might not offend thee. And the

Evangelist sa[i]th: The servaunt which knoweth his Lords will & doth it not, shalbe beatē with many stripes. And the Apostle James in his Canonicall Epistle sayth: He that doth knowe the good and doth it not, offendeth greevously. And here upon Augustine doth conclud, that the word of god is of no lesse worthynesse, then the body of Christ. Neyther is he lesse gyltye which heareth the word of God neclygently, then he which receyveth his body unworthyly. And therfore since I writ these things unto thee for the health of thy soule, by the helpe and grace of God (without whose provydence and helpe, no tree groweth nor leafe falleth) I require that thou read these thinges with no lesse dillygence and earnest affection, then they are fervently and zealously wrytten for thyne instruction. For so the natureall goodnesse of thy quick capacytie doth requyre. As it is written: A good eare will harken unto wisdome with earnest desire. And how acceptable and well pleasing that were unto god, appeareth by the wyseman saying: The earnest desire of wysdome shall guid a man to the perpetuall kyngedome. But what wisdome? Not the wysdome of this world. Not the wysdome of Phylosophers, Poets, or Rethorycians. For (by ye testymony of the Apostle) God esteemeth the wisdome of this worlde for meere folly. And Saint Hierome that holy father, doth call Aristotle (who was Prince of Philosophers) a father of fooles or Prince of ignoraunce. But the wordes before rehearced are ment by the wisdome and perfect knowledge which is conteyned in holy scriptures. And are not they to be accoumpted vayne and foolishe, who settinge a side such thinges as are requisite for the soules health: And omitting the observaunce of gods holy cōmaundementes and the holesome knowledge conteyned in his holy word, are earnestly and contynewally occupyed in thinges altogether vayne and superfluous, yea things which god doth not by any meanes requyre at their handes. And thereupon we see such men most comōly blynded with infinite vanyties, unfearefully & unwarely conversant and delighted in playes, pastimes and (overmitting greater offences) in meere tryfels and fantasies. Is this (thinkest thou) the streyght waye leading to lyfe everlasting, the which (as Christ himselfe doth witnesse) few can fynde out? No: But doo thou as the holy word teacheth thee, seeke not thinges above thy reach. Nor

Luke. 12.
Ecclē. 3.
Sap. 6.
Math. 7.
Ecclē. 3.

search not thinges beyonde thy strength. But looke what god cũmaundeth, and thereupon doo thou alwayes medytate. And as for these superfluous toyes of prophaine mystries, doo never troble thy braynes therewith. Agayne what profiteth it to have knowledge of thinges created, without a dew reverence and worship of the creator? Nothing at all. But rather it hyndereth much, and maketh such smatterers (as gesse thereby) to fal into daunger of cõdempnatiõ. Wherfore let not ye study of naturall Phylosophy more delight thee, then the study of true morallytie which is devynity. But let the cheife delight consist in the study & understanding of holy scriptures. That
Psal. 18. thou mayest say: O how sweete are thy wordes unto my mouth? more sweete then fine hony. And agayne: I have delyghted in the wayes of thy testimonyes as in much rytches. And lykewyse: The lawe of thy mouth is profitable unto me, yea more then thowsandes of gold & silver. By experience thereof, one of the Fathers in holy churche did say: Nothing in this lyfe is tasted more sweetely nor swallowed more greedely, nothinge doth so seperate mans mynd from the world, nothing so strẽgthen it against temptation, nor any thing more help and styrre him to all goodnesse, then the study of the holy scriptures. And agayne hee sayth: Whatsover is written in holy scriptures is veritie. Whatsoever is therein commaunded, is honesty, and whatsoever is therin promised is true and perfect felicitye. This is then the most holesome and profitable study, which teacheth a man to know himselfe to correct his lyfe, and to proceed in all goodnesse by the grace of the holy spirite. And thereupon Augustine warneth us saying: Use reading of holy scriptures for thy glasse, whereby thou mayest move any blott or blemishe that thou findest in thy selfe. Yea thou mayest therein learne to preserve whatsoever thou perceivest to be fayre in thee, by doing that which is fayerer then it seemeth to be. For the worde of god is most plentyfull, conteyning in it all delights. And therin (as in a myrrour) when we doo looke and gaze with the eyes of our inward mynde, we doo also see and behold the secret shape of our soules. Yea we may thereby perceive how much we have profited, or how much we are gone a straye frõ perfection. Whereupon Isodorus sayth: The reading of holy scriptures doth yeeld profit. For it doth not onely tea[c]h and instruct

a mans mynde, but it bringeth backe to the love of god such as are by vanyties abstract and caryed into concupiscence. Can any study then be compared to ye study of this wysdome? No surely. For as Gregorie sayth: Even as the holy scriptures doo excell above all other knowledge & learning without cõparisõ, teaching us the perfect trueth, calling us to ye heavẽly habitatiõ, invyting and provoking ye readers hart frõ worldly desirs, to thẽbraceing of high & heavẽly treasurs, being neither so darke yt they are to be dred nor yet so plaine yt they are to be dispised: evẽ so doth the use and exercise thereof take away all wearinesse, and the more they are red the more they delight, surpassinge all other scyences even in the maner of writing and handlynge. Whereupon Hyerome also sayth: Love the studie of the holy scryptures, and thou shalt not passe upon the vitious desires of the fleshe. So that I doe greatly desire (welbeloved) to decke and bewtyfie thy soule with this divyne and supernaturall knowledge of the holy scripturs the which shyneth as a certayne blase or bryght beame of the everlastinge, uncreated, and highest wysdome. And the very reading thereof (by the testimony of Hyerome) doth sharpen ye sence, encrease ye understanding, warme the will, shake of [sl]owth, quench lust, provoke sweet sighes, distyll plesant teares, and maketh us (as it were) neeare neighbours unto God himselfe. Wherein when we bestowe our tyme and study, the holy ghost doth talke and common with us even famylyarely as Isodr sayth. And surely thou art singulerly endewed with capacity towardes thatteyning thereof, synce thou art bewtified with a naturall sharpenesse of understanding, in such sort that thou mayest by Gods grace say being yet but a yong scoller, I have enclyned my soule unto goodnesse. And I besech th[e] most mercyfull God to graunt the[e] such a delight in searching of his true wysedome, that thou mayest say with the auctor of the booke of wysdome: Hir have I loved and searched Pro. 3.
for even frõ my youth, and I wooed hir to be my wyfe and my spouse. And I became in love with hir bewtye, so that entryng into my house, I will lye downe by hir and take my rest with her. For hir conversation doth not weary me, neyther is there any bitternesse in hir company, but joye and gladnesse dwell with hir for ever. And hereupon also it is sayd: Wisdome is more pretious then any ryches, and all that

men desire is not therunto to be compared. God forbyd then that thou (my welbeloved) shouldest set thy mynde or occupy thy thoughtes in thinges that are lower and of vyler estymation.

Of two kinds of waies wher in men doe walke.

THe path of the just, cõmeth forthwards like unto a bright shyning lamp, & it increaseth untill it be brod dai but ye waies of ye wicked are dark & they know not wher they fall. As ye holy Evangelist John doth witnesse in his first Epistle saying: God is light, and in him there is no maner of darkenesse. Also Dyonisius wryteth that God is the pure, full, and infinite light, the lyvely, intellectuall, originall, and most cleare brightnesse. Since he then is the end and uttermost bound of our way and perigrinage, we ought to walke towardes him by the bright shyning pathes and fayre wayes, that the whole way may bee lyke unto the ende of our journey, and the middest unto the uttermost boundes thereof. For otherwyse we can never attayne unto him. Now this pathe of ye just, is vertuous deeds, good lyfe and conversation, togither with a warie observation of Gods lawes and commaundements. Wherupon Salomon sayeth: The wayes of the Lorde are fayre wayes, and all the pathes thereof are peaceable. For the wayes whereby wee journeye unto God and the heavenly kingdome, are: good thoughtes, holye medytations, fruytefull talke and deedes of charitie acceptable unto God in Christ Jesus. These are justly called the paths or wayes of the just, for as much as they be the certayne fruites and tokens, whereby we passe and make way (the grace of God helping us) from this exyle, unto the heavenly habitation. The which wayes and pathes are by good reason tearmed bright and shinyng, sithens they have their originall beginning of Gods grace and charitie, which are the supernaturall lightes of the soule. Yea bicause with their brightnesse they chase darkenesse from the myndes of men, they unite and knit togither our hartes to the uncreated and heavenly light, and make him (which exerciseth himselfe therein,) to seeme cleane, holy, and acceptable unto God, and a good example unto men. Whereupon the Apostle sayth: That the just doe shine as Lanternes amongest the wicked. And agayne unto sinners converted he sayeth: You were once darknesse but now you are light in the Lord. Furthermore this pathe and way of the just, doeth proceede from good to better, from imperfection, to perfection, from one vertue to

Pro. 4
1. John. 1.

Prov. 3.

Phil. 1.

Ephe. 2.

another, from the way unto the ende of the journey, yea and it increaseth untill it be broad day. That is to say untill the everlastyng day appeare. For as much as it ryseth (by fayth) to the speciall kynde of the thing sought for. Even unto the everlasting and most blessed fruition and vision of the highest and most reverend Trinitie and Godheade. This is the way of the chosen, the unspotted way, the way of all vertue, leading (by the travayle of repentance) unto everlasting rest and quyet. And of this way the Psalmist sayth: Blessed are they whose wayes are uncorrupted, and which walke in the lawes of the Lord their God. And thereupon Job sayde: I kepte the way of the lord, and did not decline from it. As also Jeremie sayde: Aske which is the good way, and walke therein, and you shall fynde a refreshing for your soule. But now: there is another way of the reprobate, a darkesome way, (that is to say) a wicked and ungodly way, which lacketh the light of true understanding, & is not guyded with the light of grace. But is obfuscate and darkened with ye cloudes of passions and concupisẽces, perverting & overthrowing all just judgements, & leadeth to the dungeon of infernal darknesse. This way is seene by vitious qualities, unbrydeled appetites, cõcupiscence of ye flesh, wicked thoughts, evil deedes, unseemely and unlawful talke, and neclecting of tyme. The which doe so overshadow and darken the eyesight of the mynde, that it can not see the spirituall ruyne and overthrow into the which it dayly falleth headlonges. For in this slippery and damnable way, (which seemeth good unto the wicked, although the end thereof doe leade unto death) men fal from the highest, unchaungeable, and moste blessed God, unto a chaungeable, frayle, and vayne apparaunce of goodnesse, from the state of grace and salvation, unto the state of gylte and condempnation, from a spirituall lyfe, to a carnall lyfe, and in the ende, from the right waye to the infernall pryson. Of the which way or wayes (being wicked as aforesayde) it is written: you blushe and be ashamed of your wayes. And therefore (my beloved) goe not into the waye of ruyne and perdition, neyther followe the libertie of worldlye vanities and thyne owne desires, but doe thou diligently followe and imitate the waye of the blessed and chosen. For whosoever followeth ye things which delight the fleshe and the outwarde sences, whosoever doeth imbrace the

Psal. 118.

Job. 21.

Hiere. 6.

Eccle. 56.

loosenesse of his hearte, and the joyes of this world, hee doubt-
Psalm. 118. lesse walketh in a darke and daungerous way. But hee that walketh accordyng to the preceptes and lessons of the Gospell, hee chuseth unto him the brighte way of the electe, and may saye with the Psalmist: I have kepte my feete from all evill wayes, that I might keepe thy wordes. For the worthie and perfect fulfillyng whereof let us praye dayly, or rather hourely, with devout mynde, saying: Dyrecte my steppes accordyng to thy worde, and no unrightuousnesse shall have the upper hande of mee.

Of three sundry sortes of travaylers in these pathes. The Apostle Paule in his seconde Chapiter to the Galathyans sayeth: I am fastened to the Crosse in Christ. Yet live I, not I, but Christ liveth in mee.

And whereas I now lyve in the fleshe, I live in the fayth of the sonne of God which loved mee, and gave himselfe for mee.

And surely this is the holesome doctrine of christian religion. That for the transgression of our forefathers, all mãkind was depryved of their pleasant habitation in the terrestiall Paradyce, and throwne out into this world, as into a vale of miserie, into a place of banishment, and a countrey far from our native residence. To the end that through the bloud of Christ Jesu, we might in this worlde shewe the fruites of true repentaunce, and incessantly bewayle our owne calamitie, until we may be thought worthie after this life, to enter into the place of rest, or everlasting kingdome prepared for the elect children of God. Whereupon Gregorie sayeth: wee went from our countrey (meanyng the terrestryall Paradyse) for our pryde, disobedyence, followynge of the visible goodnesse, and tasting of the fruite prohibited, but wee muste returne thereunto agayne by humilitie, obedience, contempnyng of the visible goodnesse, and by brideling our carnall appetytes. And therefore in this lyfe we are called
Hebr. 13. Travaylers or wafaring men, bicause as the Apostle sayth: We have not here any certayne residence, but we must seeke for it in the world to come. And agayne in another place he
2. Cor. 5. sayth: whilest we are in this corporall bodie, we dwell as strangers from the Lord. For we walke by fayth, and not accordyng to our outward forme. And in lyke maner the
Psal. 38. Psalmist singing speaketh unto God and sayeth: Hold not thy

peace though I be a strãger & an alien in thy sight, as all my forefathers were. Now it is expedyent for a provydent and circumspecte travayler, that having necessarie thyngs for his journey, hee loade not nor over charge not him selfe with other things, nor that hee staye in hys waye without some reasonable and urgent cause. Neyther yet that hee busie hym selfe to entermedle with thinges done by other men whome hee passeth by in his journey, but that holding the kings highe way, and neyther declining on the righte hande nor on the lefte hande, and being contented with necessarie foode & apparell, he make hast, & incessantly travayle with all possible speede to drawe neere unto his journeys end. So ought everie Christian to consider that he is but a travayler or a wayfaring man in this present lyfe, and therefore let him so order his whole conversation, that hee obtayne the felicitie which is to come, and to attayne to the heavenly and everlasting kingdome of God. Yea let him direct all his steps unto the glorie of God, fulfilling his holy commaundementes, and by such vertuous degrees, let him aspyre unto the heavenly habitation. For heereunto the Apostle Paule doeth exhorte us saying: it remayneth that they Cor. 7. which use the benifites of this world, should bee as though they used it not. And that they which be maryed, should bee as if they were unmaryed. For the outward shewe of this world shall passe over. And agayne in another place he sayth: Having 1. Tim. 2. meat, drinke, and clothing, let us be contented. For they which covet to be rich, doe light in the snares and temptations of the divil. But happie is he which so knoweth his habitation that he may say with the Prophet, woe is mee that my resting place is prolonged. He that so sayth, and so coveteth to come Psalm. 113. unto the everlasting habitation, he is worthily to be called a true travayler, and one that goeth in the right readie way. But bicause it happeneth oftentymes that a travayler seeing sundrie straunge things in his way, is delighted therewith, and stayeth to behold such things, or to seeke and inquire of novelties, whereby he foresloweth his journey, and remembreth not the countrey which hee hath to travayle untoo: but rather is so drowned in the delights of strange countreys, that hee taryeth there for altogither, and never commeth to his journeyes end. Therefore there is a playner and more perfect way whereby we may goe to the countrey of the chosen. Which is: that

a man doe goe not onely by the wayes and meanes alreadie declared, towardes the heavenly habitation, but furthermore that hee doe not regarde, care for, or seeme to see, anye impediment, stoppe, or let, in his way. But rather passe by them and dispise them as things which appertayne not unto him. And such travaylers or wayfaring men are they which care no more for the prayses and commendation of this world, thē they doe for their disprayses, no more for prosperitie thē for adversitie, for ryches, then for povertie. Finally, which doe not (worldly) set their myndes on any of the thinges which delight men in this lyfe, but doe (mortifyedly) set lighte by them all, as by most vayne trifles and toyes. Unto the which perfection the Apostle doeth exhort us saying: wee must alwayes beare aboute us in our bodies, the mortification of Christ Jesus, that his lyfe may be made manifest in this our mortall fleshe. And such were they to whom the same Apostle did wryte:
Colos. 5. you are dead, and your lyfe is hidden in God with Christ Jesus. And suche also was Jeremie speaking unto God who sayeth: Thou knowest that I have not desired the dayes of man. And suche are all they which doe not glorie but in God the Lord, & which made them selves strangers and alliens from this worlde. And suche an one may properly bee called deade unto the worlde. And yet there is another way higher and more perfect then these. Which is: To extinguishe all selfelove, and to bee ravished in divyne charitie, and thereby to love our selves in Christ Jesu perfectly and spiritually. Not onely that (travaylerlike) we can eschue the impediments & stops in our way to God, neyther yet onely that (deadmanlyke) wee can set light by the prosperities and pleasures of the worlde, but also that we abhorre with all our harte all thinges whereunto the worlde cleaveth, as ryches, delightes, lustes of the fleshe, promotions, vayne prayses of men, and free skope to doe what we list. Yea let us with all our harte abhorre, detest, and flye from all these thinges, as griefes and deadly tormentes of the harte, bicause suche things doe rather hynder and stoppe, then further our helpe forthwardes our course to God, and our journey to the heavenly habitation. To conclude, let us with all our hartes imbrace, cleave to, and desyre, all suche thinges as the worlde accoumpteth a Crosse. Which are adversityes, or harde conditions: as abstynence, watching, disciplyne, desyre

to bee unknowne to the worlde, love to bee contempned thereof, and joyfullye to beare all harde punyshementes for the love of God. Knowing that these thynges wilbe profitable unto us, as well for atteyning unto our journeys ende, as also to make the goodnesse of God satisfyed and pleased with our forewardnesse, whereby we may escape the punyshementes due for our heynous offences, and proceede in grace to our heavenly habitation. Yea heereby wee are made lyke unto Christ which suffered for us, and therefore shall lyke unto hym receyve a joyfull rewarde in the lyfe to come. And heereupon Psalm 18. we may rejoyce heerein, as in great treasures, and as the wicked and reprobate doe rejoyce and glorie in the prosperities of thys world. For suche as attayne unto this perfection, may say with Paule: God forbid that I should glorie but onely in the Gala. 6. Crosse of Christ by whome the world is crucified unto mee, and I unto the worlde. In lyke maner may wee bee thought crucified, and not onely alyens as the first, nor dead as the second sort. For in this third degree of perigrination, the very height of all christian puritie doth consist. And such were the most blessed Apostles, who being scourged and reproved by the high priestes, did goe away rejoysing oute of the sight of theyr consistories, that they were thought worthie to suffer that continually for the name of Jesus. Consider then (my welbeloved) in which of these three kyndes or sortes of Travaylers thou arte to bee accompted. For he which doeth onely attayne unto the first rehearsed degree, let him not thereby boast that he is in suretie of salvation. And therefore it shall bee thyne industrye not to be contented with the first degree, but that thou have desyre of (passing by the seconde) to clyme unto the thyrde degree of perfection. That leadyng a heavenly and angelycall lyfe in the fleshe, and dayly increasing in all fayth, charitie, knowledge, and grace, thou mayest bee accompted amongest the sonnes of the holye and glorious God, and not bee foreslowed after thy departure from the glorie of his majestie.

And out of a sermon of holy Bernard I have taken certaine chosen sentences touching this matter. Be not (sayeth hee) lyke unto the foolishe Travayler, whome the fayre shewe of this worlde doeth entyse, the prosperitie thereof doeth lulle him on sleepe, the favor thereof doeth deceyve him, and the

joyes therof entrappe him, in such sort that being drawen and turned from God, hee is helde backe from his journey, and hyndered in hys wayes. Doe not then use or esteeme this world as thy countrey (as Beda forewarneth) bicause this is the difference betweene the chosen and the reprobate. That the electe (beeyng now Alyens and straungers banyshedde, doe expecte and hope for a perpetuall habitation in heaven, & do so much the lesse delight in the frayle joyes of this present lyfe, bycause they hope to receyve the joyes without end which are to come, & to raigne with Christ for ever. But the reprobate, have their countrey heere. And unto the desires of this life, they onely doe cleave, and therfore after this life they are sent into everlastyng banyshement, whereas lacking all pleasures and delightes, they doe onely suffer adversitie in torments.

Of the straight way to salvation, and the brode way to perdition

The Evangelist Mathew in his seventh Chapiter hath these wordes: Enter (or goe in) by the narow gate, for the way is broad and open which leadeth unto distruction: and many there be which goe in thereat. But the way is straight and the gate narow which leadeth to everlasting life, and fewe there be which fynde it out. These wordes proceeded from our saviour Christ, and are reported by his Evangelist saint Mathew. And what could have bin spokẽ more terrible then these wordes? or what soundeth more thundringly in our eares? It had bene sufficient to terrifie the stoutest hart, if Christ had onely sayde: The way of salvation is straight, and broad or wide opẽ is the way of dampnatiõ. Whereby it might have bene sufficiẽtly apparãt how hard it is to be saved, and how easie to be dampned. But he proceedeth saying: That verie fewe doe finde the straight way of salvation, and that verie many doe walke in the wyde open way to dampnation. Whereby he doeth ensinuate also that right fewe shal be saved, and verie many dampned. The which he doth more evidently set downe in another place saying: Many are called, but fewe are chosen. Therefore who would not feare, yea and tremble to heare these wordes, if he be of the faythful, and have obteyned a lively beliefe in Christ Jesus? For the faith and true dutie of a christian is such and so misticall, so great and yet so difficult, that although we certainly know by the testimonie of Gods spirite the certaintie of our salvation

Math. 22.

in Christ, yet should everie wayfaring man in this worlde doe verie well to feare and forecast least hee in respect of infirmitie of fleshe should fall and offende, and so consequently should doe well to walke in dread and reverence before the Lord God. For as we are bound to beleve that after this transitorie lyfe we shall be brought before the Tribunall seate of Christ, the everlasting God, and infallyble, dreadfull, and moste juste judge: there to receyve from him eyther everlasting paynes of hell fyre, or the everlasting joyes of heaven: even so if we behold the same with a cleare and lyvely fayth, it were wonderfull if ever wee should be free from trembling and dread. But the malice and necligence that is in us doeth blynde our hartes. For if we were to passe through a field or place full of theeves, wherin fewe passengers or wayfaring men had escaped, who were he that would not feare exceedingly to light in danger of corporall death? But now we passe and walke dayly through a fielde of this wicked worlde, replenished with all kynde of divilish temptations. Wherein (as is abovesayde) verie fewe in comparison doe escape dampnation. Neyther yet doe we feare but laugh, playe, sporte, and banquet. Yea we are throughly replenished with a vayne and moste perillous securitie or carelessenesse. But (my welbeloved) let it not bee so, let it not (for Gods sake) bee so amongest us. Let us not so superficially heare the wordes of Christ, least we neglect, yea and loose our selves in unrecoverable, untollerable, and eternall distruction. Let us rather profoundly, and cunningly, fulfill the wordes of our saviour, thinking alwayes upon that which is written: Sanctifie the Lorde of Hostes, for he is your feare, Esay. 8.
and your terrour. And agayne: Be thou all day in the feare Prov. 13.
of God, & thou shalt have wheron to hope in the latter day.
Wherupon Hieremie also considering these things sayd: There Hiere. 10.
is no man lyke unto thee (O Lorde) thou arte greate, and thy name is also greate in strength. And who shall not be afeard of thee O King of kingdomes? Whereupon it is also written:
Great & wonderfull are thy workes (O Lord God omnipotent) Apoc. 7.
just and true are thy wayes (O Lorde) and King of all worldes. Who wil not magnifie and feare thy holy name, bicause thy judgements are manifest? But before I wade any further, let me say a little of the wordes before rehearsed of our saviour Christ. For he sayth that the way is narow & the gate

straight, which leadeth to salvation. Or rather (as I take it) he sayth that ye way is verie narow, & the gate very straight. For in yt he demaundeth interrogatively, how straight is the way. &c. It is to be understood yt he ment very straight and narow. But he plainly affirmeth that the way is broad and spatious which leadeth to everlasting dampnatiõ. And by the wordes before rehearced, the understanding hereof is made manifest. For as I have a little before alledged, there are two kyndes of wayes which men walke in. One bright & vertuous, (the which is the way of the chosen, which fearfully and carefully serve the Lord God) & that is the straight and narrow way. For as much as knowledge and vertue are alwayes occupyed about hardest things. (As I will hereafter more playnly declare.) And there is another vitious & darksome way, which is the way or lyfe of the reprobate, the which is accoumpted broad and spatious, bicause it is an easie matter to declyne from the rules of reason, or to faynte from the right lyne of vertue, and to omit the divine lawes of Gods commaundements. And yet about this poynte the Philosophers had some question: not altogither unprofitable heere to be rehearsed. For whereas by their opinion, reason coveteth alwayes to the best things, & vertue (by Damascenes opinyon) is accordyng to nature consenting unto reason: yea and by Tullyes, or rather by Augustines and Basiles opinion, there are certayne sparkes or seedes of vertues borne and bredde in us, it might seeme thereby that vertue were verie easie and light to be followed. Wherunto I would answere that God surely hath put in us by regeneration wil to follow vertues wherby (by grace) they might seeme light and easie to be obtayned. But the difficultie ryseth upon our owne imperfections, corruptions, and infections, whereby we are alwayes more prone to the evil then to the good. Much the rather through the oryginall sin which we brought with us, the which doth cõtinually make foure great & deadly woundes in our soules, to wete: ignorance in understãding, malice in willing, infirmitie in passion, & concupiscẽce in appetite or desire. Moreover by ye Philosophers opiniõ also it falleth out, yt the further of or distant yt our intellectuall substance is from ye first being (which is ye divyne understãding, ye very perfect end & skope wherunto all things ar to have relatiõ) so much ye more

difficult it is, & by so much the harder means, it may attein unto ye same. Thẽ since that the reasonable soule of man is so much inferior in ye rancke & order of intellectual natures, as yt therin ye intellectual light is so feeble yt (in it self) it is at ye first like a smooth playned Table to be paynted upon, (but not yet paynted) it is playn and evident yt (of it self) it should verie hardly attayne unto the uttermost scope and end therefore appointed, which is the majestie of the eternal God. As also the proposiciõ wilbe true if we speake of ye natural felicitie of the soule, & the naturall vertues in us. Wherfore by stronger reasõ it is much more to be verified, if we speak of ye supernatural beatitude thereof (which is the sight & beholding of God face to face) since ye vertues of yt uttermost end or scope, are by all comparison more excellent & more loftie, then the naturall beatitude, or naturall vertues of our soule. Whereby our soule hath great neede of the incessaunt helpe, motion, inspyration, and grace of God. For there are almoste unnumerable impedimentes of vertues which doe dayly happen unto us, as well by the meanes of our owne fleshe, as also by the world and the divell. By the which wee are not smally hindered, drawen backe, and foreslowed from all vertuous conversation. Wherupon Bernard sayth: The first impedyment and greevous occupation that we finde in our way, is the very necessitie of our life. The which whilest it requireth now meat, then sleepe, & such other things necessarie, it doth without doubt oftentimes hinder & withdraw us from spiritual exercises. And as ye Apostle saith: The divel goeth about lyke a roaring Lyon seekyng whom he may devour, Yea and the world also doeth present many (nay to many) offences and lets from doing well & vertuously. So that it is verie harde alwayes to keepe in the meane and middle of vertue, and never to decline to any of the vitious extreames. But yet (as Dyonisius teacheth) vertue it selfe, or the action therof proceedeth of an entire and universal cause, wherin all the circumstances of vertue it self doe concurre. But vyce doth consist of the defect or imperfection of any circumstance, and is commonly seene to erre, fayle, and perish by infinyte meanes. Whereupon Salomon sayde: The number of fooles is infinite. So that we see suffitiently howe the way of vertue is straight and narow. But the way of vyces is spatious and

1. Pet. 5.

Eccle. 1.

large. Especially to the unwyse and unperfecte, but not so much to them which are of good zeale to perfection, as shall be hereafter declared.

A reprehention of our sloth, necligence, & dastardlinesse.

A certayne man sayd unto Jesus: Lord tell me how shall I doe? since there are but fewe which are saved. And Christ made answere in the first of Luke, saying: stryve ye to enter or goe in by the narow gate. Notifying thereby the wordes before rehearsed to prove the small number of them which shal be saved. And furthermore for the better understanding howe straight and narow the way is which leadeth to salvation, marke we the words of Gregorius saying: The straight and narow way wherin everie man is constrained to walk, (which doth carefully regard the fulfilling of Gods commaũdements) is to live in this worlde, and yet to have no maner concupiscence thereof. To covet none other mens goods, neither yet greedily to retaine our owne, to dispise the prayses of ye world, to love (for God) to be reviled, to flie frõ glory, to folow yt which is dispised, to hate flattery, to honor such as set light by ye world, to forgive thẽ which offẽd us frõ our harts, and to cõserve ye grace of charitie unmoveably in all things. As also ye fruits of repẽtance (as abstinence, watching, & praying,) togither wt the renouncing of our wils & cõcupiscenses, are straight & narow passages which wil bring him yt travaileth therein, to much rest & quiet. For there is promised unto such an

2. Cor.

uncõparable reward, which neyther eye hath seene, eare hath hard, nor the hart & thought of man is able to cõprehende, which is evẽ the pure, and everlasting Beatitude most full & most perfect, which is even god himselfe, ye blessed, superexalted, & unmesureable goo[d]nesse. And herein our intollerable neclygence, overthwart parversenesse, & slouthfulnesse maye apeare. Synce for such an unspeakeable treasure we cannot take payne to treade and travayle in that narrowe way, no not for a small time or jorny. Wherupon Chrisostome sayth: Thou art cõmaunded (O man) to walke in the narowe way. Why then doest thou questiõ & curyously search for ease & aboundaunce, they which serve worldly Princes doe aske no such maner of demaunds. Onely they enquyre if they shall have gaynes & rewarde. The which being ones knowẽ & answered, they refuse no labor nor paine, they eschew no daunger, they deny not to doe any ye most vyle or paynefull

dewty yᵗ they are set unto. They suffer & abyd, travayle, longe & perilous jorneyes, despights, punyshments and alterations of tymes. And all this for yᵉ hope of gayne and the greedinesse of mony. But we cõtrarily (which should seeke heavẽ & the infinite treasures therof) doe streyne much curtesie for yᵉ ease of our bodies, & dysdayne to suffer any adversity. Behold how much we are more tẽder & more miserable thẽ they? what sayest thou O man? or what doest thou? thou preparest thy self to clyme into heavẽ, & demaundest yet if any dyfficulty or stoppe be in thy waye. If any rough or paineful thing is like to encountre thee. Yea thou art not hereof ashamed, neither doest thou blush hereat, but furthermore doest even (as y[t] were) bury thy selfe quicke in yᵉ earth. Now put the case that thou shouldest certeynly meete with all yᵉ evil things under yᵉ sõne, if all perills possible were iminẽt unto thee, if injuries, slaunders, quarels, fyre, sworde, wyld beasts, misfortunes, hunger, sicknesse, yea & all the evils that may be told or thought of, should attones overwhelme thee, should not al these thinges seeme unto thee rydiculous, and worthy to be contempned, in respect of suche and so great a treasure and reward as thou thereby shouldest win, wherfore let no mã be so abject or unhappy, nor of so base and coward lyke a mynde, yᵗ whiles he wysheth to atteyne hea[ven], hee be carefull about the earthly rest and delightes of this worlde. For it should be to him undecent not onely to seeke after them, but to esteeme or honor them when they be already obteyned. Whereupon Gregorius sayth: No payne is great, neither ought any tyme to seeme long wherby we may wynne the glory of the everlasting kingedome. Let us labour therfore stoutly, & fight hardly agaynst vyces. Yea let it be most pleasant unto us to be weryed in the service and warres of God. Bicause we are assured that our labour shall not be in vayne. But that God of his mercy wyll reward our fayth. For such as are not set on worke here wᵗ men (especyally in actuall repentaunce) and are not skurged or punyshed as men in this lyfe, shalbe skourged and tormented with wicked spirites in the world to come by the opinyon of Hierome.

Furthermore for the more perspycuous reprehention of our slouth, and for the better styrringe up and warmynge of our cold mindes, let us consider how many and how greate paynes

men doe suffer and endure for earthly, frayle, and small cõmodyties. That even yet thereby we maye learne (for the love of GOD, for the inherytaunce of his kingdome, and for the everlasting felycytie) to walke waryly and worthyly in this narrowe path. Let us learne to despyse all worldly vanyties, and make
1. Cor. 15. oblation of our selves to God altogither with an unfayned harte and devotion. For as Augustin doth by ye way rehearse, unto what storms and tempestes, what dreadfull and horryble roaring of the wyndes and waves, doe merchauntes submitt themselves, to get rytches which are fadyng and shal sone peryshe or be lost? yea ritches which bringe greater stormes of care to keepe them, then they founde trouble or paynes in seeking them? What rages, what furyes, what coldes, what perylles, by sea, by lande, in dennes, in deserte, doe huntesmen hazard for the poore praye of a selly beast: Yea how longe can they hunger and thirst, and how vyle meates can they be contented with all, for the obteyning of the same? men suffer thẽselves to be cut & launced, to be burnt & seared, that they may remove (no everlasting payne) but a payne of smal cõtinewaũce, wt a payne of greater patiẽce. The Knight and souldiers undertake most crewel warres for small & tryflyng pleasures in this shorte and uncerteyne lyfe. Yea they spende oftentimes more yeares in attayning theyr desires, then they lyve afterwardes to enjoye them. But in all these examples, such as love not the things rehearsed, doe thyncke them greevous. And they which doe love them, suffer the same extremyties also, but thinke them nothing greevous.

For love maketh ye hardest, severest, & most greevous things to seeme easie, gentle, lyght, and almost nothyng at all. Let charytie then be able to worke much more effycacy, yea let it make us more patient, more happy, and more stowte, thẽ greedy covetousnesse can make them for the obteyninge of meere myseryes. Synce we may be sure to obteyne the true and everlasting treasure of felicity. Let all temporall adversitie bee easely borne by us, when wee maye both avoyde and eskape
Ro. 8. verse 17. thereby (as by a fruite of our fayth) everlastinge payne, and obteyne also an everlastinge reygne.

For the passiones of this tẽporall world, are not sufficyently worthy for ye glory to come, which shalbe revealed in us as ye Apostle saith: Let us not serve god wt a sluggish minde, &

lukewarme zeale, but let us ministre unto hym with a fervente spirite, least he turne the sentence of that Revelation upon us: I knowe thy deedes that thou art neither hot nor cold. And bicause thou art leukewarme neyther hott nor cold, therfore will I begin to vommyt thee out of my mouth.

Auctorities whereby the narrowe way is knowen.

The first cõmaundement is: Thou shalt love ye Lorde thy god with al thy hart & with all thy soule. With all thy minde and with all thy power. And this cõmaundement conteineth in it the ende, the rule, and the perfection of all the commaundementes. To the full accomplyshement whereof (as much as maye possibly by us be performed) not onely all the other commaundementes, but all the dyscyplyne of Christ in his holy gospell, doe also tende. And this commaundement is not fully fulfilled and accomplyshed at any tyme in this world, untill we come to the everlasting kyngdome prepared. Yet such as with full devoytion and syncerity of mynde doe renounce and forsake all worldly vanities which may hynder their love towards the divyne Majestie, and doe onely bend theyr eyes towards God accordinge to their dewty, doe goe nearest to the accomplyshment and fulfillynge of this commaundement. But when we have done all that we can, yet are we unprofitable. And yet every wayfarynge man which jornyeth and travayleth in this lyfe to attayne unto the everlastinge kyngdome, must thus farreforth fulfill it, that hee love nothing more then GOD, nor nothyng that is contrarye to his will. Yea and that hee rejoyse finally in nothyng but in GOD onely. Now then wee have sayd much of this streyght and narrowe waye to salvation. And thereby it falleth out that it is the observing and keepyng of Gods commaundementes in holy scryptures conteyned, and of the lessonnes taught us by our saviour Christ. Let us then also consider which bee those streyght commaundementes and preceptes, for the difficulty whereof Christ hymselfe dyd affyrme that the sayd waye was so streyght and the gate so narrowe. And againe that the waye was so brode and spatyous which led unto everlastinge damnation. Behold our saviour sayth then: You have hard it sayd (quod hee) Thou shalt not kyll. But I say unto you that whosoever is angrye with his brother, shalbe gyltie in judgement. But hee which sayth unto his brother Racha: (That is a worde of dysdayne or reproche) he shalbe gylty to be

condempned by ye whole councell. And he which sayth to his brother: Foole, he shalbe gylty of hell fyre, which is everlasting cõdempnation. Is this now not a hard & streight sentence? but moreover he sayth: You have hard that it was saied of olde:
Marke. 12. Thou shalt not forsweare, but I saye unto you, sweare not at all. But let your communycatioõ be yea: yea: and nay: nay: Whereupon also the apostle James in his Epistle sayth: My brethren above all thinges sweare not. Agayne our Savyour sayeth: Resist you not the evill dooer. But if any man stryke you on the left cheeke, turne the other unto him [a]lso. And he which will contende with thee in Judgement and take thy cote from thee, geve him also thy cloke. Love your enemyes, doe well to them that hate you, and praye for them which persecute you and quarrell with you. What thing can bee harder then this worde? For even as it is most easie & most naturall for a man to love his freind, even so it is most hard and moste unnaturall for a man to love his enemye. And yet as Hierome sayth, it is necessarye towardes salvation. Naye rather (sayth he) he which hateth any one man, doth love no man truely and spirytually. No neyther can he love himselfe, nor God, being in such greevous and heynous sinne.
Math. 6. Furthermore our Saviour sayth: If you doe not forgeve offences one to another neyther will your heavenly father forgeve you your sinnes. And agayne hee sayth: Laye not up treasure in earth and bee not carefull for to morrowe. And also: Judge not and you shall not be judged.
Mat. 7. Mat. 10. Luke. 12.
Furthermore, thynke not (sayth he) that I came to set peace in the world. I came not to set peace, [b]ut the sworde. For I came to seperate the Sonne from the Father, the daughter from the mother, and the sonnes wyfe from her father by lawe.
Math. 10. Luke. 14. And then: He which loveth father or mother more then me he is not worthy of me. Also: he which taketh not up his Crosse and foloweth me, he is not worthy of me. And in another place: The kingdome of heaven doth suffer wrong or violence, and yet the violente doo take even that by force. And agayne: For every idell worde that men speake, they shall render accoumpt in the day of judgement. And likewise he that will come after me, let him denye himselfe and take up his Crosse dayly and folowe me. For he which wyll save his soule, let hym leese it. For he whiche looseth hys lyfe for me, he shall
Math. 11. Luke. 12. Mat. 13. Luke. 1.

finde it agayne. And then thus: Wo be to hym by whome offences come. And: Whosoever offendeth one of these lyttle ones (beleeving in me) it were better for him that a mylstone were tyed about his necke, and he drowned in the depth of the Sea. And agayne: Unlesse you converte and become as one of these lyttle ones, you shall not enter into the kingedome of heaven. Herewith not forgetting that: It is easyer for a Camell to enter through a Needles eye then for a rytch man to enter into the kingdome of GOD. We must remember also where he sayth: Whosoever amoungest you woulde be greatest, let hym be your mynister or servaunt. And: Wo be to you rytch men which have your consolation here. Wo be to you which are filled, for you shall hunger. Wo be to you which laugh now, for you shall mourne and weepe. Wo be to you when men shall prayse and blesse you. Or thus: what seest thou a moth in thy brothers eye, and canst not see a beame in thyne owne? Well: Jesus sayed unto a certayne man: folowe me. And he answered Lord suffer me first to go and burye my father. And Jesus sayd: Suffer thou the deade to burye their deade. And he sayth: Feare not them which kyll the body but cannot kyll the soule. But feare you him which hath power to throwe the body and soule into everlasting fyre. And in another place: O foole: This night shall they take thy soule from thee. Then whose shall that be which thou hast gathered? And thereupon: Such is every man which hoordeth up treasure and is not rytch in GOD. What should we overpasse these sentences. Sell that you possesse and geve almes. Unlesse you repent you shall all peryshe to gither. Departe from me all you which have done wickedly. Whē thou makest a dynner or supper, doe not byd thy frendes, thy brethren, thy kynsmen, nor thy next rytch neighbours, least peradventure they byd thee agayne. And so thou be wel recompenced. But when thou makest a feast, call the poore, the weake, the halte and lame, and the blynde, and thou shalt be blessed. If any man come unto me and doe not hate his father, mother, wyfe, chyldren, bretheren and sisters, yea, and his owne soule, hee cannot bee my discyple. And he which doth not forsake all that he hath, cannot be my discyple. And that which is hyghly esteemed with men, is abhomynation in the sight of God. Fynally: When you have

Mat. 19. Mar. 10. Luke 18. Math. 20.

Luke. 6.

Math. 10.

Luke. 12.

done all that which was commaunded you, then saye: We are unprofitable servauntes, we have donne but that which we ought and were bounde to doe.

Agayne: Every man which exalteth himselfe shalbe brought lowe. And he which doth humble himselfe shalbe exalted. Beware least you overcharge your bodyes with gluttony, dronkennesse, or the cares of this worlde. By these and infinite other places (my deerely beloved) thou mayst perceive how streyght in deede and how narrowe, the waye and gate are which leade to salvation. But of these before rehearced passages, some perteyne unto the commaundements. And thereunto all men are bounden. Some other are of councell and advyse, which neverthelesse are to be observed of as many as professe Christ sincerely. Yea fu[r]thermore the selfe same may apeare by dyvers other Scryptures. For the Apostle sayth: They which are of Christ have crucifyed theyr fleshe with the vyces and concupysences thereof. Whosoever therfore doe not extinguish vyce and concupisence, nor chastyse theyr bodyes, they then perteyne not unto Christ. Agayne: A wyddowe (saith he) which liveth in delightes, is dead living. For though she live by lyfe of nature, yet is she dead by the death of punishment and judgement. Then if delightful lyfe be a fault or sinne in wyddowes, how much more blameful is it to be thought in such as ought by reason of their vocatiõ to be gydes and paternes of godlynesse to others? Hereunto many thinges might be added, but let these suffise. And these (welbeloved) I have here thus rehearced, to the end I might thereby induce thee to the feare of God, the watchful care of thy harte, and to the diligent reading of scripturs, least thou shouldest in vayne flatter thy selfe with gods mercye. And so become one of their socyetie which walke in the broad and spatyous waye. For as the Apostle sayeth: If we suffer with Christ, wee shall also reygne with Chryst. If wee bee pacyente wyth him, wee shall also lyve wyth him. Yea, and must we not accordyng to the Apostles wordes, entre into heaven by many trybulations? But it is true (which GOD forbyde should be verified in thee) which Bernard sayth: Lorde many would reigne with thee, but they will not suffer with thee. Many would be with thee but fewe will folowe thee. Many would finde thee but fewe doe seeke thee. Therefore let us not be afeard to beare trybulations synce

Hierome sayth: No servaunt of Christ is without trybulation. And if thou suffer no tribulation, it seemeth thereby that thou hast not begonne to be the servaunt of God.

All these notwithstanding Christes yoke is sweete and his burden ight.

Our sweete Saviour for the recomforte of mankynde did saye as Mathew rehearseth in the eleventh Chapiter of his Gospell, these wordes: Come unto me all ye that travayle and are heavye loden, and I will refreshe you. Take my yoke upon you, and learne by me for I am meeke and humble in harte. For my yoke is sweete and my burden lyght.

These wordes our saviour Christ spake of himselfe. Wherwith we must understand that the yoke of Christ is none other thing then the lawe of the Gospell, or the performaunce and wary heede of Gods commaundementes. By the which we are bounde under the obedyence of his holy will, and are restreyned or seperate from this worldely lyfe.

And the burden of our Saviour may be understoode by the observation of his holy wordes. And of such a yoke it is wrytten: It is good for the man which hath borne the yoke (even from his youth) which the reprobate doe put from them. According to that sayinge of Hieremye from the begynnyng thou hast broken and cast of the yoke and sayed: I will not serve. So that wee maye perceyve that in effect all is one, the narrowe waye and streight gate leading to salvation, and the yoke and burden of our Saviour Chryst. But then some will saye: If the waye bee streyght and the gate narrowe, howe can the yoke of Chryst bee sweete and hys burden lyght? Whereunto I aunswere that the selfe same yoke, yea and the selfe same waye, are streight, narrowe, paynefull, and unplesaunt to suche as are foolyshe, unperfect, and not yet exercysed in spirytuall lyfe, nor have yet tasted the sweetenesse of the same. The which neverthelesse to the perfecte, the verteous, pure, and Godly zeales, which serve God fervently and love him, is broade, easye, and most pleasaunt. So [that] they rather runne speedely, then walke leasurely therin.

Whereupon the holy and Pryncely Prophete confessed sayinge: I have runne all the wayes of thy comaundementes whiles thou hast dylated and enlarged my harte. And agayne: I have walked at large (sayth he) bicause I sought out thy commaundementes. To conclude, no lykelyhoode, nor no forme, doth more delectably or readily worke in mannes mynde, then

love. For love of his owne proper nature and reason, enclyneth and draweth the lover to actuall loving. Whereupon it is compared unto a weight. Now, therefore since charytie is the cause, governesse, and Empresse of all merytoryous deedes, the which (charytie) is called the lyfe of the soule, and without it nothing is meritorious: yt is therby evidẽt that ye more we doo profit & proceede in ye love of god, somuch the more we doe delectably excercise all thinges that proceede from god. Yea somuch the more we doe hartely abhorre those thinges which perteine unto the worlde. Sythens yt unto him which loveth fervẽtly, nothing can be more pleasant then to doo any thing yt may seme acceptable unto his beloved. For true love esteemeth nothing to be hard, greevous, rough, or deadly. Yea let us consider if any payne, any strypes, or any woundes or death it selfe can overcõe or daunte true & harty love? surely no. For if it be perfect love in dede, it overcõmeth al things & yet feeleth no paynes. The love of God is an infallyble treasure. He that hath it, is rytch. And whosoever lacketh that, is poore and needy though he have all the world at will. And therefore well doeing doth somuch the more delight the myndes of men, and sinnes doe somuch the more yrke and dyscontent them, as they fynde in theyr hartes a perfect and sincere love towardes God that highest and unchaungeable goodnesse. Arristotle the heathen Phylosopher confessed that it was a perfect signe or token of vertue, to bee delyghted in the actyon thereof. And surely true it is that the more vertuous wee beecome, the more we are delighted to excercyse and doe the true fruites of repentaunce. Agayne: As nature, is the very begenning of all naturall actiones & operatiõs, so gods greate grace (workyng in us) is the verye first, formall, immedyate, and intrynsicall beginning of all good and acceptable deedes. And even as they which are (naturally) wel disposed, doo exercise wt ease & great delight such works & operations as perteyne unto nature, so whẽ a man beginneth ones to abounde in ye grace of god, thẽ he doth also (daily) more joyefully & with ye better will exercise himself in gods cõmaundements & good deedes. And this happeneth most oftẽ unto such as are meeke & humble of hart. Wherupon Bernard saith: Nothing is hard to ye humble, nor nothing unpleasant to such as are meeke of hart. And right easily are ye cõmaundements effectually kept, when ye grace of

God doth give and gyde forwardnes of will, & obedyence with true humylitie doe appease the Judges indyngnation. Neither can a man say that he serveth for meere necessytie, when the thing which he is commaunded to doe, is of him right hartely loved and desired. Then if we deepely and effectually consider that it is for Gods love that we doe such thinges as we take in hand, we shall then thinke nothing to be hard or difficulte. Nay rather if we should all dye for him, or execute and fulfill all verteous exercyses for his sake, we shall yet be able to doe nothing worthy of the benifites which we have receaved at his handes. And thereupon Gregorius sayth if the mynde be ones fixed in God with a stedfast entent, then we esteeme all thinges to be sweete and pleasaunt howe bytter or sower so ever they chaunce to be. Yea, we shall fynde greate rest and quyet in all those thinges which doe afflict us.

Futhermore it is certayne, that the more a mans mynde be bent unto any one thing earnestly, somuch the more his ententions towards any other thinge be slackened and laide asyde. Then even as the lovers of this world (which doo altogether wrappe and enfold themselves in the desyres therof, & are altogether occupyed in vayne and transitory things) doe (as it were) lothe and are weary of spirituall and godly thinges, yea as they doe pray unto God hastely and without an inwarde affection, even so those which love GOD and doe wholly dedycate themselves unto his service, desyringe to cleave most fervently unto him, and to be wholly occupied and conjoyned with him: doe hatefully abhorre, lothe, and flye from, those thinges which apperteyne unto the worlde. Yea they desyre and rejoyse to be uncessantly occupyed and conversant in the prayses of God, and walke in the streight & narrowe way with great delight and pleasure. Hereupon it is that Gregorius wytnesseth saying: love is as strong as death. For (sayth he) even as death doth kyll the corporall body, so the love of God dothe (through the hope of eternall lyfe) kyll in us the love of temporall delightes. For he whome the charitie of GOD dothe swallow up, hym dothe it also make unsensyble too the feelynge of anye externall desyers. For it is of necessitie that the sweetenesse of Chryst Jesus, should make sower and unpleasant the tast of this lyfe. These thinges then have I here sayed to the ende that I maye turne thee (my welbeloved) from the love of the worlde, and

invyte thee unto the most sincere and perfect delyghtfulnesse in GOD. Yea that I myght entyse thee unto the state of perfection, and enduce thee to prove howe sweete God is & howe pleasant it is to serve hym fervently and famylyarely. So that thou mayest not onely beecome a servaunt, but also a frend, yea a beloved Sonne of thy creator and Saviour. For this is more worthy to be desyred, then all this worlde with all the glorye and pompe thereof. And I hope that the Lorde GOD wyll graunt thee understanding of all these thinges. For I presume not to thynke that this myne exhortation will any waye profit thee, unlesse the holy Ghost bee present and geve thee tast thereof and wysdome by his secrete enspiration. For it is wrytten: The inspiration of the omnypotente, doeth geve understandinge and knoweledge.

What it is to contempne and despise the wor[l]dly.

The frendship of this world is hateful & enemy to god. Therfore whosoever coveteth to be frendly unto this worlde, hee shall therby become an enemy unto god. As Augustine well witnesseth yᵗ onely love & charytie, make distincton betwene yᵉ sonnes of god & the sonnes of the Divill. For in yᵉ sonnes of god, the spirituall and divine love doth prevayle. Wherby they climbe entẽtively unto heavẽly things. And in the sonnes of the divill, the love of this world, yea the pryvate, inordynate, and wicked lust thereof (which unto godly charite are strong poysõ) doo reigne & prevayle altogither. The whole text thẽ of holy scripturs doth exhort us unto yᵉ extyrpatiõ & rooting up of this private & worldly love. As also it encourageth us to the profitable proceedings in charity & the love of god & our neighbor. Furthermore yᵗ is private love by yᵉ which we are turned backe & bend to esteeme our selves vitiously. That is to say: by coveting those things which are profitable & delightfull to our nature, more then yᵉ things which pertayne unto god. As for example, riches, delights, honour, prayse, and such other worldly vanities. But he which doth truely love him self (in god) doth cõtẽpne & throw away all those things as vile & abject. I meane the superfluous use therof, & I take this worde Contempning, or utter mislyking for the full and extreme Contempning or mislyking that a christian ought to have thereof. But bicause everie creature of God is good, & therfore to be loved, and we are bidden & commaunded to love our enimyes, and not to contempne any man

but our selves according to Esayes wordes: Woe bee to thee which dispisest: shalt not thou also be dispised? Hereupon aryseth a question, how it were to be understoode that the holy scriptures doe commaund us to hate and dispise this world. But if you marke my wordes well, you shall perceyve, that since everie man which loveth the worlde doeth thereby become an enimie unto God, it falleth out also that the contempt of thys world is of necessitie unto salvation. Whereupon some curious mynd might inferre that all secular people which are maryed and therby doe love eche other, should (hereby) stand in state of condempnation. Whereunto I answere that love is to be taken divers wayes, as well in Philosophie, as also in divinitie. For both Plato & Pythagoras did exhort theyr schollers and sects to dispyse the world. But to come unto a more perticuler distinction.

First the world is taken for the Element of earth, or for the whole globe and compasse of this earthly habitatiõ. And so it is taken in the Gospell where Christ spake unto his Apostles saying: Goe you out into the whole world and preach the Gospell to all creatures. And the Philosophers doe say that the least Starre of the fyrmament is bigger then the whole world.

Secondarily, it is taken for the whole regyon of the Elements and their myxtures. Whereupon it may be that the Apostle sayd: The fygure of this world doth passe over. And to that sence the Prince of Philosophers sayde. This world (sayeth hee) must be adjoyning unto the cources of the higher powers. That the whole vertue and power thereof may thereby be governed.

Thirdly, the worlde is taken for the whole corporall substãce created. And so Plato in his booke *de Timæo*, doth seeme to bring in the sensible world.

Fourthly, the world is taken for ye whole universal thing, in the which visible and unvisible, separate and materyall substances are comprehended. And thereof this text may be ment: The world was made by him. Yea so also the Philosopher sayeth: Nothing is without the world.

Fiftly, by the world is taken for men remayning in thys world, or for all mankynd. Wherupon it was that the Apostle sayde: Let all the whole worlde be subjecte unto God. And Christ him selfe sayde: This Gospell of the kyngdome shall be preached and declared in the whole world.

Sixtly, the world is taken for the chosen and predestinate unto salvation. Wherupon we read: So God loved ye world that he gave his onely begotten sonne &c.

Seventhly, the world is taken for the perverse and reprobate. Whereupon our saviour sayde unto the Jewes: you are of this world. But I am not of this world (that is to say) of the number of ungodly men, leading a vayne and worldly lyfe. Of which number you are your selves. And agayne he sayde unto his Apostles: Bicause you are not of ye world, but I have chosen you out of the world, therefore the world hateth you. And in this sence ye world is most commonly taken in scriptures, especially in the Gospell and Epistles of Saint John.

And last of all, a father of the Church which hath written a treatise of the vanitie of this world, doeth take this word: The world for the changeablenesse of mans conversation in this lyfe. Since then the holy scriptures doe bid the worlde to be contempned and hated, according to that saying: Love you not the world nor those which are therein.

Therefore by this word: The world we must understand worldly and vayne creatures bent unto transitorie and not unto heavenly things. Yea and therewith must we comprehend earthly substance, and such thinges as the worldlings doe most accoumpt, as temporal prosperitie, carnal delights, to be praysed and honoured, and to become rich and clyme alofte. For all these sensible and temporall things are to bee contempned and hated. Not as touching their verie beyng, but bicause they hynder and stoppe us in the way, and foreslow our journey unto the heavenly kingdome. And we must contempne and hate them, least we doe cleave and stick fast in the myre of them. As they doe which sette theyr chiefe end and felicytie in frayle and transitorie things, seekyng, lovyng, wyshing, and desiryng them more then they doe God.

Therefore whensoever wee see any man to prosper exceedingly in this world, and to leade a voluptuous conversation accordyng to his appetite, let us neither esteeme nor magnifie him. Let us not affect such kynde of lyfe, nor greatly set by (but rather dispyse) suche a man. I meane not that wee shoulde hate hym in nature, nor dispyse his person absolutely, but hys vyces, and him selfe, in so much that by them he is eloygned and estranged from God.

Whereupon the Psalmist sayeth of the just man: The wicked was brought to naught in his sight. But suche as feare God, hee glorifieth. Aristotle in hys Ethyckes hath this sentence: Magnanimytie is full of contempt, for it setteth light by those which lyve vylely. Psal. 14.

All this notwithstanding, we ought to bestow the affects of charitie and godly compassion upon those which are wycked and unjust, accordyng to their necessitie. Yea and muche the more bycause we see them to be wrapped and enfolded, yea blynded and muffled to rejoyce, florish, and exalte themselves in this worlde. And thereupon Hierome sayeth: wee more weigh & marke sinners to be most wretched, when we perceyve their faultes to be lefte unpunished. Yea both hee and Ambrose say: There is no certayner token or signe of a reprobate sence, and damnation to ensue, thē to prosper and to be without any crosse or punishment in this lyfe. Especially since the Lord sayth: I chastise and rebuke those whom I love. Now therefore let us well consider how it comes to passe that the contempt and hatred of this world is of necessitie to salvation. For unlesse it had bene by some maner of meanes necessarie to salvation, the Apostle John had not sayde: if any man love the world, the charitie and love of God the father is not in him. It is therefore to be sayd, that there are two kyndes of hating and dispising the world, speaking generally thereof. Apoc. 3. 1. Joan. 2.

The first whereof is: that the world and such things as are therein should be contempned and hated, for as much as they doe directly hynder and withhold us from God. That is to say, least they be loved more then God, or contrarie to his will and commaundements. And least any man should take felicitie in them, and cleave wholly unto them contrarie to the lawes of God in holy scriptures contayned. Least he preferre earthly goods before heavenly goods, and least hee set the temporall prayses and honours of this lyfe, before the celestial joyes prepared. And finally, least he love and esteeme this present lyfe more then the lyfe to come. And for these reasons the hating and dispising of the world are necessarie unto salvation. So that everie man is bound (in that sort) to hate & dispise the world, as wel single men as maryed folke. The which lesson I judge to be verie difficult unto suche as dwel and remayne in this world. Now the second kynde or maner

of dispising and hating the world, is executed by the ful and absolute abandoning & denying of all worldly things. As if any man dispising and throwing from him the ryches and delightes of this lyfe, should choose to serve God in obscure and more private lyfe.

He meaneth not Monkes nor Fryers I trust.

So that (in this sence) to hate and dispise the world, is utterly to refuse & cast of all temporall things, seculer pomps, yea worldly maners and dignities, and so to dispise all the vanities of this lyfe that we may walke in the righte way by the assistance of Gods grace and holy spirit. And whosoever doeth thus, he is sure to displease and offend worldly men. For even as lykenesse of things is a cause of love and well pleasing, so unlikenesse is the originall cause and mother of hatred, and withdrawing of myndes and affections. Hereupon the Apostle asked this question: Doe I (sayth he) seeke to please men? If I should yet please men, I should not be the servant of Christ. And lykewyse the Psalmist sayeth: God hath brokẽ in sunder the bones of such as seeke to please men. They were consumed bicause god dispised thẽ. Is not this a most horrible and dreadfull worde? For what can bee more fearefull then

Eccle. 7.

to bee dispised of God? since Salomon sayeth: Consider the workes of God, since no man can amẽd him which God dispiseth. And in this sort to dispise ye world, is not onely to hate and dispise all frayle, worldly, & vayne things, in that they doe dyrectly, but in that they doe also chanceably let or hinder Gods creatures from attaining unto him. As the wise man

Sap. 14.

testifieth saying: They are as temptation to a mans soule, and as a Trappe or snare for the feete of the foolish. And therefore we hate them not onely for that they withhold us directly, since

Eccle. 3.

Salomon sayeth: God made his workes to be feared. But also bicause even chanceably they doe vaynely delight the reprobate with the comelinesse of his creatures, and with the perticular profit which they seeme to carry with them. So that they there doe stay and stand still eternally, and never attribute the honour and glorie unto the creator, who is in deede the onely end and scope whereunto wee should tende and frame our doings.

Heereupon Isodorus sayeth: it is better to have the hatred of the evill, then theyr company. For even as the conversation and lyfe of those which are godly doe render many commodities, so the company of the wicked doeth bryng with it many evilles.

Now in this treatyse I intend to speake chiefly of the contempt of this worlde, as it is set downe in the seconde note: even that which concerneth the state of perfection, and the observing of Gods worde. And yet I shall sometymes bring in somewhat of the former kynde of contempt, in as muche as it of necessitie towardes salvation and the fulfillyng of Gods commaundements.

My parte (sayeth the Lorde) is [th]y soule. And therefore I wil expect and looke for the Lorde. For the Lorde is God to them which trust in him, and to the soule that seeketh hym. And as the scripture sayth: A threefolde corde is hardly broken. Let us therefore by a threefold perswasion, and by a tripartyte kynde of demonstration, set downe howe holy, howe divyne, and how acceptable, how holesome, howe noble, and how expedient it is altogither to contempne the worlde and those things which are therein. Now some perswading reasons or demonstrations of this blessed contempte, are to bee understoode on the behalfe of God. Some other on our owne behalfe, and some on the behalfe of the world it self. Wherupon orderly & decently to proceed: on ye behalfe of God these things ought to induce & beget in us a contempt of ye world. Of three things which move us to contempne the world.

First the love and goodnesse of the glorious & blessed God. Secondarily: The zeale that we have to honour him perfectly as much as in us lyeth.

Thirdly, ye great benifits which we receive at gods hands.

Fourthly, the consideration of his promises.

Fiftly, bicause god him self in proper persõ did so coũsel us.

And lastly, bicause he did so him selfe. Of the rest I will treate hereafter. Now touching the love and goodnesse of God it is written: Thy name and thy memoriall (O Lord) are in the desires of my soule. My soule hath desired thee by night, yea thy spyrite is in the secretes of my harte, and early in the gray mornyng will I wayte for thee. Esay. 26.

Herein as goodnesse is the objecte of our appetyte and desire, so since god is the highest purest, unmeasurable, & perfectest goodnesse, so is he infinitely to be desired, & to be loved. In such sorte that we ought beyond all comparison to love him above all things. And so consequently, it is meete and requisite to dispyse, to refuse, and to caste away, whatso-

ever may let, foreslow, or turne us from his love, and the ferventnesse therof. But the world and that which pertayneth therunto, doe withdrawe us, & specially let and hinder us from the love and goodnesse of God (as Gregorie sayeth:) wee are even so much disjoyned and seperated from the love of ye high God, as wee are wrapped in worldly thinges, delighted in base things, and occupyed in earthly things. For vertue is both greater and of more force when it is united, thē when it is dispersed: therfore the more that the affects of our mynd are dispersed and devyded into the inordinate love of worldly creatures, the weaker also, colder, blynder, and more unapte they be to love God.

Whereupon Chrysostome sayeth: looke howe muche thy mynd is set upon any thing, and even so much the lesse it is set upon God. For what are these earthly & carnall things, but onely heavy wayghtes and burthens which draw down the affections of mans mynd from desire of heavenly things. Let us therefore extend our whole harte unto God. Let us be borne unto him with our whole mynde. Let him be such a cause of love unto us in al other things, that we esteeme no worldly creature more thē for that it may (as a meane) serve us towardes the attayning of his love. That is to say, so far forth as it may bee unto us necessarie and unprofitable to further us in our way towardes the heavenly kingdome. But let us become so fervent in the love of God, yea let us so much esteeme his most sweete and delectable love, that we may dispise all and singular other vayne and transitorie things as vyle durte. So that the omnipotent and eternall God may be more precious, more to be desired, more gloryous, sweeter, fayrer, and (in everie kynde of comparison) better, of more perfection and worthinesse thē any other thing. And let any livyng worldly creature be lothsome unto our soules, being thus occupyed in contemplation of the divyne majestie. Let us see and perceyve hereby that the whole universall world, (in respect or comparison of the undiscrybable God) is but as a small title of no reputation or lovelynesse. Yea in such sorte that we thinke these transitorie thinges unworthie to be looked on. But that we be wholly transformed, enflamed, established, dissolved, and swallowed up in Christ Jesus. So
Psal. 72. that we may say with his holy Prophet: The God of my

harte, and God is my portion for ever. And agayne: I will love thee O Lorde my strength. Psal. 17. And as the Apostle said: I know that neither death nor life, nor any creature, can seperate me from Gods love. Rom. 8. Let us but marke and behold how vyle it were, for the delightes of the mortal and miserable fleshe, for the prayse and glorie of men, and for temporall honour and preferment, to be withdrawen or foreslowed from this highest, supressentiall, unchangeable, and incomprehensible goodnesse of God. Let us be made heavenly conformable unto God, and deyfyed: yea familiar and entyrely beloved unto the living God. 1. Cor. 6. For what have we to doe with these earthly things? we being made and created to the shape and lykenesse of the most holy Trinitie? beeyng redeemed and made free by the bloud of Christ, and called to the blessed fellowship of Angels? Gen. 1 Apoc. 1. Let us therefore dispyse all these things, and let our whole occupation, conversation, entention, and affection, be fixed and altogither reposed in him onely which is onely necessarie to bee imbrased, accordyng to the admonition of Augustine. Let man (sayth hee) if he turne any way, convert him selfe unto him which created him: for by going backe from him, he waxeth cold, but by turning unto him, he shall waxe warme. By going backe he shall waxe dimme and darke, but by turning to him, hee shall become bright and shyning. For even where he receyved his creation and being, there must he also fetche his being good or godly. For he the Lord our God is ye verie sweetnesse, sweete above all kynde of sweetenesse. Brighter then any light, deeper then any secret, and higher then any honour or degree. Moreover he is that purest kynde of lyfe: to turne from him were a greevous fall, but to returne unto him is a highe rysing or clyming. To abyde in him is a certaine dwelling, and to dwell in him is happie lyfe. And even as corne in the wet furrow doeth rotte and putrifie, but in the rydge or higher part of the land, it is preserved & florisheth, so our hartes if they be raysed up to God shall never putrifie nor decay. But if they be overthrowne or sunken in earthly things, they rotte and consume immediately. And myne earnest desire is (my welbeloved) that thou doe spurne from thee and dispise all transitorie things, & detest & abhorre all the pompe of this world, for the love of the divyne bountie, and through the affection that thou

haste to proceede in the imbrasing thereof. Yea and that by the desire of so contemplatyve and holy meditations, thou mayest with all thy hart and mynde be given over unto him. All which can not come to passe unlesse thou dispise all corporal delightes, all worldly vanities, and all thine owne desires. As Cassianus affyrmeth saying: our affectiõs (saith he) are never perfectly kindled to the desire of eternal things, neither is our understandyng ever sharpened unto the perfect contemplation of heavenly thinges, untill the cares and desires of the fleshe bee perfectly bridled in us. (My welbeloved) if thou wilt be rich, and a possessor of infinite goods and treasures, give eare then unto the counsell of Ambrose. He that wil (sayth he) possesse God, let him first renounce the world, that God may be unto him a blessed possession and heritage. For looke how much thou dye unto y^e^ world, so much lyfe thou gaynest with God. And the more that thou lyve as to this worlde, so muche the more thou dyest unto God.

To conclude, whosoever loveth the world, doeth love an enimie, imbraseth a Traytor, and dandleth in his lappe an unspeakeable daunger.

Whereupon Augustyne sayde: if this world delight thee, thou shalt alwayes be uncleane. And if thou lovingly kysse the worlde, he will hungrily and greedily swallowe and devour thee. And to make an end of thys devision, wee ought above all things to love God.

First, for his unmeasurable goodnesse.

Secondarily, bicause he first loved us.

Thirdly, bicause he powreth so many benifits upon us.

Fourthly, bicause he hath promised to give us greater rewards in the heavenly kingdome. And to this ferventnesse of charitie let us alwayes enforce our selves. For by Augustynes opinion: it is neyther the great number of workes, nor the long continuance of tyme, but the greater heate of charitie, and the better readinesse of our wil, which maketh God (for his Christ) to accept our merites. For whosoever doeth observe charitie in all his actions, he fulfilleth as wel that which is apparant, as also that which is mysticall, in Gods booke. For charitie doth (as it were) open the mynde, and maketh the lover to be loved. O Lord my God thou arte charitie (sayth the Apostle) thou art love which can not be extinguished.

1. Cor. 13.

Doe thou therfore lighten my hart, and make it dronken in thee. Wherfore am I tossed about? wherfore run I from one place to another? why doe I wander after many things? Is ther not in thee only (most holy, honorable, mighty & glorious God) ye perfect possessiõ, ye incomprehensible plẽtie, and ye infinit aboundance of all things yt are good, pleasant, or to be desired? Thẽ what is more excelẽt, or more lovely, yt I shuld therfore wtdraw my hart from thee, & turn it unto frail things, coveting or desiring any maner of thing without thee or besides thee? And where was I when I was not with thee? Whither ranne myne affections astray, when they did not desire thee onely? O God of my lyfe, howe vaynely is it consumed? And how unfruitfully are my dayes stolen away whilest I lived idelly & unprofitably before thee? But from henseforwardes Psal. 41. let my soule bee unmoveably fixed in thee. For even as the harte desireth the freshe fountaynes when he is chased, even so my hart desireth to be wt thee O God.

How cõtempt of the world commeth by the zeale which we have to God his honor.

Whosoever doth glorifie mee, I wil also glorifie him saith the Lord God in the second Chapiter of the first booke of the Kings. And they which cõtempne me shal be dishonored. For of the love of God, the zeale of ye divine honor doth ryse and proceed. As also an exceeding affection to adore & worship him in all things. Which zeale ye prophet Helie had whẽ he said: I am become zealous in zeale for the Lord God. And ye more fervently that we love him, the more entẽtively also we desire to worship him in all things, yea and to enduce others with us to the worshipping of his name. For even as God (by reason of his unmeasurable bountie, & his infinite amyablenesse) is such that no man can love him so much as he is worthie to be beloved, but doth infinitely fayle thereof. So by the reason of his majestie, dignitie, and unmeasured holinesse, he is infinitely to be honoured. So that every man is much defectyve in doing of suche reverence unto him, as he in him self doth deserve. And hereupon the holy fathers (profoundlye pondering these considerations) did esteeme all their deedes & conversatiõ, (how perfect so ever it were) to be of none effect. And therfore ye doctors say: A man shuld rather suffer death, thẽ commit ye least fault or offence wilfully. For as muche as sinne (in that it derogateth any thing from the exceeding great majestie of God) is a huge and unreasonable 3. Reg. 19.

enormitie. Then if we do honor the excelent majestie of God so much ye more, bicause by ye beholding & consideratiõ of his worthinesse we are able to dispise & hartily to reject all frail, vain, & transitorie things: to the end yt being unburthened and clean dispatched of them, we may attentively give our selves to ye pure, free, & entire worshipping of ye same: it must needes follow that they which through zeale doe altogither dispyse and forsake the world, shall immediately honor God with all integrytie of harte. And therefore (by his grace and mercies) are made worthie to be glorified, honored & extolled with him. And lykewise the lesse that a man doe occupie him selfe in many businesses, so much the more perfectly he is bent unto the onely God. And so much ye loftier & more sincere his mynde is, in the praysing of his name. Yea hee may so much the more be wholly at leysure to exercise him selfe in his service, and walke uprightly in all
Prov. 5. godlynesse. Moreover Salomon saith: Honor God with all thy substance and ye first fruites of thine increase. If then it pertayne unto the honor of God, to offer him any parte of our outward substance, it must by stronger reason appertaine more unto his honour, to refuse all worldly things freely for the worshiping and glorifying of him, and to presẽt our selves unto him with full devotion. And so do they which cõtempne the world in such maner as is beforesayd. And therfore to the end thou mayest uncessantly (as much as in thee lyeth) give thy selfe unto the praise, worship, and honour, of the divyne majestie, yea that thou mayest quyetly repose thy self in the sweet contemplation of his mercyes, rejoyse in his blessednesse lyke a naturall loving chylde, and spend all the dayes of thy lyfe vertuously, I exhorte thee (my welbeloved) altogither to disspyse the world, and to passe over all the transitorie vanities thereof with a noble courage, yea to goe hartily to worke in the onely honoring of God. For is not the vylenesse & lothsomenesse of this world, infinite being compared to ye highest and unchangeable goodnesse? yea doest thou not thinke it an unworthie thing, (by occasion of earthly and worldly cõversation) to be hyndred & letted from the duetie which thou owest unto the honour and majestie of God? and to be withdrawen
1. Reg. 2. from the holy exercyses of vertue and godlinesse, for the moste vayne liberties of worldly conversation, and unlawfull actions?

To conclude, if thou doe in this maner glorifie God and dispise the world, then God doubtlesse wil cause thee to be honoured exceedingly as Esay witnesseth saying: if thou glorifie God (following not thyne owne wayes, nor yelding to thyne owne will) the Lord will give thee rest, and wil fill thy soule with comely brightnesse. Yea then shalt thou be much delighted in the Lord, and he shall set thee up above the height of the earth. Whereupon Hyllarie sayeth: This doe I chieflye owe unto God, that all my power, all my sences, & all my spirits may sounde his praise. For to that end we receyved bodie and bodily members, yea lyfe and soule of God, that we might worship him generally with them all. And therefore the Apostle sayeth: As you have given over your members to serve uncleannesse and iniquitie, so now (sayth hee) give over your members to doe rightuousnesse and holinesse. And this it is to honour God worthyly, & to doe (for his honour) whatsoever we may possybly doe to please him, yea and yet neverthelesse humbly to confesse that we doe nothing worthy of thankes or meryte. Therefore it is written: To gloryfie God as much as lyeth in us shall prevayle with his mercy, and is beyonde all prayse. Deferre not then (my welbeloved) to geve whole possession of thy selfe and all that thou hast, thy body and thy soule, yea thyne inward thoughts and outward actions unto the divyne Majestie. Least abusing gods gyftes thou consequently serve ye Divill. For whosoever doth live vytiously, he is a servaunt of the Divill.

Eza. 58.

Rom. 5.

Eccle. 43.

John. 8.

How the consideration of gods benefits exhorteth us to hate the world.

The Prophet Esay in his lxiii. Chapiter hath these words: I will remember the Lord for his mercy. Yea I will praise the Lord for all that he hath geven us, and for all that hee hath bestowed upon us according to his goodnesse. If then we would perfectly knowe how carefully we ought to seeke the way of salvation and walke therein, yea and how much we ought to dispyse the vayne delights of the world: Let us heedely consider what the onely begotten Sonne of god, did, suffered, and toke upon him, for our helth and salvation. If he then, through the wysdome and provydence of God the father, yea through ye eternall, uncreated, unbegottẽ, & unmesurable foresight dyd (not without great cause & reason) take upon him, doe, & suffer, so many thinges for us: If the onely begotten Sonne of God being perfect and omnypotent,

dyd for our health and salvatiõ take upon him our substaunce and nature, if he were (for our sake) conversaunt here on earth so many yeares, if he did susteyne and endure so many travayles, labors, and paynes, for our enstruction and redemption, finally if he suffred therefore most bitter and cruell death, let us not set lyght by our selves, nor make small accoumpt of our salvation. Neither let us thynke that we can be saved by sleighte and superficyall serving of him, by cleaving unto worldly vanyties, neyther yet by lyving carelesly and without feare. For neyther is the everlasting payne of dampnation so avoyded, nor yet the hevenly kingdome is not so obteyned. For Christ suffered and was crucyfied for us, that we might thereby folowe his stepes and example. Then is it necessary that we be conformed unto his passion, and that we crucyfie our selves as he did. For whosoever sayth that he remayneth
2. Tim. 2. in God, must walke even as he walked. Whereupon the Apostle sayed: If we suffer with him, we shall reigne with
Ephe. 5. him also. And againe he sayth: Be you folowers and imytators of god, as his best beloved children. And what els is it to be conformed unto Christes passion, to dye with him, & to folow his steppes, but even to mortyfie all vanyties & wickednesse, to cõstitute our bodyes wholy in ye feare of god,
Zach. 9. to restrayne & bridle our owne natural lyberty, under ye cõmaundemẽtes of his holy lawes, & to submyt our willes altogether unto his godly will? for whẽ we know & beleve yt our Lord & Saviour (Jesus Christ) did most patiẽtly suffer innumerable
Mat. 11. derysions & mockes, slaunders, blasphemies, labours and paines, with all meekenesse of poverty, with all lowlynesse of minde,
Job. 19. & with all perfection of charytie, so as finally he suffered the most vyle kynde of death for us, let us thynke that it were moste undecent for ye servaunt if he should live in delightes,
Job. 13. rejoyse in worldly rytches, and wallowe in earthly vanyties, whose master was so busily conversaunt, afflicted, & kylled for ye servaunts sake. For ye servaunt is not above his master. And Gregory saied well: Nothing is so greevous but that it myght bee suffered with good will, if we would often call to memorye the passion of Christ. Harken then unto holy Bernarde speaking to thee in the person of Christ. Behold O man (sayth he) what I suffer for thee. There is no payne comparable to that wherwith I am tormented. I call unto

thee bicause I am afflicted for thee. Behold the paynes wherewith I am tormẽted. Behold the nayles wherwith I am nayled. Behold howe all my body is stretched out upon the Crosse for thee. And looke how greate myne outward paynes are, so much ye greater is mine inward greif in yt I finde thee so unthankfull. If thou weigh these things (welbeloved) with attẽtive minde thou wylt soone contempne the world, and overcome the concupyscences thereof, thou wilt desire to folowe Christ, abhorre all things that are worldly, & refuse to be cõversaunt with such as walke in vanyties. For god forbyd that thou shouldest be ungratefull for such and so many benefites. And yet ungratefull shouldest thou be, if thou geve him not thankes for the same with thy whole hart. But thankes canst thou not geve unlesse thou doe medytate, marke and acknowledge them. Synce the chiefe poynt of ingratitude (as Seneca sayth) is forgetfulnesse. Therefore cast and revolve in thy mynde every day what God himselfe dyd & suffered for thee. Yea & besides this, the benefites are also innumerable which god doth daily bestowe on us. So yt by the consideration of them, we ought of good ryght to be kyndled in love towardes God, and in a zeale to honour him with all devotion.

Yea and an affection also to be alwayes geving of thankes and so consequently to laude and praise his name incessantly. For have we not receyved frõ him whatsoever we have or be? ye goods of fortune? the gyftes of nature? to be? to live? to feele? to have understanding? yea have not we received of him the gyftes of grace, fayth, hope, and charytie? the gyftes of ye holy Ghost, & the sacramentes? How often hath god most mercyfully spared us when we offended? how pittyfully hath he prevented us? From how many snares and peryles hath he preserved us? what greate gyftes of glorye hath he promysed us? Yea how many have bene condempned to hell fyre, which offended and sinned lesse then we have done. 1. Cor. 4.

Let us then not bee forgetfull of suche and so greate benefites. But let us with the Psalmist humbly and thankefully say: What shall I requyte unto the Lorde for all that hee hath geven me? I will blesse and magnyfie the Lorde at all tymes, his prayses shall alwayes be in my mouth. For of all other faultes, ingratitude is the worste. Especyally that kynde Psal. 111. Psal. 35.

of ingratytude whereby we become unthankefull unto God the most lyberall and abundaunt benefactor of all other. If any man should cut of thy hand or thy foote, how much wouldest thou thynke thy selfe bounde unto him which would heale it agayne and restore thee thy member? If thou wert blynde, deafe, or lame, how much wouldest y^{u} love him which would cure thy defect? how then, art thou not ashamed in that thou lovest not god fervẽtly, which hath gevẽ thee all those gyftes before named and hath also promysed thee farre greater then they? therefore let these great benyfites and lyberaltyes of god towards thee, styrre in thee a contempt of this world, and enduce thee to take in hand all such thinges, as may most lyvely expresse his honour and glory. For as it is moste certayne that he which is by nature best dysposed unto vertue, were moste faulty if he should be blynded by the world to lyve vycyously, so (thou having good gyftes of nature) it were no small cause of greefe if thou shouldest foreslowe thy selfe from executing the same.

How co[n]tẽpte of the world may come by consideration of god his promises

The thinges which in this present lyfe are momẽtarye and light (although they be some tribulation) may exceedingly worke in us a greate masse or weight of glory in the world to come, if we behold not those thinges which are seene with eye, but those which cannot be seene. For the thinges which are seene are temporall, but the things which are not seene are eternall. By these wordes of Paule it appeareth that the trybulations of the chosen (although they be longe, bytter, and greevous) yet by regarde of the celestyall glory and reward to come, they are lyght and but of small continewaunce. For the reward to come is uncomprehensible & everlasting. But now is he a perfect and most pure lover of God, which loveth him not by beholding this reward, nor reverenceth him not for desire of his owne profite, nor worshipeth him for reward of mutuall consideration towardes himselfe: But which purely (for the very incomparable goodnesse, love, and worthynesse of God) doth all that he can to his honour with all dilygence. For the better obteyning of which perfection, and for the full purchasing of so great sincerytie in Gods love, let us yet even by the beholding of the infallible promyses of God, goe stoutly forewarde to doe any thing that may be most pleasant, most perfect, and moste acceptable unto him. And let us con-

tempne the world and the gallantnesse, delight, pompe, prosperities, and vanities therof, taking in hand to walke in the way of perfection, in the fulfilling of Gods word, and in a vertuous and right religious lyfe. For since the eternall God, is a most free goodnesse, a most fervent charitie, and a most plentifull rewarder, therfore a man of reasonable understanding wil confesse that the more he refuseth and layeth aside for his sake, the more sincerely that he renounce him selfe, the more he dispose him selfe to the obtayning of Gods giftes, and the more wholly, perfectly, and entyrely that he offer him self unto him, even so much the more will God also shewe him selfe the more aboundant in mercies to him, the more soundly and sweetly he will breath his holy spirite into him, the more familiarly he will be conversant with him, and the higher wil he exalte him in glorie, multiplying his giftes of grace in this present lyfe, and dooblyng his rewards of glorie in ye world to come. Wherupon it is written in holy scripture: if a man doe direct his harte unto God, he shall drawe his breath and spirite towardes him selfe. And hereupon the holy, true, and mercifull God hath promised not onely a blessed and excelent glorification, in the heavenly kingdome, but also a most plentuous and liberall reward in this present lyfe, to suche as dispise the world for his sake. Saying in his holy gospel: Whosoever leaveth father & mother, his brethren or frends, or his possessions for my names sake, he shal receyve an hundreth folde, & shall possesse everlasting lyfe. And what meaneth he by these wordes: He shall receyve an hundreth fold? Marry that for the externall, carnall, and temporall goodes which he hath lefte, he shall receyve the spirituall giftes of grace, and the giftes of the holy ghost, which are more then an hundreth folde better even in this lyfe. And after also shall receyve eternall lyfe, and the consumation of glorie. Wherefore (my welbeloved) if thou desyre to bee trulye, and spiritually enriched and enabled, contempne then (for the love of God) all transitorie & fraile things, yea and whatsoever worldly men, (which have in deed ye spirit of this world, and not the spirite of Christ) doe make greatest accompte off, and thinke most desirable, that doe thou dispyse, as most vyle dyrte and myre: or rather as the verie snares of the divill. If thou doe so, thou shalt become the Temple of the holy Ghost, & the most

blessed trinitie wil inhabit and replenish thy soule with all the aboundant delightes therof. For this is promised by ye sonne of God saying: If any man love mee, he will keepe my wordes and testimonyes, and my father will love him, & we will come unto him, & make our abode with him. O happie soule, in whom those three so plentiously do abide. Furthermore, harken what Christ hath promised unto the cõtemners of this world, you (saith he) which have forsaken all things, and have followed mee, when the son of man shal sit in seat of his majestie, you shall sit also uppõ xii. seats, judging ye xii. Tribes of Israel. And this it is that Paule ment saying: You know not yt the saints shal judge of this world. Beholde what an unspeakable dignitie this is, & how they are honored of God, which for his honor do forsake all things. And therupon Gregorie sayth: whosoever beeyng styrred with the prick, or goade of godly zeale, doeth forsake such things as he heere possesseth, shall undoubtedly obtayne there a height of juditiall dignitie, yt he may come to judge with ye judge, bicause by consideration of ye judgement, he did chastẽ himself willingly with povertie. Do not therfore lose so many godly treasures which shall remayne for ever, for these things which can be but smal time possessed. For behold Christ saith: I stand at ye dore & knock, if therfore yu opẽ ye dore of thy hart, &
Apoc. 3. harkẽ unto my coũsel, I wil come in unto thee, & enter into thy mynd, & thou shalt sup wt me. So yt thou seest how
1. Pet. 2. God wil cherish thee wt heavẽly comfort, will fulfil thee with spiritual delightes, & thou shalt tast how sweet God is, & how manifold is the multitude of his delightfulnesse. All which the lovers of this world can not tast, bicause they are not worthie to receive ye holy ghost. As our savior saide unto his Apostles in ye xiiii Chapter of John: I wil pray unto my father for you, & he shal give you another spirit, even ye holy ghost, whom ye world can not receyve. Wheruppõ Bernard sayth: The holy delectatiõ doth decline him which is first occupied in seculer desires, & suffreth him not to mingle vanitie with veritie, eternitie with frailtie, spiritualtie wt temporaltie, nor high things with low things. That thereby hee may learne what things moũt upward toward heaven, and what things draw downwards toward earth. For if ye mind have wherwith to be outwardly delighted, it remayneth in-

wardly without spiritual delight. And yᵗ it is which Hierom doth so worthily say: If we cut from yᵉ flesh such things as do most delight it, we shal straight way finde in yᵉ spirit that which wil delight us. If the outward wandring be shut up, the inward accesse to God is opened, for the lesse yᵗ the soule be dispersed in it self, the straighter it is erected to things above, by spiritual proceeding. And therfore to the end yᵗ thou mayest (by yᵉ brightnesse of yᵉ holy ghost) holsomly behold that most noble worthinesse of those spiritual & supernatural good things, set light by these temporal vanities, yea spurn from thee, & utterly forsake al yᵗ is earthly. For as Bernard cõfesseth: They which are delighted in things yᵗ are presẽt, & subject unto frailtie, can hardly or not at all behold & cõtemplate things yᵗ are hevẽly & eternal. But he which accompteth thẽ as dust or shadowes, shalbe yᵉ soner raised up in spirit to yᵉ attaining of spiritual & heavẽly things. And herewᵗal since thou dost (my welbeloved) seem to be somwhat delighted in riches, honor, & glory, therfore I dare not fully say unto thee, yᵗ thou shuldest make no maner accoũt therof. But mine admonitiõ is, yᵗ yᵘ shuldest not ernestly nor hartily desire yᵉ deceivable riches, yᵉ worldly honor, nor the glorie of men, but yᵗ with thy whole harte thou seeke & searche narowly for the spirituall treasure of vertue, the heavenly honor, & the eternall glory. And so shalt thou become a right riche man above all them that love this world. For Hierome sayeth: those onely are to be accompted true ryches, which make us aboundant in all vertues. And therfore if thou desire to be riche, then love and imbrace the right riches of vertue. If thou aspyre unto the height of honor, then make hast towardes the heavenly kingdom. And if thou covet a crowne of glorie or dignitie thẽ travaile to be appointed & enthroned amõgst yᵉ Angels above. And this ment Gregorie whẽ he sayd: dispise worldly riches and thou shalt have aboundance. Contempne worldly honor and thou shalt become glorious. Set light by ease & corporal quyet in this lyfe, and thou shalte have lyfe everlastyng. Whosoever can learne to contempne him selfe, shall soone learne to dispise all things for God onely. And he that doeth so, may say with the holy Apostle. I have lost all things (sayth he) to the end I might gayne Christ Jesus.

Bicause God him selfe in proper person (evē Christ) did counsell us, therefore we ought to dispise the world.

The Prophet Esay in his seventh Chapiter cryed out saying: This natiō or people is without wisdō or advise: would God they could tast or understand, & would foresee the latter end. As also ye Philosophers rule is: *Discentem oportet credere*, A learner must beleve. And the Prophet also witnesseth: if we beleve not we shall not understand. And Salomon in the fyrst of his Proverbes sayeth: My sonne harken thou unto the disciplyne of thy father. And in another scripture we reade: if thou see a man of understandyng, straight way watche to drawe neare unto him. And agayne: let not the wordes of the elders passe by thine eares unmarked, but stay thereat: and from the bottome of thy harte joyne thee unto the sayings of the wyse men. Then if heereby we bee taught to give eare unto wyse men, to beleeve their words, and to followe their counsell and advice, is it not without all comparyson more expedyent that we give eare, beleve, and obeye the onely wise God, which is in him self the oryginal, seperate, and eternall wysedome? Synce then the very true God himselfe, the onely begotten sonne of the father, for his aboundant charitie and love wherewith hee loved us, came down into the world, taking upon him our nature and shape, appearing visibly unto men, being conversaunt, eatyng, drynkyng, and talkying with them: of all other it were most meete that wee should harken dyligently unto his counsell and advyse. And performe it throughly as much as in us may be done. But Christ dyd by many meanes and wayes (as appeareth by his sayinges) manifoldly advyse us to contempne the world, by promising rewardes, by profering helpe, and by making him self our example. The which also the holy Evangelistes and Apostles dyd most evidently sette foorth. Therefore obey and follow his counsell: especially since he is the way and the truth. Which best knoweth the perilles of our passages, and what is most expedyent for us. For since he so entirely loved us, that for our redemption he vouchsafed to dye, we may be most assured that the counsell hee giveth us is moste sounde and sure to leane unto. Wherefore become thou his disciple (my welbeloved) and follow in all thinges his most wholesome and sounde doctryne, that thou mayest so much the more blessedly and with more delight behold him in the heavenly kingdome, as thou now doest beleve and harken unto hym

more attentyvely in this lyfe. To conclude, if an Angell should come downe from heaven, appearyng visibly unto thee and saying: Beholde the will or counsell of God is that thou dispyse the worlde, wouldest thou not by and by obey and beleve it? But now not an Angell, not a messenger, but e[v]en the God of Gods, the creator of Angelles, and the Lord of all things is come in proper person. Yea and hath with his owne mouth given thee counsel to contempne the world, and to make thyne estate perfect.

For where as he counselled the rich yong man which from his tender yeares had observed all the precepts in the golden Tables saying: Thou lackest yet one thing. If thou Mat. 19. wilt be perfect, goe and sell all that thou haste and give it to the poore, and come and follow mee: and thou shalt have treasure in heaven: he lefte the same counsel or advyse for thee also, who peradventure yet hast not observed the holy precepts in all poyntes from thy youth upwardes. But thou wilt say: Can all men leade a perfecte life? or forsake the world altogither? Oh this is a foolish objecttion, and meete for fonde, worldly, and wicked men. Of whom Salomon sayeth: the number of fooles is infinyte. And the holy fathers have answeared thys kynde of objection at large.

For there is great difference in judgement betweene that which is requyred to the conservation and mayntenance of the first undevidable substance, and that which is requisite to the conservation and mayntenance of the forme or lykenesse. But to remayne in the worlde, to doe and performe the acte of generation, and to till and manure the earthe is not requysite for the mayntenance of the fyrst undivydable substaunce, but for the mayntenance of our owne shadowe, shape, or lykenesse.

And therefore let no man which findeth in him selfe any promptnesse or readinesse refuse that grace of God working in him and say: The worlde must not be altogither unprovided or unfurnyshed.

For I pray thee tell mee, if thou shouldest altogither give over the world, and give thy selfe to a holy and solitarie life, should the world therfore fayle? Thinkest thou that for thee onely the earth shall be abandoned, or the rockes tran[s]ferred and moved out of their places? No no but doe thou gyve eare and follow the counsell of the most grave & wise counsaylor,

which is the Angell or messenger of the great counsell on highe. So that thou mayest safely defende thy selfe from infinyte perylles, and walke in a safer, shorter, quyetter, and more acceptable pathe, untyll thou bee receyved into the resting place of the Lord thy God.

Of the cõtẽpt of the worlde by the exãple of Christ.

Christ spake (as his Evangelist John rehearseth in the eight Chapiter) saying: I am the light of the worlde. He that followeth me walketh not in darkenesse: But shall have the lyght of lyfe.

Whereupon Leo did right Clerkely affyrme, saying: The whole vyctorie of our Saviour whereby hee overcame both the worlde and the divill, was begunne and finyshed in true humilitie.

Furthermore as Bernard witnesseth, Christ did alwayes choose those things which were most grevous unto flesh and bloud, and which did most declare humilitie. For he chose a poore mother, of whom he was contented to be borne in the middest of the colde winter, in the middest of darke night, in a strange place, and in a homely Cribbe. Whẽ he was borne he was wrapped in a fewe torne cloutes, and layde in the Oxe Maunger. Yea moreover when of him selfe he was ryche and aboundant, or rather the verie true, highest, and omnipotent God, he became poore for our sakes. And so poore that he sayd: The birdes of the ayre have their neasts, & the Foxes their dennes, but the sonne of man hath not where to hide his head. And how many persecutions he suffred & endured by the Jewes is sufficiẽtly testified by the Evangelists. For some saide unto him: Hee hath a divill, and the man is madde. Some called him glutton, bibber of wine, and friend to the Publicans. Some sayd that by Belzebub chief prince of the divils he cast out wicked spirites. Other sayde: How is this man from God, and we know that hee is a sinner. Will he kill him selfe. Sometymes they would stone him, some other whyles throwe him downe headlong, and at last they betrayed hym, and put him to a moste vyle kynde of death. But in all these thinges what dyd the innocent Lambe of God, the sonne of the everlastyng Father? Forsooth hee was patient, hee restored good for evill, he spake wordes of salvation and health even to the unthankefull people, he prayed for them which crucifyed him, like a sheepe hee was ledde to the Slaughter, and

Math. 8.

John. 10. Math. 11.

he lay still and helde his peace lyke a Lambe in the Sheep-shearers hands. When he was most falsly and wrongfully accused before Pylate and Herode: hee answered not one word. Esay. 54 Mark. 15
He was made by GOD the father, obedyent even unto death. Hee made him selfe a sacrifyce and oblation for us. Hee was wounded for our offences. And therefore stretched out upon the Crosse. Yea his hands and feete were pearced with hard nayles untill all his bones might be numbred. And thus it was expedient that Christ should suffer and enter into hys glorie. Then if we desire to bee christians and of the number chosen to be saved, what remayneth for us to doe? even that we follow and imitate Christes povertie, humilitie, and patience. That we chastise our owne bodies by the true fruites of repentance. That we crucifie our fleshe with all the vyces and concupiscenses thereof. That we make haste to walke in the narrow path with all feare and carefulnesse. That we be not overcome with evyll, but let us vanquishe the evill with goodnesse. Let us not rendre evil for good unto any man. Let us not pampre and cherish our fleshe in myserable delights. Nor let us geve place to any lightnesse, vanytie, or toyes. Whosoever can observe these poyntes, he dyspyseth the world happyly, he overcommeth himselfe laudably, and he learneth of Christ what it is to be meeke and humble of heart. For above all thinges we must founde all our conversacion in true humylitie. Whereupon Leo, spake gravely sayinge: All the dysciplyne of christyan lyfe doeth not consist in cunning wordes, in sharpenesse of wytte, in dysputacion, nor in vayne desyrs of glory and prayse, but in the true and voluntary humilitie which our Lorde and Saviour Jesus Christ dyd choose and teache (as the stoutest kynde of defence) even from the wombe of his mother unto the deathe of the crosse. Whereby it appeareth also how trwe it is that Cypryan sayeth: All the lyfe of man, (if hee lyve lyke a chrystian, and according to the Gospell) is a crosse and a martyrdome. As also Chrysostome trwely sayeth: No man may well be termed a chrystian, unlesse he be conformed unto Chryst in maners and conversacion. Wherefore (my beloved) if wee knowe that Jesus Christ is our saviour and Lorde, let us blushe and bee ashamed if wee bee not founde conformable unto him.

Let us be abashed to lyve, carnally, delycately, & sũpteously. To joy & tryumphe in mens prayse & favour. To seeke

cheifly our owne commodytie and preferment. And to walke puffed up with a vayne and a proude hart. For o[u]r lyfe is in the myddest betweene the Angels and Beastes. If we live according to the fleshe, we are to be compared unto Beastes. But if we lyve according to the spyrite, we are made fellowes with Angells. And if we yeeld to spyrituall sinnes and offences, as pryde, ambition, vayne glory, and wicked vanytie, we are now coopled unto Divills rather then unto brute Beastes. Especially since that spirytuall vyces (speaking in Genere) are much greater and more greevous thē carnall vyces are. But wouldest thou knowe who were rightly to be termed a christian? He is truely a christian (sayth Augustine) which sheweth mercy to all men, which is not moved nor disquyeted with any injurye, which feeleth another mās payne or greife as if it were his owne. Whose table is not shut from any poore or needy. Which is accoumpted of small glory or estimatian before men, to the end he may be gloryfied before God and his Angells. Which dispyseth earthly thinges to obteyne heavenly. Which succoreth thee myserable and afflicted, and is moved to compassiō by other mens teares. Therefore let us clense our selves from all blottes and blemyshes both of fleshe and spirite. And let us imytate Christ our King by a wary and a frutefull lyfe, abhoring and despysing all wrath, all indignation, stoutenesse and fleshelynesse, that being altogither converted, we maye be made as little babes agayne.

The consideration of our owne perilles enduceth us to cōtempne the worlde.

Saint Paule in his third Chapiter of his Epystle to ye Galathians hath these wordes: Pray you therfore cōtinewally that you may be thought worthy to eskape all ye evills which are to come & to stand before ye Sonne of man. Now since we have spokē of such thinges as enduce ye contēpt of this world on ye behalf of god himselfe, let us also treate of such thinges as ought to enduce us thereunto on our owne behalfe. For wee are set in the myddest of snares, and are envyroned on every side with enemyes, yea and enclosed contynewally with a famylyare enemy, (yt is our owne flesh stryving against the spirite) and as the Apostle sayth: Our wrastling is not agaynst fleshe and blood, but even agaynst spyrites or powers of the ayre and Divills. Not that he ment we had no maner of stryfe nor wrastling agaynst fleshe and bloode, but bicause the stryfe, contention, and wrastlyng which we have agaynst the tempta-

Luke. 12.

tions of Divills is much greater and of more force. In asmuch as they be infatygable, craftye, and crewell pryckes provoking most greedily the overthrow and condemnation of our soules. Whereby it appeareth that we are beset rounde about with innumerable and exceedinge greate peryls. What therefore can be better advysed unto us, yea what can be safer or more for our health and salvation, then to seeke a place of refuge, to go into some strong walled towne, and therein to seeke some mancion of rest & quyet? In the which there maye be founde as many defendors & protectors as there are inhabytors. All armed with the right spyrituall armour, and most redye to fight agaynst sinne. And where is this place? Or this stronge walled Towne and Cytie? Forsooth even in the congregation of the devout and relygious. Whose harte and soule are all one in the Lorde. Of whome every one doth by speeche, by prayer, and by examples, drawe some other to followe hym in perfection. Which using vertue for an armour doe set opposytely synguler and competent vertues against everye pertyculer and neglygent vyce. For behold howe good and pleasant a thinge it is for brethren to dwell to gether in unytie. For as Salomon sayeth: If one of them fall, he shalbe raysed up agayne by a nother. Psal. 132. Yea they have contynewall and most excelent salves and oyntements (that is to saye remedyes) agaynst the dayly temptatyons of the Devylles, and the woundes of vyces. And those remedyes are: Dayly troubles and confusyons, rebukes of superyours, enstructiõ of ye faythfull, consolation of ye mercifull, observatiõ of god his word & cõmaũdemẽts, watching, fasting, prayer, teaching, and holy medytations. And to conclude even as in this world, one doth drawe another unto sinne & vyce, even so in the congregatiõ of ye devout and faithfull one doth drawe and entyse a nother unto vertues. And even as worldly society doth much hynder, so this doth very much further & advaunce the perfection of godly lyfe. As Salomõ sayth: The man which Pro. 8. is helped by his brother is as a strong Citie well walled. And the Psalmist sayth: With the holy thou shalt be holy, and with Psal. 17. the wicked thou shalt be parverted. Whereupon the holy worde doth agayne exhorte us saying: Be of daily conversation with the holy man. And with whome soever thou knowest to keepe the feare of God before his eyes, and whose soule is according unto thyne in holynesse. For in this world a man

falleth often, but ryseth seldome. Is soone hurte greevously, and late healed perfectly. He fayleth much and profiteth but lyttle. But in the congregation and feloshype of the faythfull and true chrystians, all these thinges (by Bernardes opynyon and by certayne experyence) are cleane contrarye. For there men fall seldome and ryse often.

Are lyghtly hurt, and more easyly cured. Doo lesse decrease and much more encrease. Consyder then even deepely, the quantitie, qualytie, multitude, and magnitude, of thy perills. Truely if this perill whereof I forewarne thee, were onely for the losse of temporall thinges, for troubles, or afflyctions, yea were it for transitorie infirmities, losse of lyves, or abyding of most bytter and paynefull death, yet were it tollerable, and I would not be so carefull for thee. But this perill whereof I meane, is concerning the irecuperable losse of the highest, unmeasurable, and unchangeable goodnesse of God. And lykewyse it concerneth the purchasing of everlastinge damnacion and the paynes of hell.

So that if thou doo not esteeme and dreade this perill vehemently, then hast thou not thyne eyes illumyned neyther yet a cleare and lyvely faythe, but a deadly and a darke Spyryte.

For is this perill not to be feared (with out all comparyson) more then any domage, losse, trouble, confusion, griefe, and languyshing, adversity, or temporall death? Yes surely. And for that cause if thou wouldest in the daye of judgemẽt be voyd of feare and be saved, then be not voyd of care, vainely light and unfearefull, but carefull, busie, and fearefull. For in so doeing thou shalt at the last be safe and free. Furthermore since by Salomons wordes it seemeth: That we are ignoraunt whether we are yet worthy of the love, or hatred of God, and that all thinges uncertayne are so reserved till the tyme to come, therfore we ought to be heedy and carefull before God, least we encurre the daunger of his infinyte wrath and everlasting dampnation. To the avoyding wherof it is to be considered that certeyne sinnes & vyces (namely of the fleshe) are the better avoyded and overcome if a man doth estraunge and withdrawe himselfe from the materyall cause of the same. But how canst thou overcome such vyces and their branches, if thou doe not flye from the materyall causes thereof? But dost dayly keepe company with such as unhappyly wallowe &

toumble in those enormyties, yea if thou doest become a fellowe unto them, eating, drinking, and walking with them? For Hugo sayth: That it is unpossible for any man to eschewe sinne, unlesse he refrayne the company of sinners. Then they which are dayly cõverasant with such as walke the broad and large way of perdytion, and are like and conformable unto them, in eating, drinking, clothing, speeche, pastymes, and such other lyght affectiones, how shall they be able to avoyde theyr more greevous offences? or how can they contynewe in the streyght path, and ryght way, walking with thẽ which wander so at large and straying so in every broade & beaten way? god forbyd yᵗ thou shouldest arrogãtly thynke thy selfe of such & so great perfection. Synce it is written by Salomon he that handleth pytche shalbe defiled therewith. And he that doth communycate with a proude man, shalbe endewed with pryde. Dothe it not folowe by the same reason that hee which communycateth with a lecher shalbe defiled with lecherye? Augustine sayth: I beheld the Ceders of Lybanus. Whose fall I doubted even asmuch as the rewyne of Hierusalem. And yet they both fell. To conclude I say in fewe wordes, that the more thou neclect the perylles of thy soule, the more thou prosperest in this world, the more delycately thou cherysh and tender that frayle fleshe of thyne, the more thou folowe the will of thy harte, the lesse thou regarde the losse of thy tyme, the more thou doe now glory, laugh, and wander in vanyties, so much the more myserable art thou, & so much the more greevously to be bewayled and pyttied. Yea yᵉ lesse yᵗ thou thy selfe bewayle thy blyndenesse, iniquity, and neglygence, so much the more thou art of others to be bewayled & pyttied. Wherefore (my welbeloved) rowse thy selfe from so many peryles and daungers. Flee from this world which is the enemye to thy soule, converte thy selfe wholy and perfectly to the Lord thy God, leave and forsake (for his sake) all the goods and delights of this lyfe, and he will geve unto thee all the treasures and abundaunces in the kingdome of heaven.

The world is to be cõtempned because it is hard (therein) to attayne salvation.

Our Saviour sayth in the seventh Chapiter of Mathew: He which heareth the word of God and doth it not, is lyke unto a foolyshe man which buylt his house upon the sande. The floodes came and the wyndes blewe, and burst into yᵗ house, & the rewyne thereof was great. The holy fathers

doe compare this world to a great and ragyng Sea, which is tossed with tempestes. And is passed with great daungers and many difficultyes.

Agayne behold the Lorde GOD (with whome all thinges doe consist in an unchangeable eternytie) as the highest thinge to be seene or beheld upwardes. And the world it selfe as the lowest thynge downewardes. Then consider (saye they) lykewyse the mynde of man placed as it were in the myddest beetwene them both. The which (by the excellence of manes condition) doth floate above the chaungeablenesse of this world and yet hath not attayned the unchangeablenesse of the divyne nature. Then if mans minde should chaunge through love & greedy desire of these thinges which passe downwards, to drown it selfe therin, immediately it wilbe overthrowen with sundry waves, and beinge (as it were) devided from it selfe, wil quickly be dyssipate and destroyed.

But so much the easier it wilbe to gather it altogether on a heape & to preserve it, if it rayse up it selfe with an earnest thought and desire, forsaking those base and earthly places untill at last it become altogither unchaungeable by atteyning unto that highest, & most excelent immutabylity. Againe when a mans minde doth declyne downewardes by the love which it hath to earthly thinges, it suffereth shipwracke in the floodes of this world. And being myxed or myngled amongest the changeable thinges, doth flowe away with the streame. Yea & it is by a kynde of twofould daunger, tossed & retos[s]ed. For both it is in perill to be drowned by y^e^ deepe affection it beareth to the lower parts, and againe by contynewall working of the wave in multytude of affections, it is mervelously dyssypate and dyssevered. But if it rayse it selfe upwardes from the love of this present lyfe by the desire that it hath unto eternytie, and doe gather together all his thoughtes and cogitations, then doth it (as it were) swym alofte in the floode, and doth spurn and kycke awaye all traunsitory thinges as fylth or weedes swymming lose in the water. Therefore let the mynde of man (as it were) so repose it selfe in safety, by raysing it selfe above and on it selfe towardes God and by retorning to it selfe, in it selfe, that by the considerations aforesayd it (beeing raysed above the world) maye behold the perylles a farre of and rejoyse that it hath by any meanes eskaped them. And this it is to go into

ye Arke of the hart and the spyrituall Shippe. By helpe whereof we maye happyly eskape the waves of this worlde wherewith we are tossed alwayes. Then spurne from thee and despyse these transitory[e] and frayle thinges, and behold thou arte swoome and eskaped out of this great dyluge of roaring waters. Consider deepely and medytate the heavenly Sacraments of thy redemption, together with the benefytes of the divine goodnesse bestowed upon thee, and thou art alredy entred into the Arke of thy hart and the Shippe aforesayde. Againe this world is most conveniently compared unto a large feelde full of crewell theeves and robbers. In the which many are kylled and murdered, and very few eskape at any tyme unwounded or not sore hurt. Yea & that which is worst, they which walke commonly in this field doe betray eche other into ye hands of those theeves. That is whilest one of them doth leade another into the fall of sinne, whereby he falleth into the divells handes. And thou (my welbeloved) if thou wouldest be afeard to walk in such a feelde replenished with theeves who might endaunger thee with temporall death, how darest thou then walke through this wycked worlde, wherein so many enemies are suborned by wycked spyryts, and so many stumbling blockes are layed to make thee fall into everlasting fyre?

Agayne this world is compared to a wood set on fyre wherof (in maner) all the trees a[re] burnt and destroyed. For we maye dayly behold howe the love and charytie of God is waxed colde in mens hartes, how the love of the world hath prevayled, howe the fyre of concupyscence, the ferventnesse of pryde, and the flame of covetousnes are kyndled. In such sorte that (almost) everye man seeketh to shyfte for himselfe. And never seeketh Christe Jesus nor those thinges which pertayne unto his glorye. Men are carefull for worldly sustenaunce, and not for the purenesse of the soule, nor the cleane[n]esse of ye hart. Yea they doo rather seeke to avoyde the dyscõmodities of this present lyfe, then to eskape the bytter and eternall tormentes of hell fyre. And howe then darest thou chuse but be carefull how to eskape out of this woode? yea and that with speede least thou be burned and consumed with the fyre of vyce & lewdenesse? Lastly, it is compared unto an olde Citie which for the more part is become ruinous, battred, & destroyed. In such sort that the enemyes may aproch and assault it on every syde. So that

it is now no safe dwelling therein. But we must flye unto some stronger place of defence. For if we doo rightly consider our owne frayltie, how prone we are to evyll, and how slow to goodnesse, we shall fynde it requisite to seeke some safer resting place for our soules, wherein we may the better eschew and avoyde all occasions of sinnes.

The cõtempt of the worlde may be stirred by the very profit which ensueth therof.

The princely Prophet in his foure and fortyth Psalme, hath these wordes: My daughter behold and geve eare, and bend thyne eare to me, and forget thy people and the house of thy father, and the king will earnestly desyre thy coomlynesse. Although these wordes be lytterally to be expounded by the Church which is the universall Spouse of Christ, yet may they also be understoode by every faythfull soule and mynde which is also the perticuler Spouse of Christ. For as Sainct Augustine sayth: every soule is eyther the spouse of Christ, or the divells concubyne. And therefore the holy Prophet saying: Forget thy people and thy fathers house, meaneth, despise these earthly thinges in respect of God and for his sake. Set asyde kynsmen, brethren, neyghbors, and all carnall affections. To thende, that all thyne affection may be towardes God. Yea make thy selfe ryche of spirituall ryches, and adorne and decke thy selfe with all grace and vertue. For the more perfectly that thou contempne worldly thinges, so much the more thou shalt be replenyshed with heavenly treasure. As Gregory sayth: He doth very well withdraw his love from the creatures, which doth onely with the eyes of his hart and understanding, beholde the excedinge bright bewtie and lovelynesse of the Creatour. So that (my deare and chrystian brother) if thou doo so, the kyng of kynges, the lorde of lordes, the onely begotten sonne of GOD, wyll earnestly desyre thy coomelynesse. That is, thyne inward coomelynesse, thyne inward reformation, the bryghtnesse of thy wysedome, and the ferventnesse of thy love. And that shalbe sayed unto thee which is wrytten, in the Cantycles: O my beloved how fayre and amyable thou art? yea he wyll love thee being so fayre and lovely. He will blesse thee with heavenly light and the true fruites of the holy Ghost. He will assocyate thee unto him for ever. So that thou mayest enjoye him thy fill most sweetely and aboundauntly. For in him the whole fulnesse of blessednesse doth consist. Yea the delight of God is to be with such a soule, and to decke and

adorne it daily with great plenteousnesse, and to vysit and comfort it with most godly rejoysinges. Then let us (for gods sake) by the beholding of so great profit, and by the desyre and affection whiche we ought to have unto so greate nobylitie, learne to contempne even from our hartes this moste vayne, varyable, needye, frayle, & intysing world, which with draweth us from God. Synce it cannot satysfie nor contēt our affecte nor our desire. As Augustine witn[e]sseth saying: A reasonable soule created to the lykenesse of God, maye be occupyed in all thinges, but it cannot be replenyshed, satysfied, nor fulfilled. For he which is capable of GOD, cannot be filled and satisfied with any thing that is lesse thē God. And agayne he sayth: O Lorde thou hast made our hart for thee, and it is therefore troubled & out of quyet untyll it maye come unto thee. Nowe we have shewed before sufficiently yᵗ the more our soule is stretched out or dyspersed in earthly thinges, yea the more it be occupied in temporall thinges, and affected unto worldly thinges, so much the lesse can it be occupyed, gathered together, or affected towardes God. And therefore if we would have it incessauntly occupyed and exercysed in him by syncere contemplation, fervent love, deepe medytation, contynewall praier, harty prayse, and thankesgeving, let us withdrawe and turne it away from the world and all that is therein, and let us wholy applye it, yea and as it were laye it flat and prostrate before the divine majestye. For so shall it wounderfully growe and increase in grace. And let us so entirely love and conserve this true godly and moste noble perfection, (which is beyond all comparyson better, more excelent, and more to bee desyred, then all the goods of this world) that we may altogither and in every respect, contempne the world (for the love and desire which we have to the said perfectiō) as a thing of nothing and altogither vayne. Neyther yet let us thynke that we have done anye greate thing to leave and forsake earthly and base things for so supernaturall and excellent treasures, but let us singe prayses unto God with an humble and lo[w]ely spirite bicause he hath so taught, illumynate, erected, and styrred up our hartes to the true discerning, and full forsaking of all vanytie and vylenesse in this world. For they are truely blessed whome the Lord doth so vouchsafe to teach, so to enduce unto the contempt of the world, and so to rayse and styre up unto the full perfectiō of a spyrituall

lyfe. Now (my welbeloved) should not he seeme to have a mynde fore darkened, & a hard hart, which having red, hard, and understood these thinges, is neyther provoked to contempne the world, nor enflamed to attayne the Godly perfection before rehearsed? Doe not thou then for the love of the lesse, hazard to lose the more. Be not more delighted in creatures then in the creator. Doe not cleave more earnestly unto the world, then unto God. For behold the world with all the concupyscence and vanytie thereof passeth away and vanysheth lyke smoke. But he which doth the will of God, shall abyde for ever.

The cõtempt of the world by cõsideratiõ of foure things at the latte day.

It is written in the seventh Chapiter of Ecclesiastes remember thy latter ende, and thou shalt never sin[n]e. And surely such as neyther the horrour of death, the trembling feare of Gods judgemente, the bytter and everlasting paynes of the infernall tormentes, nor the infinyte felicitye of the heavenly habitacion can provoke or styre to walke warely, to amend theyr lyfe penitently, to feare GOD and to contempne the world: Are to be thought of a stony or rather a steely hart and mynde. Especyally since we must beleve (nay rather we know perfectly) that we must once dye, and yet we are altogither ignoraunt when we shalbe called hence. Therewithall we must understand y^t after this lyfe ther is no tyme of conversion nor repẽtaunce. And why doe we then overskype any moment or occasion wherein we might doe well? Why doe we suffer any houre to passe without some fruite or profit? Or why dare we presume to persever in such estate, as (yet) we dare not dye therein? But let us doe as Salomon sayth: Whatsoever thy hand can worke, that doe thou worke earnestly. For there are neyther working, skyl, connyng, nor knowledge, beneath where thou goest.

Eccle. 9.

Yea let it not be fulfilled in us which Salomon sayth in the same place: (meaning by the neglygent and unadvysed) even as fyshes are taken with the hooke, and byrdes with snares, so are men caught and over taken in the evill houre which shall sodeynely come upon them. Wherefore let us never suffer the horrour of death, the strytnesse of Gods dreadefull judgement, nor the feare of hell fyre, to be estranged or eloyned from the eyes of our understanding. For as Hierome sayth: Nothing can more withdrawe a man from sin, then the oftẽ remembraunce of death. And as Chrysostome sayth: This world

is deceyptfull, the ende thereof doubtfull, the issue horryble, the Judge terryble, and yet the payne untermynable.

To conclude even as Ambrose sayth: (Plato the Phylosopher was also of the same opynion) the whole lyfe of thē which are wyse is exercysed in the medytacion of death. And therefore let us forecast what we must be in tyme to come. For whosoever doth stoutly consider in himselfe that he must dye, he shall doubtlesse despyse thinges present and make hast towards thinges to come. Whereupon it resteth that god would have our end unknowē unto us. And ye day of our death uncertayne. That whiles it is alwayes unknowē, and yet alwayes thought to be redy at hand every man might be so much ye more fervēt in operatiō, as he is ye more uncerteyne of his vocatiō. Therfore let us not overpasse such lamētable & dreadfull causes wt skipping & dauncing. Neyther let us sollycit the affayres of our death jestingly or unadvisedly. But whē we ryse betime let us not thinke to live untill the evening: when we lye downe to rest, let us not presume of our uprysing. And by these meanes we shall easily brydle our selves from all vyce and worldly affection. Let us well ponder that the houre approcheth wherein we shall remove out of this lyfe into an unknowen region. There immedy[a]tely to abyde before the trybunall seate of the most mighty and dreadfull judge. Then our tyme myspent and unfruitfully lost will playnely appeare to be irrecuperable. Neither shall any thinge that we have unordynately loved or unjustly done here, be anye waye able to helpe or to comforte us. Then shall we be sory that we have lyved so carelesly, that we have omytted so many good things, and cōmitted so many evils. But let us now (whiles we have tyme) shewe forth the true fruites of repentaunce. Let us nowe so reverence and honour Christ our judge, that we may then be reverently by him receyved. Let us now be so sory and contryte for our sinnes, that we may then by Christ be eternally comforted.

Agayne if wee doe well consider the stryctnesse of Gods judgement, wee shall even thereby learne utterly to despyse all the vanyties of the world, and greedily to runne to true repentaunce. For in the day of judgement, the world shall stand in flamyng fyre, which shall burne and consume the wicked and reprobate. Christ shal be resident in the ayre. All the holy companyes of

Angels and of the heavenly Citizens shalbe assystaunt and shall vysibly appeare. The reprobate shal lye upõ the grounde or earth (which they have so loved) with their horryble, blacke, and lothsome bodyes, which then shalbe most deformed & horryble to behold. Some being halfe eaten and torne with the wormes in theyr sepulchre. Al the rable of hell and all mankynde shalbe present. Then every mannes lyfe shall appeare unto himselfe that they maye all at ones acknowledge the
Math. 25. judgement of God to bee moste juste. Oh what care, what payne, what intollerable myserye and dreade wyll it then be for the wicked, to see that they must by and by be throwen into ye tormẽts of hell fyre? For immediately this sentence must be pronounced: Go ye accurssed into everlasting fyre. The earth shal opẽ hir mouth & swallowe thẽ. And they shall fall hedlong into the most deepe pytt of hell wherein they shalbe shutt and enclosed perpetually. Let every true Christian be teryfied by the remembraunce of this judgement, as Hierome was teryfied saying: As often as I doe consider that daye, I doe shake and tremble on all partes. For whether (sayth he) I eate or drinke, or whatsoever I doe, the sounde of that most terryble troumpet doth alwayes thunder in myne eares saying: Ryse you that are deade and come unto judgement.

And agayne he sayeth: When God the Lord shall come to judge, the world shall pytiously roare and crye. One Tribe shall shocke and justle agaynst another. The most mighty Prynces shall go bare and naked groping rounde about. Plato the foole shalbe brought in with his fonde Desciples. Aristotels fyne arguing shall not then prevayle. When the Sonne of that poore handycraftesman shall come to judge the endes of the worlde. Then our sinnes shalbe on the ryghte hand, redye to accuse us. On the lefte hande, an infynit number of wycked spyrites ready to take hold on us. Underneth us, the horrible masse or Chaos and confused heape of hell. Above us, the heavens opened and rent in sunder. In the ayre, the angrey Judge. Without, the world burning. Within the conscyence skalding [a]nd skorching. Yea the just man shall hardly be saved. Wo be unto the wretched sinner so overtaken. Whether shall hee flye? It shalbe impossible for him to lurke here and there, and it shalbe as untollerable to appeare. The reprobate which are to be dampned seeing these thinges, shalbe troubled

with a horryble feare, they shall mourne and languish for vexacion of spyrite and say: We have erred from the waye of truth and the light of righteousnesse hath not shyned in us. We have overweryed our selves in the waye of iniquytie. Wherefore (my welbeloved) let us learne and chuse (with the chosen of God) to abhorre the delightes of the world, to bringe forth the true fruites of repentaunce, to serve God with dew reverence, feare, and purenesse of hart, rather thẽ to encurre wylfully so great callamyties. For whosoever doth dyligently and profoundly revolve & ponder these paynes and tormentes of hell fyre, he shall undoubtedly abhorre all sinne, all vanitie and prayse of this wicked world. For what a thinge is it to be for ever enclosed in the pryson of hell, in the myddest of unquencheable fyre, in a moste fylthie stinckinge and lothesome lake, there to be unspeakeably tormented, and with innumerable paynes to bee afflycted, without any least hope of deliverie? For Gregorie sayth, there shalbe in hell untollerable colde, unquencheable fyre, a worme alwayes gnawing, a stynche alwayes smellynge, palpable darkenesse, the skourge ever stryking, the ougly spyrites alwayes greeving, the confusion of sinnes, the desperacion of all goodnesse, the hate and detestinge of all that is good and ryghteous, an unremedyable turning backe from the highe heavenly majestie, and an irecuperable turning towardes all evill and frayltie.

For although in hell there be the prycke of payne and punyshement, yet there is no corection nor amendement of will and consent. Synce the reprobate shalbe so accused with their owne iniqui[t]ye, that righteousnesse neverthelesse shall not by any meanes be of them embraced, loved, or desired. But what neede we to heape together so manye wordes of proofe of this matter? Doe thou thy selfe imag[i]ne to behold (with the eyes of fayth and understanding) a lake full of all myserie, yea most brymfull of all desperation, trouble, crying, and howlyng, boyling, with a most skalding fyre, and abundantly replenyshed with most sorowfull soules, and then consider what a thinge it were to be for ever greeved and tormented therein to walke contynually in the blase of such flamyng fyres, to be racked and tormented uncessantly, and to be perpetually afflycted with the most horryble socyetie of the dampned, and the moste ougly faces and shapes of the Divills? For this is it which in

the booke of Job is called the Tenebrous land overwhelmed with the thycke cloudes of death. The land of myseryes & darkenesse, where the shadow of death, and no order, but perpetuall horrur doth enhabyt. For over and besides other infinit paynes of hell, there is also troublesome, paynefull, and unestymable dysorder cõtineually. Then doe not they seeme unto ye most unhappy, yea more then thryse and foure times most unhappy, who for these most short and transitory lyberties, unlawfull delyghtes, worldly vanyties, frayle affections, rytches or prosperytie, doe fall into such an unspeakeable myserie which shall endure for ever? Wherefore let us come forth & forsake this broade & opẽ way of these worldlynges leading unto destruction and unhappinesse, and let us embrace and followe the streyght waye, lyving fruitefully, fearefully, & reverently before ye Majesty of the highest God.

The glorye of the blessed is a principall meane to make us to contempne this world.

Yt is written in the lxxxiii. Psalm: How lovely & delightfull are thy Tabernacles O Lord god of vertues? my soule doth eagerly desire and faynte in the Court of God. And as the doctors and Fathers of the Church have agreed, the love and charytie of God is the lyfe of the soule. So that without love and charytie, nothing is pleasing, nor acceptable before God. Neither can it profite any thing at all towards the obteyning of the heavenly felycitie. Then all our actions, our thoughts, affections, speaking, doing, or suffering, cannot be acceptable in the sight of God, unlesse it proceede from charytie, eyther by way of allurement, by way of commaundement, or by way of direction. Whereupon it foloweth that such as doe bewayle, confesse, and repent, their misdeedes onely for feare of payne, for servyle dreade, they doe not therefore obtayne forgevenesse. For every good deede, ought to be done for the zeale of justice and righteousnesse, and for Godly charytie, but not for feare. Thereof the Apostle saied: If I speake with the tonges of Angels and of men, and yet have not charytie in mee, it shall nothinge profit mee. For thẽ doe wee chiefly performe our dutyes when wee reverence GOD not onely for feare, but also for the sure trust and confidence that we have in his love. And when zealous affection, (not dreade) doth rayse us upwards to doe that is good. By this dread is understoode and ment the servyle feare which onely and principally dothe respect the punishment and correction. Of the which sainct John sayeth:

There is no feare in perfect charitie. Then since we might be enduced (as hath been beforesayde) to the contempt of this world by the consideracion of death, judgement, & the paines of hell, yet ought we much more & by much stronger reason to be enduced thereunto by the consideracion contemplacion and love of the perpetuall blessednesse & glory of the chosen. The which is of a certayne infinit dignitie, since it is an immedyate frewition of that unmeasurable, good, holy, and glorious God. Wherefore as this frewition is altogether supernaturall, we can never atteyne thereunto but by supernaturall meanes. As thankeful thanksgeving, Fayth, Hope, Charitie, & the other gyftes of the holy Ghost. And the more perfectly and plenteously that these meanes doo dwel & abyde in us, so much the more vehemently we despise all worldly & temporal things & plainly perceve their vanitie, vylenesse, & decytfulnes. Yea we doo so much ye faster, more affectionately, more abundãtly, more swyftly & uncessantly, aspyre, go forewards, approch, or rather runne outryght towards ye blessednesse of the heavenly Paradyse & habitacion Embrasing & executing all the helpe, favour, & assystance of gods holy spirit more redyly and more chearefully. Wherefore let us be moved (by the desire of the felicitie and glory of the elect) to performe stoutly and couragiously all thinges that may please God. Let us quickly & out of hande forsake the worlde, yea lette us accompt all the fraylties thereof to be as dyrt and doonge. For as Augustine dooth well testifie: The bewtie of ryghteousnesse, and the pleasantnesse of theternall lyght, are such and so greate, that although a man myght therein remayne but one onely houre in a daye, yet even for that small space unnumerable yeares of thys lyfe beeinge full of delyghtes and flowinge with temporall pleasures, were worthily to be forsaken and set at naught. For in the citie of God and the kingdom of the elect, the lawe is charitie: the king is veritie: the peace is felicitie: and the whole course of lyfe is eternitie. Wherefore (my welbeloved) prepare thy selfe and marke narowly what a great felicitie the blessed injoy, and what exceedyng delight it is to see God playnely and distinctly. For the fayrer that any thing is, doe we not accompt it also the more delectable to behold it playnly and perfectly? Since God then of him selfe is essentially, totally, and undescribably, fayre, holy, pure, and

bright shinyng, or rather the true and infinite beautie, the fyrst substantiall forme, the separate, eternall, perfect, simple, and unmyxed comelinesse, the chief fountayne, originall cause, and exemplare shewe, of any fayrenesse, comelinesse, purenesse, and clearenesse, in all creatures, the most beautifull and comely of all other beyond comparison: it is therefore moste evydent that to see and behold him face to face, and in his proper person, is most delightfull, most delectable, and moste gloryous, exceedyng (too too much) all other delight and glory more then can be with wordes expressed. For the better, sweeter, and perfecter that any thing is in it selfe, the more delightfull and pleasaunt the fruition therof must be. But our Lord God being omnipotent, onely to bee adored, happie, and (of him selfe) most excelent pure, undescribable, and incomprehensible
Ens. goodnesse, that infinite sweetenesse, that so perfecte Being, that whatsoever pertaynеth to the fulnesse, worthinesse, and preheminence, of any Being, present, paste, or to come, must needes agree and be lyke unto it in all perfection and excelencie, it must needs follow that the immediate fruition of it, should be altogither and in all respects, most pleasaunt, sweete, and delectable. For the obtayning whereof, all the joyes, honors, prayses, and prosperities of this worlde, are infinitely and with exceedyng lothsomenesse to be dispysed. Then consider in such sorte as thou mayest, what joy it would be to see and beh[o]lde the eternall being of his divyne majestie. How it is and hath bene from the beginning of it selfe, made nor created by any man, nor dependyng of any thing, but to it selfe, of it selfe, by it selfe, and in it selfe alwayes sufficient. Consider howe much good it would doe thee playnely and face to face to beholde the undiscribable, admyrable, and incomprehensible God, and in his ever springing wisedome and sapyence to see and discerne the whole order, comelinesse, truth, and perfection, of all the universal world, with many other most secrete treasures of gladnesse? yea to injoy this unmeasured goodnesse and treasure, and wholly to possesse it. And therwith to have all that may seeme faire, amyable, or to be desired. Agayn to be so exceedingly illustrate with the godly wisdome, & so abundantly replenished with the divine goodnesse, that all thy capacitie, understãding, and all thy desire, might therwith be throughly filled & satisfied. Yea furthermore, consider what

exceeding pleasure it would be to taste the sweetnesse of godly peace and tranquilitie, to be even swallowed up in the love of thy creator, to be transformed into God, to be made perfectly lyke unto him, to imbrace him lovingly in him selfe, in such sorte that thou couldest not at any tyme be withdrawen or plucked away frō his sight, love, & imbrasings, to see & perceive ye most blessed vision and inward contemplation of the holy Trinitie, & the issuing out of the same, how the sonne proceedeth from ye father, and howe the holy ghost proceedeth from them both, howe theyr persons are to be worshipped as one in being, & three in subsisting, and finally, to behold & perceyve perfectly their mutuall well pleasing, joye, imbrasing, love, and glorie. For the divyne and uncreated persons doe mutually love eche other with an unmeasurable kynde of love, they beholde eche other with an infinite kynde of delyght, they injoye eche other with an untermynable kynde of sweetenesse, and they them selves (onely) doe fully and comprehensively, knowe, and beholde them selves. So that the chosen shall rejoyse in them selves at the sight and vision of God, in themselves they shall rejoyce in the beautye and comelinesse of their heavenly bodies, and the bodyes of their corporal creatures, and in them selves they shall rejo[i]ce in the glorification of the bodie and the soule. As also without and about them they shall rejoyce in the societie of the Angelles and blessed people of God. In them shall doubtlesse bee seene the true bryghtnesse of the sommers lyght, the true pleasauntnesse of the spryng, the perfecte aboundance of the harvest, and the right tranquilitie and rest of the deade winter. In them God shalbe seene without end, shal be injoyed without contempt, and praysed for ever without wearinesse. In them God shall bee an aboundance of lyght and trueth to the reason and understandynge, a multitude of peace and quyet to theyr will and consent, a continuance of eternitie to theyr memorie, and an unmoveable staye to theyr estate. O life of lyves, moste lyvely, sweete, amyable, and ever to bee thought on, wherein chiefe securitie, secure tranquyllitye, quyet delectabylitye, delectable felicitye, happye eternitie, and everlastyng glorie, are to bee imbrased and injoyed in Gods mercy. In the which there is to be found the affluence of ryches, the influence of delightes, and the con[fl]uence of all good thinges. Wherefore

(my welbeloved) let thy soule bee inflamed with the desyre of thys blessednesse.

For it, let all thy good actions bee exercysed effectuallye, and let thy mynde medytate thereupon customarily. Doe not subjecte thy selfe to the peryll of loosing thys glorie, for the worlde and vanities thereof. For finally, it reteyneth so great grace in thys lyfe, and so great glorie in the worlde to come, that though wee were sure that wee might injoye them in thys worlde, yet for the love of increasing and profityng therein, wee shoulde worthily leave and forsake all thinges for God. Who of hys great clemencye gyve thee understandyng to taste and perceyve these thyngs perfectly, and to harken and obeye unto good and godly counsell. For the judgements of the Lord our God are incomprehensible & very dreadfull. And where he powreth his grace into one & not into another, that (as Augustine sayeth) is for some hydden cause, but for none unjustnesse in GOD. But I shall dayly beseche God in ye bowels of Jesus Christ, that he will make merveylous his mercies in thee every kynde of way.

The disquiet labour and troubles of this worlde enduce the contempt of the [s]ame.

Salomon useth these wordes in the xx. Chapter of Ecclesiastes. God hath given wisdome, knowledge, and rejoysing to the man that is good, and to the sinner, affliction, & superfluous care. We have alreadie treated suffitiently of the contempt of this world, as well on Gods behalfe as on our owne. Now then it shall not be amisse to speake thereof by regard of the world it selfe, the which if it be well considered, it conteineth in it selfe whereby to be contempned and dispised. And first this one thing commeth to memorie, that the lovers of this world are tossed and retossed with sundry troubles, disquiettes, afflictions and labors, in such sorte that it ministreth more payne and bytternesse then delight and quietnesse in all things whereof men hope to have consolation. For whilest they are withdrawen or turned back from the highest and most simple goodnesse, (in whom onely true peace, and true joy doe abound) they disperse them selves in temporall and earthly things. And being not perfectly established in any one thing, they are caryed about universally. Whereby they are affected with manifolde passions and thoughtes, as now with delight, then with dollor, now with love, then with hate, now with desire, then with disdayne, now with longing, and then with

loathing. For they have not the skill to bring things unto an equall measure by the judgement of reason and discretion, nor to be in a kynde of tranquilitie in everie occurrent, but (lyke unto bruit beastes) they follow the force and sway of their pangs and passions, accordyng to the impulsive motion of their sensualities and lustes. Whereby it falleth out most commonly that they never continue long in one disposition. And besides these considerations (accordyng to the Philosophers opinion) a man which delighteth in contemplation and speculation, hath (in him selfe) sufficient matter and cause of good delight. Synce he is filled with speculation, and rejoyseth in heavenly considerations, (that is to say) in scientiall and sapientiall points of knowledge, in the which he is spiritually delighted. Neither doeth he seeke or require delightes in sensuall things out of him selfe. But the unlearned, the carnall, and worldly men doe not taste any such delight, neither have they sincerely the matter or materiall cause of delight and contentation within them selves. Therefore they seeke to rejoyce in outward things wherein they stumble (not alwayes upon pleasaunt and prosperous successe but) oftentimes upon hard and overthwarte accydentes, which makes them most commonly to endure griefe and disquyet of mynde. And by good reason should that man which is devout and spirituall, contayne in him selfe wherewith to be spiritually delighted in God, yea even in adversitie. But the worldlings and the vytious men have now wrath, then sadnesse, now envy, thẽ indignation, & sometymes sodayne feare (which be most painefull and bitter passions) whereby they doe not onely wound and weaken their soule, but many tymes also they fret their mynde and waste their corporall strength. For some whiles they are (as it were) resolved into vayne myrth, puffed up with vayn hope, & stretched out into vayn desires, & straight wayes agayne they rejoyce in that which ought to make thẽ sadde, and waxe sorowfull for that which might give them greater cause of comforte, gaping for that which were to bee shunned and avoyded, & flying from that which is most profitable & worthie of long expectation. So that whither they be mery, or mourn, they are alwayes unhappie, and deserve paynes in the tyme to come. Yea so much the more greevous payns, as their affects have bene y^{e} more disordered. Wherupon the Lord sayeth

(speakyng of suche as glorie and boast not right, but worldly
Apoc. 18. and vaynely): Even as much as he gloryfyeth himselfe, and walloweth in delightes, so much doo you geve unto him of torment and lamentacion. And also Augustine wytnesseth: A disordred mynde, becommeth a payne and punishment unto it selfe. But forasmuch as (beforesayde) in the lovers of this world, affectiones are dysordred, preposterous, and overthwart, it must needes fall out also yt they are greevous & payneful unto them selves which possesse them. And therupon it is
Sap. 3. confessed: we have walked in the harde and difficult pathes. We are even wearyed in the wayes of iniquitie, but wee are altogither ignorant in the wayes of the Lord. Wherupon it is lykewyse written: The sound of terror is alwayes in the eares
Job. 15. of the wicked. And when it is peace, he yet mistrusteth ye enimyes attempt. Agayne if they chaunce at any tyme to rejoyce, their mirth turneth also to theyr owne overthrow. But the well ordered mynde, the quyet and devoute mynde, is evermore pleasant and comfortable in it selfe. And therefore by Hieroms opinion, the places wherein charitie doeth raigne,
Esa 66. are the verie Paradise of God upon the earth. Yea upon the quyette and meeke harted, the holy ghost doeth rest and abyde. For a well instructed man is sweete and comfortable to his own soule. I meane a man well instructed in such instruction as is decked and adorned with vertues. And therfore although there were none other rewarde assigned unto thee quyet, peaceable, and well ordered mynde, then this inwarde contentation and sweetenesse of peace, sinceritie of a cleare conscyence and holy consolation: (all which are dayly to bee founde in it selfe) it were yet worthie and a right worthie thing to endevour and studie continually howe to be decked with vertues, wholly to gyve it selfe over unto orderly livyng, and fully to renounce and forsake all worldely delyghtes and vanities.

And accordyng thereunto sayeth Gregorie: That is the true and highest joye or consolation, which is conceyved in the Creator and not in the thynges created. And when so ever thou receyve that (sayeth hee) no man shall bee able to take it from thee.

In comparyson whereof all other myrth is mournyng, all other pleasure is payne, all sweete soure, all leefe lothsome, and all delyghtes are dollorous.

And agayne he sayeth: Nothing in this lyfe is more laboursome or paynefull, then to bee tossed with earthlye desires. Neyther is there any thyng more quyet then to covette or desyre nothyng. But the spirituall ryches (saith hee) are loathed when they are not yet had nor possessed, and that is of suche as have not yet tryed them. Whych may peradventure bee a cause (my welbeloved) that thou arte the lesse allured and entysed unto the divyne, sacred, and most sincere delyghtes of spirituall conversation, and that thou makest the lesse haste thereuntoo, bycause thou haste not (as I gesse) yet tryed them. But give eare unto thys holy father Gregorie, make haste, yea post hast, to attayne unto a perfecte spyrytuall lyfe, leavyng the worlde and all the concupiscences thereof.

And I hope that thou shalte taste howe sweete the Lorde is, for greate is the multitude of his delectablenesse.

And thou shalte bee delyghted in the multytude of Christ hys peace, the which passeth all sences and understandings, and whych the worldlynges can not taste. Bycause as the Prophette witnesseth: There is no peace unto the wicked sayeth the Lord God. 1. Pet. 2. Psal. 30.

And to conclude, accordyng to the olde Proverbe, who is so honoured, that hee is not sometymes troubled? who is in suche estymation, that hee is not also sometymes in trybulation? And who sitteth on hyghe that is not subjecte unto vanytye. And as Gregorie sayeth: The more that anye man is extolled wyth honour and dygnytye, the more is hee loaden with greevous burthens.

And all thynges that heere doe excell, are more vexed with griefe then they are rejoysed wyth honour, and more dooth the fall of dampnation threaten and affrighte them, then theyr hope to attayne everlastyng blessednesse can recomforte them. For mercy is graunted to those which seeme of least dignitie. Whilest they yᵗ are mightie suffer therewith mightie torments. For judgemẽt shalbe most greevous unto thẽ which bear greatest auctoritie, & have greatest prehemynẽce. And therupon Chrisostom sayd: who desireth to entrude him self into spiritual promotiõs, or to take charge of soules, but suche an one as feareth not Gods judgement? it is a great securitie of mynde and quyet of conscience, to reteyne nothing that hath in it any seculer

concupiscense. Yea and it is a vyle and miserable bondage, to be altogither troubled in worldly affayres, and to leave God forgotten. Although unto many worldly men it seemeth greevous to be occupyed or cõversant in any thing els then private profit, which have not the skill or understandyng howe to occupie them selves in holy & vertuous actions. And the soule of man is suche that without love and somewhat to be exercised on, it can not cõtinue. So that the lesse it be occupyed and affected [a]bout god, so muche the more it is powred out and bestowed in vayne and earthly things. Agayne Bernard sayeth: the insatiable love of riches doth much more torment men with desire, thẽ the use therof can recomfort them when they have obteined it. For there is labor and payne in gettyng of them, feare and dread in possessing them, and much sorow and griefe in forgoing them. Yea golde doth most greeve him which hath greatest aboundance thereof. Therefore to the ende thou mayest with a quyet mynde serve God devoutly, flye from and eschue the troublesome affayres of this world, the corporall delightes, and the deceyvable treasures. Cleave fast unto God onely that he may become thy joye and comfort, and thou shalt sing with the Psalmist: In God is my health and my glorie, he is the God of my helpe, and my hope is in him. And let such rejoyse in temporall things as have not the skil to desire heavenly and everlasting treasures.

The losse of tyme or misspending of spirituall profits, enduce the contempt of the world.

It is written in the holy word of God: Watche you (for you know not when the Lord commeth, over night, at mydnight, or in the gray morning) least whẽ he commeth sodeynly he fynde you sleepyng. Looke to your selves, watche, and pray. Howe much so ever we love God and the lyfe to come in the heavenly kyngdome, even so much we ought to eschue all such things as hinder and let us from the getting of the everlasting beatitude and unyon unto the divyne majestie. And what (I pray you) doth so much hynder us from the obtayning thereof? for sooth ryches, delyghtes, honours, vanities, and worldly prosperities. For a man being wholly bent unto them doth not onely myserably and unfruitefully leese such tyme as God lendeth him to repent and amende, but furthermore he dooth dayely fall into many vyces, commyt many faultes, he remembreth not GOD, omytteth all dewties, and runneth into innumerable impedimentes to salvacion. And thereupon Chryst

sayed: How hard it is for them that are ryche to enter into the kingedome of God? For ryches being ones possessed, are very hardly despysed. And earthely thinges (beinge ones gotten) are more stryctly beloved, then they are coveted before they be had. So that they which altogither apply the multiplyinge of ryches, doo neclect to seeke the joyes of the worlde to come. Mark. 10.

And whyles they doo not medytate and deepely consider the soundenesse of eternitie, they love and esteeme this banishement, as it were the heavenly habitacion.

To conclude, how much more the lovers of this world doo forgett GOD, even so much the more also are they of him abandoned and forsaken, and so much the more theyr harts shalbe hardened. Where upon it oftentymes happeneth that they love nothinge effectually which perteyneth unto God. They covet not heavenly thinges, but (for the most parte now a dayes) the worse that men become, the more carelesse yet they are. And whiles they never looke up to see from whence they be fallen, nor feare the punishmentes to come, they waxe ignoraunt how much they are to be lamented.

For the more that they cleave unto vayne and evyll things, the lesse they acknowledge the good things which they have lost. And a mighty thinge doo they accompt the glory of this worlde. Yea and a tryumphant glory doo they esteeme it, to floorish presently accordinge to theyr hartes desyre. Never fearing nor foreseeinge the perpetuall punishmentes which they shalbe forced hereafter to endure.

That man onely perceiveth that it is nothinge at all to floorysh in iniquitie, which hath alredy withdrawen the footesteppes of his affection from the love of this world. For if we would thinke upon the eternall rewardes, wee should soone espie that the present glorie is nothing at all. But he which fyxeth his harte in things present, never weying nor consideryng the punyshmentes to come for the wicked, but is puffed up with false ryches, and rejoyseth when he hath more cause to be lamented, he is subjecte unto many mischiefes. Synce there can be no truer nor ryghter myserie, then false and vayne tryumphyng. Yea and everye man doeth so much the more outwardly rejoyce, as hee doth inwardly the lesse remember him selfe. These sentences before alleaged I have gathered out of Gregorie, wherby thou mayest playnely perceyve how

perillous a thyng it is (especially for suche as professe reformation) to apply our affections unto these earthly things. But peradventure thou doest purpose to use ryches without abuse, and to bee conversaunt amongest worldlyngs, but not worldly and wantonly, and to eate and drynke amongest them without ryotte or banquettyng. And fynally to use the favour and honour of men without tryumphyng or glorying therein. Surely if thou couldest performe this, it were a great perfection. But hardly can the best and most perfect continue therein. And howe seldome it is seene, marke thy selfe by these wordes of Gregorius: It is commonly seene (sayth he) and doeth seldome fayle that voluptuousnesse and sensuall appetytes, doe followe banqueting. For the bodie of the riche glutton is melted and dissolved into delightes, and hys hearte is opened unto vayne joye. The ryche man is overcome with excesse of delight, and becommeth unbrydeled in boastyng wordes. Hee runneth where hee lusteth, and falleth into all unlawfull things. Yea those thinges which were the occasions and alluramentes of hys vyces, doe become the instruments of hys payne and punyshment.

But examyne thy selfe whither thou doe onely feede and sustayne thy bodye accordyng to thy necessitie and utillity, or if thou doe not delicately and tenderly pamper and cherishe thy voluptuousnesse. Or els harken agayne unto the wordes of Gregorie.

As it is unpossible (sayth he) that fyre should bee kyndled in water, so it is unpossible that a compuncte hearte and a contryte mynde should lyve in delightes. For they are meere contraryes, and eche of them distroyeth and overcommeth the other.

Furthermore weigh and consider the excelencie of tyme and bee abashed to spende it in vanities, to passe it over unfruitefully, and to leade thy lyfe therein wickedly. Yea harken unto the doctryne of the auntient fathers: Let none of us set lyght by tyme which is consumed in idle wordes. The worde flyeth from us irrevocably. The tyme flyeth from us unredeemably, and the foole knoweth not nor marketh not what he looseth. Let us talke and common togither (say some) untill an houre be paste. Untill thou doe let passe an houre, the which the mercy of thy Creator hath lent thee to repent, to obtayne grace, and to winne and attayne unto everlastyng

glorie. Untill the tyme doe passe over, wherein thou oughtest to make intercession unto the divyne majestie, approche and make haste unto the companye of the Angelles, sighe and lamente for the losse of thy heavenly herytage, aspyre unto the felicitie promysed and prepared, styrre up thy slacke and sluggish will, and bewaile & lament the iniquityes which thou hast committed. For though wee set so lyght by tyme, yet by Bernardes opynion, nothing is more precious. The dayes of health and salvacion passe over our heades, and no man marketh them. Wherefore (my best beloved on earth) every eveninge or tyme that thou goest about to take rest or quiet, revolve and cast in thy mynde how thou hast spent the daye. What evill thou hast commytted, and what good thinges thou hast omytted. How many good thinges thou mightest have done and dyddest neclect them. How thou hast dishonored God and pleased the divill by sinning and doing amisse. How thou hast wounded and hurt thy soule, and displeased God.

Fynally, howe neare thou haste approched unto hell. This beyng done, yelde thankes and glorie unto God for all that thou hast well done, and for all that thou hast done amisse, be sorie from the bottome of thy harte. Determyne an amendment, and accomplysh it in deed. Consider herewith that sinners which doe now spende theyr tyme in worldly vanitye, doe at the houre of theyr death seeke one houre, or the least momente of tyme to repent. The which they had then rather obtayne, then a massye heape of Golde as greate as the whole worlde. Remember that at the daye of judgement all tyme that was lent thee shall bee requyred at thy handes howe thou haste spent it. Yea everye leaste moment or twynckling of an eye. Therefore let thy hearte be replenyshed with good thoughts, thy mouth with holy words and readyng of scriptures, and thy handes with doyng of vertuous deedes. That as often as the enimy doe come, he may fynde thee armed. For suche as hee doeth fynde idle, hee ceaseth not to tempte them. Then if it bee so evill to bee idle, howe muche worse is it to bee evyll occupyed?

The cõtempt of this worlde by consideration of the vanities therof.

Wee fynde written: The prayse of the wycked is shorte, and the joye of the Hypocryte lyke unto a moment. If hys pryde goe up into heaven, and hys heade touch the cloudes, yet in the ende hee shall bee as a dunghyll.

Hee shall bee lyke unto a dreame flyinge awaye, which is not seene when wee awake, and hee shall passe over as a nightly vysion.

If wee doe well and throughly consider the eternytie of the felycitie and lyfe to come, yea the soundenesse, trueth, and uncorruptiblenesse thereof, I doe verily beleve that this world & present life, togither with all temporal glory, shal even from the harte seeme vile unto us. Neither shall we disperse our affections in worldely thynges, but rather we shal most gredily seeke out ye everlasting joyes & unchãgeable good things prepared for us in ye heavẽly kingdom. For in asmuch as our soule is immortal, & for ye brightnes of understãding, much hygher and worthier then any materiall substance or nature, it ought not to take joye or felicitie in corruptible, material, or transitorie things, but it ought to goe forwards with a pure harte, towardes the immortall, unvariable, and most perfecte God. So that we ought not to love this present lyfe, but the lyfe to come principallye and above all things. Yea we ought to dispise and contempne all transitorie delectation, all temporall honor, and all prayse of men, for the hartie love of the divyne and celestiall beatitude. For looke howe much we cease from the affection of worldly vanitie and temporall glorie, so much the more doe we please God, and so muche the neerer we approche unto the blessednesse which is to come. For unto God
1. Tim. 1. onely all honour and glorie are due. From whom all good thinges doe proceede. But to us be confusion & shame which
2. Col. 10. doe so often offend, dishonour, and neclecte God. Wherfore it shall not be lawfull for us to glorie in our selves, nor to have
1. John. 2. a vayn delight in our selves. But as the Apostle sayeth: He that gloryeth, let him glorie in the Lord.

Jacob. 4. Beholde the world passeth over, and all the glorie therof.
2. Reg. 14. And what is our life in this world but a smoke and vapour shewing it selfe a little, and straight way is vanished and gone? we all slippe away lyke water into the earth. Wee are earth, ashes, dust, rottennesse, and wormes meate. So that when a man is deade hee shall inherite Snakes and Wormes. To conclude, what is this present lyfe but a continuall and moste swifte course unto deathe? For some parte of our lyfe is continually and without ceasing wasted and cut off. And therefore David sayde: Our dayes are lyke a shadowe upon

the earth, and there is none abidyng. And Ezechias sayde: my lyfe is cut of as the webbe from the Weaver. Yea even whylest I yet began, he cut mee off. And Job: remember mee O Lord, for my lyfe is lyke a puffe of wynde. And in respecte of the eternitie, the lastyng of thys lyfe is nothing as Job witnesseth in the same place saying: Spare mee O Lorde for my dayes are as nothyng. Heereupon Chrisostom sayth: Let us passe (saith he) one hundreth yeres in delyghtes, yea ad therunto another hundereth, or (if you lyst) ten tymes an hundereth, and what shall all this bee, compared to eternitie? shall not all the whole tyme of this lyfe, in the which we seeme to injoy so many delyghtes, and to have free scope unto vanities, shall it not (I saye) bee as a dreame of one nyght compared to the eternitie? Yes for as Hierome sayeth, if thou haddest the wysedome of Salomon, the beautie of Absalon, the strength of Sampson, the ryches of Cracsus, and the myghtie power of Octavianus, what should all these profitte thee when as straight wayes, thy bodie shall be delyvered unto the wormes, and thy soule unto divilles? For as Augustyne affyrmeth: If Adam yet lyved, and shoulde dye thys day, what coulde it then avayle hym to have lived so long? Job. 7.

Now therefore (my dearely beloved) weygh these things deepely. For such as neglecte to marke these things presently, early or late they shall say (unfrutefully) with the reprobate in the day of judgement. We have erred from the way of truth, and the lyght of rightuousnesse hath not shyned in us, and the bryght sonne of understandyng hath not rysen unto us. What hath our pryde profited us? Or what hath our pompe and boastyng prevayled us? All those thyngs have passed over as a shadowe, and as a swyfte running messenger.

For then shall the heavens reveale the vanitie of the lovers of this world togither with their iniquities, and the earth it selfe shall ryse agaynst them. Then their sin and transgression shal be manifest with suche as have sayde to God: Departe from us. Wee will not have the knowledge of thy wayes. Then shall the rounde world fight agaynst them in Gods behalfe. All thynges which have bene shall then suffer punyshement, and yet shall not be consumed. Yea they shall suffer and sustayne accordyng to the multitude of theyr inventions. For the wicked is reserved untyll the daye of perdition, and shall bee

ledde unto the day of furie, and shal drinke of the wrath of the almightie. Let these things terrifie thy mynde, and withdrawe it from the worlde. Yea principally let them joyne it unto God.

Furthermore, the vanitie of this world doeth hereby most manifestly appeare, that the prosperitie thereof is expected and gaped for with an exceedyng greedinesse of mynde, and when it commeth it can not be reteyned. But all thinges passe over, and all things flye away. This day is paste, and the beginnyng of the nexte is not yet knowne whither it shall be quyet or laboursome.

For so passeth over the glorie of this worlde. And therupon Augustyne demaundeth saying: What wilte thou love temporall things (sayeth he) and passe away with them, or wilt thou love Christ and lyve eternally with hym? For it is unpossible that a man doe both injoy the present delights and the joyes to come. It is unpossible both heere to fyll the paunche, and there to satisfie the mynde. Men may not passe from one delyght to another, and appeare gloryous bothe heere and in the worlde to come. Yea and the contempte of worldely and temporall thynges is evydente by this that God doeth oftentymes bestowe them more aboundantlye upon hys enimyes and them which are reprobate, then upon the electe. For the electe doeth consider (by the end) that those thinges are of none accompte which doe transitorilye and secularly delyght. And therefore Hierome sayeth: the speedie consolation of the good, is the ende of the wycked well considered and foreseene.

For whilest the good perceyve by the distruction of the wicked what evils and perils they have passed and eskaped, they accompt all things light & easie which they suffer & endure in this life. So yt behold (my welbeloved) how great the deceipt of this world is, & howe exceeding great is the blyndnesse of the love which we beare to the same. For whilest the wicked doth willingly & with great delight remain & continue in this worlde, hopyng to lyve long, and settyng many thinges in order for the tyme to come, sodaynely and unawares hee is commaunded to dye, and in a moment to leave and forsake all those thinges which he so faltily hath loved and estemed. Heereupon our Saviour Christ bringeth in the ryche man speakyng unto hym selfe and saying: My soule thou haste muche good and

treasure layde up for many yeares. Take thine ease, eate, drinke, & be mery. But God answeareth him saying: O foole Luc. 12
this nyght shal they take thy soule from thee, whose then shall that be which thou haste so greedily gathered? Let us therefore gather togither true and spiritual ryches, which will not forsake us at the tyme of death, but will appeare with us before God, and make us seeme comely and beautifull in all vertue and godlinesse. In these kynde of riches we may dayly increase and profit, yea and in suche sorte that suche profite may bee muche more avaylable unto us, then if we possessed all the riches in the world. Wherfore let us not myspende the leaste space of tyme, nor bee occupyed in good thynges onely, but in the moste excelent thinges. That wee may alwayes searche out those things which drawe nearest to our salvation. And so growe nearer and nearer neyghbours unto God. And bee alwayes reverently and honourably conversaunte in the syghte of the heavenly Father.

Let us thinke and thinke agayne upon the quyet peace and tranquilitie of a pure hearte, upon the delectation of a soule beholdyng the majestie of God, and upon the securitye and fyrme hope of the mynde which loveth God. And hereby wee shall soone fynde that to gyve over our selves unto such things is as much as to be conformed unto God.

And that suche as doe otherwyse, are deformed and not reformed. For is not everye thynge whych is created defectyve? And everye transitorye thing unquiet? Yea it is shorte, and of small contynewaunce, but mutable and subjecte unto tyme.

So that the lovers of this world have nothing firm or stable but are themselves also light and unconstant, as it were set in a whyrlewynde, synce they put not theyr delyght in God onely, but in all vayne and transytory thinges, now affecting this thing, and now that thing. Now loathyng that they earst loved, and streyght waye desiring and coveting some other vanity not yet possessed. But the just and such as love God doe persever quyet, unyforme, and stable, being founded upon the eternall God as upon an unmoveable foundation. And thereupon Salomon sayed: The wicked shall not be seene. Lyke unto a storme passing over. But the just shalbe as an everlasting foundation. Augustine bewayling the lovers of this

world, both exclayme and say: O lovers of the world wherfore labor you? Why doe you afflyct your selves about nothing? Whyles you might possesse the creator of all thynges? What seeke you further? What may suffyse and content mens mynde, whome the creator of all thinges cannot suffise and content? For if you may have all goodnesse (which is God) why go you about to possesse things full of mysery? Can your hope & expectatiō in the world be any thing els then to be thereof beloved? And therein what is not frayle? What is not transitory? What is not changeable? What is not finallye full of perylles by the whiche you passe on unto greater yea and everlasting perylles. And of the vanytie of the worldly lyfe Hierome sayth: O lyfe (no lyfe but death). A deceiptfull lyfe, laden with sorowe, weake, and overshadowed. Now it florysheth, streyght waye it wythereth. Depryving him of lyfe, in whome it seemeth lyfe. O frayle, momentayn, and bryttell lyfe the more thou growest, the more also thou decreaseth. The more thou proceedest, the more nearer thou aprochest unto death. O lyfe full of snares how many men doest thou entangle, and howe many by thee now doe abyde infernall torments? Oh howe happy is he which knoweth and perceiveth thy deceyptes, how much more happy is he which setteth lyght by and careth not for thy vayne delights? And he is most happy which is wel dyspatched of thee.

The mallice and cōtinuall hurt which the world sheweth to the lovers therof may cause us to contempne it.

In the first Epistle of John and the fyft Chapiter, it is written: All the whole world is set on wyckednesse. Yea is not the world subject unto the Divill, and replenished with all iniquitie? Whereupon the same John in his seconde Chapiter of his second Epistle sayth: All that is in this world, is concupiscence of the fleshe, concupiscence of thinges seene, or pryde of lyfe and conversacion. And as Peter sayth: The wycked are servauntes of corruption and of sinne. For of whome soever a man be maystred or overcome, unto him he is a servaunt and in bondage. And hee which is the bondman of sinne, is consequently the servant of the Divyll. Whereupon Paule speaketh of the wicked saying: Let them turne backe from the snares of the Divill, by whome they are holden in captyvitie even according to his pleasure. And Christ in his gospell doth terme the divill the Prynce of this world. Meaning not the rounde globe of the sphere, but the worldly creatures

2. Pet. 2.

Tim. 2.

which being turned backe from God, are overwhelmed and buryed in earthly thinges. Of whome Hierome ment saying: Going backe frome the Lord, they are written and regystred in the earth. But Christ sayth contrariwyse to the electe, rejoyce and be joyefull. For your names are writtẽ & regestred in heaven. Now Beda expoundeth these wordes thus: By the worlde and those thinges which are there[i]n, he understandeth men which inordynately and excessyvely doe love and esteeme the world. And such have nothing but concupyscence of the flesh concupyscence of thinges sene with eye, and pryde of lyfe. For in these vocables and proper names of vyces, John doth comprehende and enclude all kynds of vyces. For the concupyscence of the fleshe, is all that pertayneth unto the volupteousnesse and delyghtes of the bodye. By the concupyscence of thynges seene with the eye, are ment all curyosyties which are commytted in learninge of wycked artes and ornamentes, all contemplacion of filthy and wycked sightes or spectacles, all superfluous desyre to get temporall and tryflinge toyes, and all curyous carpynge and marking of our neighbours imperfections. By the pride of lyfe and conversation, is ment the pompe and boast which men conceive in worldly promotions. So that the world is replenyshed with Divils. For what els doe men that live according to the world but stryve to wrappe and enfuolde themselves in sundrye sortes of sinnes? Yea and to wound and wearye theyr soules, with the maynes of myschiefes, and the shaftes of sundrye shamefull concupyscences, untill at last they feele not theyr owne harmes? We see fulfilled in the Church Ose. 4.
that which is written by the Prophet: There is no truth, there is no mercy, there is no knowledge of God on the earth. The cursed vyces of murder, thefte, adulterye, and lying, are come flowing over us. From the greatest to the least, all men applye Hier. 6.
themselves unto covetousnesse. The Pryestes have not sayd, where is ye Lord, and the pastors have used collusion.

It is easie to be sene unto what an exceeding great rewine ye church is come in every estat, degree, & order. But if christyãs did lyve now as they lyved in the primityve church and first comminge of the Gospell there should be no suche greate necessytie to flye from the world. Marye as men doe now a dayes (for the most parte) lyve, it is a highe dyfficulltye to lyve well, or to declyne from heynous sinnes in ye world. Especially

for such as are not exercysed with verteous quallytie or payne-full labour, but doe abounde in ryches and are conversant in greatest pompes and highest places. Deceiptes, ambytion, envye, volupteousnesse, and all other evils are powred out upon the earth. Every man beateth his brayne howe hee maye multyplye and encrease his substaunce, but no man careth howe to save hys soule. Men are afeard least they should fall into povertye, but were it not muche more to bee feared to lyght into the bottomelesse pyt of hell? The world is the fornace of vyces. The which these worldlings doo heate and warme with the fuell of sinne.

And therein doe burne and consume themselves and theyr companyones. For they are so much blynded, that they neither see nor feare the peryles which are notoryous and well knowen to all men. But doe tryumph and rejoise in theyr evils lyke phrentyke and made men. Yea if there be any whome they see not wrapped in lyke wooes, they accoumpt them to be blockyshe and senseles creatures. Well sayd that Seneca Phylosopher: As often as I was amongst men, I retorned (sayth Alanus he) the worse. And another saith: An evyll companyon draweth his fellowe to mesdeedes, and so he which was before good, becommeth evill and wycked. To conclude even as the people of Israell could not depart from Egypt without the helpe of thy divine Majestie, even so no man cã be pulled or withdrawen from this world, unlesse he be helped with the Exo. 12. fynger and power of the heavenly hande. Yet shall there never be founde any defect in God, so that man will doe his best that he maye. Agayne the world is compared to a deserte by the which the chyldren of Israell went from Egipt unto the land of promisse. And in this desert they met so many letts and impedyments, that of threeskore thowsand numbred, Deut. 2. onely two (even Caleph and Josue) were brought into the land of promyse. O how the Divils doth rejoyse to see them all now in the synke and filthynesse of their sinnes. Men cleave unto worldly thinges, and in worldly thinges they are wyse, but they neyther care for God nor for his commaundementes, neyther are they astonyed when they heare his moste terryble judgementes. But they accompt them as fables. Oh all thinges that are, be evill bestowed upon us. For our hardnesse is never mollyfied. But thinke we that God will omyt his

judgement? Or leave these sinnes unrewarded? Or suffer the wordes which he hath spoken of the judgement to come and of the everlasting paynes, to be falsified? God forbyd that we should so thynke. Furthermore whosoever is overcome with the love of earthly thinges, he is not delyghted in God. But no man can long abyde without some delectation. And therefore such as are not delighted in spyrituall things, doe powre themselves out unto worldly solace. And so consequently are overwhelmed in the multytude of sinnes and vyces. Whereupon Saint Augustine sayth: Blessed is he O Lord which loveth thee. For he which loveth not thee, loveth the world, is servaunt and bounde unto sinne, he is never quyet, never in safetie, but is dystracte and dyspersed in the varyable cares, vanityes, and pompes, of the world. And whosoever doth contempne the volupteousnesse of this world, and thereby eskape the snares of the Divill, shalbe most happy in that his soule is delighted in such thinges, as cannot be blotted or defiled with any uncleannesse, but is immediately clensed & purged with ye cleannesse of truth. And synce ye lawe of God doth so delight him yt he shalbe able ther by to avoyde & eschew ye delightes of ye world. But as longe as we delight in the deceyptfull tast of iniquity, so long we shall thinke it most sower and bytter to taste of equitie. And to whome the world seemeth sweete & savorye to him Christ seemeth bytter and sower. Yet having tasted the spyrite of God, all fleshe shall (as it were) dote and playe the foole. Agayne whosoever doeth with his whole mynde serve and please this world, is thereby enfected with a manyfold deformytie of vyces. And he which tasteth nothing of the heavenly sweetenesse, will not be afeared to be polluted with earthly desires. But if such as for the love of God despyse the world, keepyng themselves contyneually conversant in spyrytuall thinges, cannot yet be altogither pure and clensed from sinnes, with how heavy burdens of vyces are they loden which are not afearde to walke in the myddest of the world wrapped in vanities, without carefulnesse or feare of God? What is theyr lyfe but sinne it selfe? For the myrth and joye of the world, is wickednesse unpunyshed. But yt which the reprobate doe accompt delight and comforte, that the elect and verteous doe take and defyne to be most greevous payne. Thynking and concluding that the soule must needes

peryshe eternally, by that wherein the fleshe (for a tyme) did delight most pleasantly. Wherefore you lovers of this world, howle and crye out, which doo myserably kyll your body and soule before the tyme appoynted. Whyles you attend wholly upon the vyces of glottonye, and lecherye, immoderately, and vylely. And thereof (even in this world) doe proceede sundrye infirmyties, and sodayne deathes. Rejoyse and be merrie nowe in this most shorte space which you have, that hereafter you maye complayne and bewayle with the Divill perpetually. Banquet and drynke dronken, that after a whyle you maye call for a droppe of water, and yet not have it, when you shalbe dãpned in hell with the riche man which lyved in greate delightes, and fared delycately every daye. Why are your hartes harder then yron, steele, or stones, when you doe not weye and consider, nor be not afeard (in payne of these most unhappy and frayle sollaces and vanyties of this world) to heare that most dreadfull and horryble sentence [o]f Chryst go ye accursed into everlasting fyre? But here peradventure you will saye: God is mercyfull and benigne, he would not the death of a sinner but that he be converted and lyve.

Eze. 18. And againe: In what houre soever a sinner doo repẽt him, I will no more remember all his iniquites. So that if a sinner doe bewayle his sinnes evẽ at the very time of death, he shall be saved. And I doe confesse that all these sayinges are true. Nay rather the exceeding greatenesse of the heavenly pietie, doth beyond all comparyson exceede and surpasse the verye capacytie of our mynde. For it is unmeasurable. As may playnely appeare in that he suffereth sinners so longe to the ende they maye bee converted, yea expećteth and desireth theyr conversyon, he receyveth such as retorne moste mercyfully, he quyckly forgeveth all belevers, and doth aboundantly powre asmuche grace upon them, as if they had never sinned nor offended.

And is not this an infynite pietie? But his equytie and justyce is no lesse then his pietye. And though he doo beare with, and longe suffer such as he attendeth to repent and converte, yet if they doe not convert, he doth the more grevously punyshe and detest them. And that which the Prophet sayeth of the contrytion and sorowe of a sinner, must be understood of true contrytion and harty repentaunce. But the true contrycion

doth proceede of the true faith and love of God, and of the lothing of sinne, and an affection unto righteousnesse.
Yea and as Hierome testyfieth: Repenta[u]nce and harty contrytion are necessarye.
Whereunto that saying of Chrisostome agreeeth: Compunction is the thing whiche maketh purple seeme vyle, maketh men desire hearecloth, love teares, and eschewe company.

Synce then these thinges bee certaynly thus, what kynde of contrycion and bewayling can that be which commeth onely at the very houre of death, and then repenteth bicause he thynkes he can lyve no longer? Or (peradventure) if he hoped of longer lyfe, he would deferre it? Surely it seemeth doubtfull that through servyle feare and constrayned fayth, his contrycion proceedeth by the onely beholdyng of his owne onely refuge. And that it is not true contrycion, but a terryfing of the spyrite. But he which will soundly and perfectly repent, must first be sorye for his faulte, bicause it is filthy transgression and offensyve unto GOD. Yea and a dyshonour unto the divine sanctitye and Majestie. Wee reade in the Machabes: That Antyochus dyd repent, and yet obteyned not mercy. The Apostle doth wryte the lyke of Esau: He found not (sayeth he) place for repentaunce, although he sought it wyth teares. Therefore let no man deceyve hymselfe wyth vayne hope or folyshe perswasyones. For as Hierome sayeth: This I hold for certayne and doe thynke moste true, that hee hath no good ende which ledde alwayes an evyll lyfe. Which being sound and in health, was not affeard to offend god, but wallowed and toumbled in the vanityes of the world. The death of Saintes is most pretious in the sight of the Lorde, but the death of sinners is most abhomynable. The sinner shalbe persecuted with this revenge, that dying he shall forget himselfe, and both lyving and dying he forgat God. As Augustine confirmeth saying: He cannot dye evill, which lyved well. Nay skarce can he dye well, which lyved evyll. And yet wee must not dispayre of any sinner. But they are to be exhorted and styred to repentaunce even in the last gaspes. For some tymes percase it happeneth (although very seldome) that he which in tyme of health did neglect repentaunce, shall yet by repenting then obteyne mercy. But he is a most arogant foole which passinge over his lyfe in health doth put his soules health unto that ploonge of peryll.

Repentaunce even at the last gaspe is not denyed but the driving of of the same is daungerous and disalowed.

2. Mac.

Heb. 12.

But let us doe that which is more sure and safe. That is to repent and amende whyles we be sounde and in health,
Psal. 70. praying most faythfully with the Prophet: Cast me not out (O Lorde) in myne age, and leave me not nor forsake me not, when my strength and power fayle me. For beholde saythe
1. Cor. 5. the Apostle, Now is the acceptable time, & now are the daies of health.

The excelency of the soule conformed to God, and the vylenesse of the sinfull soule.

Who is this rysing as the daye rose (sayeth the princely Prophet in the sixt of his Canticles) fayre as the Moone and bright as the Sunne, & terryble as the forefroont of a battayle? and John sayth in the thyrd Chapter of his first Epystle: We know that when he apeareth we shalbe lyke unto him, for we shal see him as he is, (that is to say) clearely and perfectly in his forme and proper kynde. For the intellectual sight, is and consisteth by view of the intellygible forme or shape, whereby we see what is the lykenesse of the thing ones understoode. Neyther can that lykenesse playnely represent the thinge, unlesse it be made equall unto the thinge it selfe. But every shape, lykenesse, or forme created, dooth infinitely fayle and come short of the full representacion of the divine essence or being, and therefore God is seene onely in the heavenly kingedome, bicause then the very divyne essence it selfe is unyted unto the myndes of the blessed in the steede of the intellygyble forme or shapes. Not by Intrusiõ or cleaving to, but by assystaunce and helpe. So that the divyne essence or being is *quod & quod* (that is to say) the very thing whereby all thinges are in this blessed vysion.

Furthermore this vision is more then most worthy and altogether supernaturall, the which all the cheefe Phylosophers dyd thinke impossible to be put in any mynde created, no not in theyr separate substaunces. So that to obtayne the same, we have neede of many supernaturall gyftes, meanes, and helpes. As first that there may be geven us from God a blessing even grace making us gratefull and acceptable, the which doth bedecke and adorne perfectly the very essence or being of the intellectuall and reasonable nature. And maketh us fyt to deserve eternall lyfe, and to be conjoyned unto the supernaturall divinytie. Furthermore the love and charytie whereby god & the first being, or essence, is loved, is spirytually, supernaturally, purely, freely, and fully distylled unto us from the

holy Ghost. And with it, hope and fayth also. This charytie and love doth (as it were) counterpayze him that hath it, with the love of the whole unyversally. So that yet it maketh him love God more then all thinges that ever were created. Yea the least dram of this love and charytie doth make God to be loved above the whole world. And otherwyse man should not be in state of Salvation.

For according to the holy Fathers, whosoever hath thys charitie and the grace before rehearsed, he hath also the giftes of the holy ghost, and all the other vertues connected unto charytie and conjoyned unto perfect grace. Yea the more he profiteth in this grace and charytie, so much the higher doeth he growe in good gyftes and vertues.

To conclude, the excelencie and worthynesse of these supernaturall good thinges is suche and so greate, that it can hardly be comprehended or expressed.

For no naturall perfection, no bewtie, no coomlynesse, nor no bryght shyninge lyght, can be thought equall unto it. No the heavenly lyghts doo not so much, nor so well adorne and bewtifie the substaunce of the Sunne and Moone, as those graces doe bewtifie and adorne the substance and beinge of the soule. Neyther doothe the Sunne so much bewtifie the heavenly Fyrmament, as Charitie dothe bewtifye the Soule. No the seven Planettes doe not so muche adorne the heavenly Spheres or Cyrcles, as the gyftes of the holy ghoste dooe adorne and bedecke the powers of the soule. The unyversallytie of the Starres dothe not so muche adorne and set foorth the eighth Sphere or Fyrmament, as the universallytie of verteous actions dothe dignifie, adorne, and perfect, the Soule. For even as by the Philosophers opinion, true felicitie consisteth rather in action, then in outwarde forme, even so in divinitie also more vertue and perfection consisteth in exercise of godly actions, then in profession or aparaunce. And the more noble that the outwarde aparaunce be, the more noble should the action and execucion be also. Therefore since the forenamed gyftes and treasures of grace, be habytes or outward tokens of so great highnes and excelence, doth not the christian soule seeme unto thee to be most noble, gallaunt, and godlyke, which is occupyed continually in the exercyse of those habytes, and which is so spiritually, supernaturally, and godly conversant? yea which

doth so perfectly worship and reverence God, whose conversacion is altogether in heaven? For surely hereupon it hath bene wrytten, that such a soule: is the daughter, the beloved, and the spowse of God, privie to his heavenly secretes, most familiar with him, conformable in affectiõs, and the entyrely beloved heyre of God, the coheyre with Christ, which beholding gods glory with face dyscovered, is trãsformed into the same likenesse, from one brightnes to another. For asmuch as it lotheth all worldly, frayle, carnal, & humaine sollaces, all prayses, honors, & seculer pompes, & all that dyspleaseth God. But whatsoever it knoweth may please God, that doth it with all earnest affection embrase. To conclude, even as by the Philosophers traditions every motion hath his dignitie, name, & propertie from the ende whereunto it tendeth, even so the action is dignified by the worthinesse of the object and matter about the which it is occupyed. Then how great is the dignitie & glory of that soule, whose mocion and action, lyfe, and whole entent, are continually occupyed about the highest God? and is termyned in him who is most certeynely of an unmeasured dignitie, and dothe wonderfully excell all other thinges? These thinges (beloved) I doe thus briefly rehearce, that I might thereby enduce, styrre up, and kyndle, thy mynde to the love of the true and heavenly nobilitie, (that is to say) the holy and devoute conversacion, and most blessed perfection of lyfe. And to the ende thou mayest the more earnestly covet the same, I wyll say somewhat of the vylenesse, perversenesse, and deformitie, of the sinfull soule. The which beinge by deadly sinne turned and withdrawen from God, is spiritually deade, and doth nothing acceptable unto God, nor profitable towardes the atteyninge of everlasting lyfe. It preferreth these transitorie, sensible, worldly, & most vile things which seeme good, before ye highest, eternal, most perfect, infinite, & unchangeable true God, beinge omnipotent, and more then most glorious above all other. Wherby it doth highly dishonor God. Yea it proposeth unto it selfe an ende and terminacion in frayle and vayne thinges. Neither doth it fynally rest in the creator, but is altogether ungrateful to him, caring not at al to cleave unto him, to be subject unto him, nor to obey him. It is made like unto the wicked spirits, attended with vices, hateful to god, dispised of his angels, & uncessantly doth wound, hurt, defile, & make it selfe damnable.

Terminus ad qué.

Circa quem.

For ye more that any man be delighted in earthly, transitory, and carnal things, the more wickedly & vylely he liveth, and the more unhappy he is. And the more he rejoyse in the vanities of the worlde, the more contemptible he maketh himselfe unto God. Bicause he is not fearefull, nor carefull to obey God, and to give him his due reverence in all thinges. To conclude we are chiefely lykened unto god by vertuous actions, and holy affections unto divyne charytie. But by panges, vanyties, and vyces, we are made most unlyke unto him. For simylitude and lykenesse are cause of love, as dissimilytude and unlykenesse are cause of rancor and hatred. Yea the perfection of any creature (especially of a reasonable and intellectuall mynde) is to be proportionately made lyke unto his creator. Then the more lofty that we become through vertue, so much the lyker and better beloved we are unto God. Yea so much the fayrer and more comely we are inwardly adorned. But the more that we sinne, the more unlyke, odyble, and ilfavored we seeme unto our God. Which out of all doubt is a most myserable and unworthy thing. Therefore we see there is greate difference betwene ye vertuous and vytious soules. And as by the Phylosophers opinion, a man which spendeth his tyme in contemplation is most pleasing unto the gods, even so by the same doctryne, a man which giveth himselfe unto vyces, and naughtynesse, is tenne thousand tymes more abhomynable then the brute Beastes. As may also playnely appeare by the diversitie of theyr rewards. For god doth place and constytute the vertuous, in the firie heaven, giving himselfe unto him for reward, & communicating all thinges unto him by an immediate & most blessed kinde of union with him himselfe. But he dothe put from him the vycious for evermore, delyvereth him over unto wickyd spirites, placeth him in hell, and judgeth him to everlasting paynes. Judge and discerne therefore betwene these two (my welbeloved) and chuse and observe that which seemeth best unto thee. Doo not so embase and make thy selfe vyle, that thou become a bondman to sinne & to the divill. Do some little thing for the love of god. And do not thou neglect ye dignities, holines, comlynesse, & godlynes, before rehearsed, for ye rytches, delightes, and honours of this most shorte and uncertayne lyfe. But lyve before the highest God, fearefully and waryly.

Especially since by one greevous sinne, thou mightest leese all thy supernall gyftes of grace, and so thy soule (lyke unto the Divill) should become foule, froward, and disordered.

Light laughing vayne pastimes and idle speech are to be a[v]oy[d]ed.

Our Saviour Christ in the sixt Chapiter of Saint Lukes Gospell pronounced these wordes: Wo be unto you that laugh now, for you shall [w]eepe and lament. Now this word (*Væ*) or (wo be unto you) is cõmonly taken in holy scripture for eternall dampnation.

That laughing only is cõdempned which is altogither worldly and voyde of the feare of God. Eccle. 1.

Then if Christ doe threaten everlasting dampnation to them which laugh, who is he that dare in this lyfe be carelesse, light mynded, or jocunde? truely none but the reprobate and such as go in daunger of dampnation. Synce this is most certayne that: He which is with out feare of God cannot be justified. Wherefore if we doe well consider with how greate peryles we are enclosed, with how many snares we be entangled, and with how many vyces and sinnes we are daily assaulted, yea howe unperfectly and unrev[er]ently we serve God, howe many evils are daily committed in the world, howe much God is dishonored, howe many they bee which daily doo perishe and cast themselves away, unto how many vices, periles and paynes our forefathers, our frends and kynsmen both lyving and those which are departed, are and were subjecte, we shall fynde much more cause to weepe and crye out then to laugh and rejoyse. And that dyd a holy Father well consyder, who seing one laugh and skoffe, did sighe and saye: We must render accoumpt in the daye of judgement before heaven and earth, and doest thou laugh and skoffe thus? Hereupon Eccle. 7. 2. Salomon sayeth it is better to go unto the house of lamentation, then unto the house of laughing and rejoysing. And agayne: I thought laughter to be but a deceypt, and for joye I have sayed: Wherfore art thou deceyved in vayne? Here I would not have thee to understand that I meane every laughter or rejoysing to be so grevous an offence, but I speake of lightnesse in laughing, and such vayne laughter and myrth as is altogether dysordred, and voyde of godlynesse. And of Jacob. 4. suche laughing, James sayeth to the rit[c]he men: Your laughter be turned into mourning, and your joy into sorow. Chrisostome reproveth dalliaunce and vayne pastime although honest recreations be (meanewhile) excused being done upon some reasonable cause and godly entent. But dyse play and suche lyke are forebydden expressedly, especially to such as professe the trueth.

And of dauncinge the same Chrisostome sayeth: where dauncing is cõmonly, (sayth he) there the divill daunceth for company. Neyther dyd God lend us our feete to the ende that we should exercise them in tryppinge lyke goates & kyddes, but yᵗ we might keepe company with his holy Angels. Furthermore, if thou doo well consider how the sonne of God for thy sake was hanged upon the crosse, with his armes stretched out, how for thy sake he was mocked and taunted in a white and purple garment, nay rather, how he was strypped naked, and naked raysed up on the crosse, and there sundry wayes derided and mocked. I trust that thou wylt neyther take delight in dauncing, nor in curious, precious, nor pompous garmentes. No nor yet in the prayse of men, but wylt despyse and eschew all such vanities. As touching the garde and watch of thy tongue and speache, Salomon sayeth: He which keepeth his Pro. 21.
mouth close, & his tongue stil, he keepeth his soule from perplexitie & trouble of mynde. And againe: Thou seest (sayeth Pro 29.
he) the man which was so swyft to talke, folly it selfe is no more to be despysed then his correction. And hereupon Gregorious sayeth: Flye from and eschew, rashe and unwary woordes. For vayne talke dooth soone pollute the mynde. Let such thinges onely proceede out of thy mouth, as doo not pollute or offend the eares of them that herken thereunto. Vayne speech is a token of a vayne mynde and conscience. For the talke of the tongue, is the Image of the hart.
By the talke that we heare, we judge the mynde that spake it. Whosoever dothe not brydle and represse ydle speech, he shall quickly fall in offence. Such as the man is, such is his communicacion. Then if ydle talke be so much reprehended, what shall we thinke of skurulous, deceyptfull, byting, slanderous, malicious, and envious wordes?

In the tenth chapiter of Ecclesiast. it is wrytten: Nothing Against the superfluitie of riches especially in the clergie.
is more wycked then a covetous man, nor any thing more mischevous then to love moony. For the man which dooth so, setteth his soule to sale. Now it is certeyne that temporall thinges are directed, and ordered, unto, and by the spirituall thinges, as unto theyr ende and onely skope. But thend and terminable skope is loved and desyred one waye and the meanes and degrees whereby we atteyne to the ende, are love[d] & desyred another way. For the ende is of it selfe & by it selfe to

be desyred & loved. As (for example) health, in the facultie of Phisicke. But the meanes and degrees to attayne unto thinges, are to be desyred and loved, in that they are profitable or availeable to the attayning of the ende or skope which we seeke to gett. That is to saye, that by them the ende may the more conveniently be obteyned. Then let the case be this, that ryches are finally ordeyned for the spirituall proceding & profit of our soules. And therewithall joyne that the profit and perfection of our soules doth concist in the action of vertue. That is to saye, essencially in the actes of faythe, charitie, and wysedome, (meaning the contemplacion and love of divine thinges) and dystributively in the actions of the morall vertues. Then shall we fynde that ryches are so much to be thought lawefull, so much to be desyred, and so much to be loved, as they are profitable and necessary for the sustentacion and sobre nourishment of our bodies, and for the needefull and decent clothing of our membres. By the which use the soule is made apt for the actes of contemplacion and divine love.

But if they be further desyred, then fall we truely into covetousnesse, which is an unordinate appetyte and desyre to temporal thinges and vanities. And is of it selfe and in it selfe a grevous and deadly sinne, and contrary unto righteousnesse. Although sometymes god for his mercie doth beare with it and forgeveth it. Now what might hereupon be cõcluded were hard for me to pronounce. But geve eare to the holy fathers and wryters. Augustine and Basille. It is no lesse offence (say they) to take awaye from him that hath ought, then to deny the needy such thinges as thou hast and mayest emparte unto them. The breade which thou deteynest, appertayneth to the hungrye. The garmentes which thou lockest up, ought to cloath the naked. Yea the mony and treasure which thou hydest in the earth, might be the safegard and redemption of such as are in mysery. And be assured that thou doest invade, assault, and spoyle, as many as thou mightest succor, and doest not. Hereunto the words of Hierome doe also agree. Whatsoever (sayth hee) we have received of god more then doth serve our necessary use, that ought we to distribute unto the pore. And if we bestowe upõ our owne vanyties & affections, that which we received to employ upõ their neede. How many soever doe dye of hunger, or naked neede in y^e^ places where we remayne,

we shall render accompt for theyr bloode in the daye of judgement. Hereupõ Ambrose sayeth: He which is the bondman & servaunt of worldly rytches, let him keepe and watche them as a bondman. But he which therwith doth loosen and shake of the yoke from such as are in bondage and captivitye, he doth distrybute them lyke a Lord. These wordes doe generally concerne every Christiane, but especially such as professe the Gospell.

For they are bounde unto an especyall cleannesse of hart and conversaciõ that they may be example to all other people. It is therefore most undecent, & worthy of all condempnation that they serve and are bondmen unto the vyces and infirmyties of ye fleshe wherin there aboundeth most filthy leacherye and gluttony. For whiles they lyve tenderly and delicately, filling theyr belly with meates, theyr eyes with sleepe, and theyr myndes with vayne delyghtes tumbling and wallowinge in softe downe beddes, and wholly gi[v]ing themselves over unto dallyaunce, pastyme, and unfruitefull communication, doe they nowe walke in the straight and narrow way of salvation? No surely for as the Apostle sayeth: woe be unto you which are filled, for you shalbee hungry. Woe bee unto you riche men which have your consolation heere on earth. Therefore let us be ashamed since many Heathen Philosophers dyd leave us examples of great sobrietie, much abstinence, and exceeding great contempt of excesse, and pompe in clothing and substaunce, and we which professe ye true knowledge of Christ, doe wallow and tomble in suche and so many ryottes, curiosities, and vayne pompes. Yea and that not onely such as are secular, but even many of the Clergie which should lende example of perfection to the laye people.

It is written: Cast not away (my sonne,) the discyplyne of the Lord, nor faynt not when thou arte of him corrected. For whom the Lord God loveth, him doeth he chastise, and is pleased in hym even as the father is delighted in ye chyld. The equitie and justice of God doeth requyre that as no good deede remayne unrewarded, so none offence nor transgression be unpunished. But even the very electe doe not lyve in this world without offences and misdeeds, (for we offend all of us in many things, and if we say that there is no sinne in us, we deceyve our selves, for ye just man falleth sevẽ times in a daye)

Nothing is more perilous then the prosperitie of this world.

and therefore it pertayneth unto the divine bountie and providence, to chastise us in this lyfe, least we should be contemned in the world to come. And so of his clemencye to pardon us everlastingly. As also this correction and chastisement of God, wherewith he doeth fatherly exercyse and visit us, is not onely profitable to the wyping away of our sinnes alreadie committed, but doeth also chieflie withdraw us from those whereunto we presently inclyne our selves, and disposeth us readie to eschue and avoyde sinne in tyme to come, whilest it taketh away the occasion of sinnyng, terrifieth us, and teacheth us to beware. For vexation gyveth understandyng, and he which hath once tasted of the Rodde, is afeard to come unto it agayne. Yea it maketh a man humbly acknowledge, and bewayle his offences. Wherupon the Lord sayeth: I chastise thee, least thou shouldest seeme giltlesse in thyne owne conceipt. And agayn as Hieremie saith: Thou hast chastysed me (O Lord) and I am become skilfull thereby. Finally, such chastisement disposeth a man to greater delight in his journey, and (if it be patiently borne) it obtayneth great reward in the heavenly kingdom. And therfore it is that God doth manifoldly chastise and correcte the elect in this lyfe, yea he doeth reprove and amend them as he sayth: Those whome I love I chastise and reprove them. Whereby it may playnely appeare, that suche as God doeth not punishe in this worlde, but suffereth them to wander untouched, yea and doeth prosper them in this worldly prosperitie, although they be replenished with many exceedyng great vyces, and suffreth them to clyme alofte, and to lyve Lordlyke at theyr pleasure: they are not of the electe number but of the repro-
Jud. 8. bate. For it is written: All they which have bene faythfull and pleased God, have passed by many troubles. And the
Psal. 30. Psalmist sayeth: manifolde are the tribulations of the just. And therefore though the reprobate be not chastised of God with a fatherly correction, that is for theyr desertes. Whereby they have so incurred the wrathe and displeasure of God, that he vouchsafeth not to correcte them in this lyfe, but lettes them remayne unto eternall tormentes in hell fyre.

Psal. 80. And therefore the Psalmyst sayeth: of the reprobate and unthankefull sorte: I have let them loose even accordyng to the desires of theyr hartes, and they shall wander in their owne inventions.

To conclude, the holy Prophettes seeming (with the imperfecte) to woonder at thys temporall prosperitie of the wycked, and the manyfolde afflictions of the just, did thus talke with the Lord saying: O Lord thou arte just if I argue with thee, yet neverthelesse I wil speak justly unto thee. Hier. 12.

Wherefore doeth the wicked prosper in his wayes? and it is well with all them that conspire agaynst thee? And another sayeth: wherfore doe the wicked lyve? they are raysed up on high, and replenished with riches, and the skourge of God toucheth them not. Yea surely suche as are yet unperfecte, are woonte to mervayle hereat, and are (in maner) withdrawen or turned backe from servyng of God, whylest they behold them selves afflicted. But such as are perfect, doe neyther woonder so, nor are moved, knowyng well enough that GOD (for the causes before rehearced, and for other secrete causes knowne to hys divyne majestie) doeth afflicte and skourge the electe, and leaveth the reprobate unpunyshed. And therefore (welbeloved) I wryte these things to make thee warie and watchfull, and to the end thou mayest bee afeard to bee accompted amongest the reprobate, if thou fynde thy selfe infinitely prospered, sinning unpunished, suffring none adversitie, glorying in corporal commodities, livyng after thine own lust, pleasing men, & praysed, extolled, and magnified in this world. For the Psalmyst sayth: God hath broken in sunder the bones of them which please men. They are confounded bicause God hath forsaken them. And is not this a horrible saying & a terrible worde? But the Apostle witnesseth the same saying: If I shuld yet please men, I should not be the servant of God. Yea our saviour him self sayth: woe be unto you when men blesse you and speak wel of you. Wherupõ Augustine answereth: This world is more dangerous when it seemeth mylde and flattering, then when it is troublesome. And is more to be taken heede of whẽ it entyseth it self to be lyked and esteemed, then when it forewarneth and enforceth it selfe to be contempned and set lyghte by. And according to Gregories opinion, God chuseth them whom the world forsaketh. And thereupon the Apostle sayde agayne: Take heede and marke your vocation (brethren) for there are not many wise men (accordyng to flesh and bloud) nor many mightie, nor many noble & worthie amongst you. But God hath chosen Psal. 25. Gala. 1. Luc. 6. 1. Cor. 1.

those which seemed foolish & poore to the worlde, that he may confound and overthrow therby these worldly wyse men. And he hath chosen the weakelinges of this worlde, that hee may thereby confounde the stronge and mightie. And behold he hath chosen the unable and contemptible things of the worlde. Wherefore (my dearely beloved) let it not delighte thee to lyve and be conversaunte amongest the mightie and rich potentates of this world, nor to keepe company with the carnall and dreadlesse wightes, but alwayes associate thy selfe with the better sorte and best learned, that thou mayest profitte in wysedome and vertue. Least thou be dampned togither with this world, and so leese thy lotte and herytage amongest the electe. For if thou wilt beleeve Hierome, he will tell thee that of a thousande ryche and mightie men, skarce one is founde fit or worthie for the kingdome of God. Therefore pray thou unto God that hee vouchsafe so to punyshe and correct thee presently, that thou be not condempned hereafter perpetually. For thou arte not better then was Hieremie which was sanctified in hys mothers wombe. And yet he sayeth: correct me (O Lord) but in thy judgement and not in thy furie, least thou bring me to nothing. For as the Apostle testifyeth: If we be without correction & disciplyne, we are no sonnes but bastards. Wherefore thinke nothing more hurtefull, then to abyde amongest the unfearefull, vayne, and wicked company, nor on that other syde thinke nothing more holesome then to remayne amongest the godly, feareful, and devout sort. For follow thou reason, and not affection.

Hebr. 12.

He which avoydeth not the least offẽces, shall fall ofte tymes into the greatest

If thou holde not thy selfe instantly in the feare of God, thy house will quickly be overthrowen and subverted. For the feare of God doeth drawe backe from sinne. And thereupon Salomon sayde: He which feareth God doeth neglect nothing. Then he holdeth him self in the feare of God which instantly and uncessantly is careful least he shuld offend him. Or least he should sinne and incurre the daunger of dampnation. Now by this house in this portion of scripture mencyoned, is ment our harte wherein we dwell and abyde by cogitations and affections. And this house is soone subverted and overthrowen by falling into the most greevous and odyous sorte of sinnes and offences. Whereby all grace & mercie is taken away, and the sinner doth spiritually dye therein, unlesse he converte unto the

feare of God. Whereby it appeareth consequently, that he shall hardlye eschue and avoyde these greevous and greatest offences, which doeth not dayly accustome him selfe to eschue the least faults & transgressions. For the common custome of triflyng faultes and misdeedes, doe bryng with them, the fallyng unto greater enormities. Since the least doe dispose and (as it were) prepare a man unto the greatest. Yea they take away the ferventnesse of charitie, and doe hynder and let the increase of grace in us. Whereupon the holy fathers affyrme: He that is negligent in small things, doth by a little and a little fall and slyde away altogither. So that (my singulerly beloved) if thou wilt continue in the state of health, grace, and charitie, (that is to say, out of all greevous sin, and cause of dampnation) doe not onely be diligent to avoyd the greatest offences but the least also. For otherwyse thy fruites are deade before the face of God. Whose voice whē the sheepe heareth not, he strayeth and wandereth. Now it is a greevous sinne and offence more to cleave and stick unto, to be more delighted and affected, in the create, frayle, and vayn things of this world, then God him selfe. Wherupon Hierome sayeth: A mynd dedicated unto God should as well beware of the least as of the greatest offences. Knowing that accompt must bee rendered of every idle word. And therefore Gregorie sayth: He that taketh not heede of the least, falleth into the greatest offences. Then such as doe dayly follow vanities, laughyng, bablyng, sportyng, dallying, wandring here and there, and accustomyng them selves to all lightnesse, and in the meane whyle doe very seldome or never repent or amend, how can they choose but become culpable also of greater enormities? Therefore let no man coye, flatter, neglect, nor beguyle him selfe. But the better to avoyd and eschue these snares of the divill, these knottes of temptation, as slouth and negligence, yea and the better to proceede and increase in goodnesse, and in all vertue and grace, it is greatly avayleable to have a faythfull, godly, wary, experte, just, wyse, and entyre familier friend. Unto whom a man may be bolde to lay opē boldly all his secrets, doubtes, and scrupules. And by whose godly advyce, he may be instructed, kindled by his exhortations, and helped by his assistant prayers. For the frendship of such being founded on godlinesse and honestie, is of great force and efficacye before

God. Whereupon the auntient fathers sayde: that the fraudes and temptations of the divill are by no worldly meanes more repulsed nor defended, then by the socyetie of a zealous friende unto whom a man may laye open his harte and mynde. Least the power of the divil being secretly shutte therein, doe infecte and utterly distroy it.

Ecclе. 6. And thereupon it is written: A faythfull friend is a strong protection. And he which hath founde such an one, hath a great treasure. There is no comparison to a faythful friend, neyther can the weight of Gold nor silver counterpeyse hys fayth. A faythfull friend is a medicyne of lyfe and immortalitie, and suche as feare the Lorde shall fynde suche friendes.

Ecclе. 35. And in another place hee sayeth: Blessed is hee which fyndeth a faythfull friende. For since man is naturally a lyving creature which desireth company, it is naturall (say the Philosophers) that he should be helped. And since man is not a good judge over him selfe, it is expedyent that hee open his griefe and conscyence to some other more meete to judge thereof. Therefore harken unto counsell, and bee not ruled by thyne owne sensuall appetyte. But endevour thy selfe to eschue all familyaritie & societie of wanton worldlings, for that is greatly hurtfull to thy soule.

It is good to pray and sing Psalmes. God is a spirite (as it is written in the fourth Chapiter of John) and they which worship him must worshippe hym in spiryte and truth.

Hiere. 48. And although wee ought devoutly and carefully with all reverence to performe and execute all the workes of God (for hee is accursed which doth the worke of God negligently) yet those actions of vertues which are immedyately (and without any interim) done and exercysed about God, ought to be done and exercysed with a greater reverence and singular zeale. Now prayer, singing of Psalmes, and adminystring of sacramentes are actions of vertue pertayning unto Gods honor. And therefore they are to be executed with all diligence and perfection. Whereunto first is requyred the observation and keeping of the divyne preceptes. For it is written: Hee that declineth his eare least hee should heare Gods law, hys prayer is execrable. And agayn: Cursed are they which declyne from thy commaundements. Therfore first the conversation must be made conformable unto the prayer, and nexte the harte

must be unyted unto God by often proofe and continuall attentyvenesse. For of suche as are backewarde and doe not attende, the Lorde spake by Esaye saying: This people honoreth me with their lippes, but their harte is farre from mee. And the wyse man sayde: Before prayer, prepare thyne harte and soule, and be not lyke unto a man which tempteth God. Therefore attentivenesse is chiefly necessarie, and ought to be alwayes in the begynnyng of prayer and singyng of Psalmes. For the vertue of eche good beginning doeth shyne in as muche as followeth, and the latter ende followeth vertuously by guyde of a good beginning. Esai. 29. Eccle. 18.

Furthermore, for as much as there are three sundry effects in prayer, (that is) acceptation with God, obtayning of that we crave, and a certayne sweete refection of mynde which he feeleth that prayeth, the before named attentivenesse shal be sufficient to the former two of these affectes. But unto the third, there is requisite a continuall and mightie attentyvenesse. For according to Basilles wordes. Even as the taste of the mouth doth discerne and taste everie morsell or peece of the bodily sustenaunce, whilest it cheweth and gnaweth it, even so the inwarde taste of the soule oughte in prayer and singyng of Psalmes to marke and taste the sence of everye worde and sentence. And that the forenamed actions and dueties may be perfectly discharged and executed, there is required a great warynesse and watchfulnesse of harte, and an affectionate recollection or repitition of mynde towardes God. And therefore some have thought no labour nor payne comparable unto hartie prayer. But such prayer and singing of Psalmes is of great (and exceedyng great) efficatie towardes the obtayning at Gods handes of all things which we doe healthfully requyre. And thereupon Christ sayd: True worshippers and prayers, shal worship and pray to the father in spirit and veritie. And Basille sayeth: the divyne helpe is to be craved, not slackly, nor with a mynde wandring here and there, for suche an one shall not onely fayle to obtayne, but further shall styrre and provoke God to anger. For it is requisite in tyme of prayer to behave our selves purely, and stoutly. Stoutly, that wee may reverently and joyfully attend the Lord our God. Not sloughfully nor sleepily gaping and yawning, neither whisperyng and muttering, and cutting of our words in the middest, but with

a stout and couragious sounde (as best becommeth) let us pronounce our desires before the holy Ghost. Then purely also, that we thinke upon none other thing but the Psalme or prayer which wee sing or say. For the holye ghost will not acceptably receyve that which is profered, if we neglecte that which is due unto him. And pray not nor sing not over hastily. In praying and singing of Psalms we have two especiall things to marke and attend. That is our owne myserie, and Gods mercie. To the ende that by the consideration of our owne myserie, imperfection, frayltie, and malice, we may be provoked unto true humilitie. And by the consideration of Gods mercy, goodnesse, and love, we may be induced to a fervẽt desire to be united with him. And so the actions before rehearced may proceede of charitie and true humilitie, and all vayne chaunting may bee avoyded. Yea and that wee may desire to please God onely, and bee more delighted in the sence, then in the gallantnesse of the wordes, and more in devotion, then in warblyng with the voyce, least we commit any wanton gesture or action.

For Augustine sayeth: whensoever it happeneth that I am more delyghted with the musicke, then with the effect of the wordes that are sung, I confesse (sayeth hee) that I doe offend greevously. And agayne: the barkyng of Dogges, the bleating of Cattell, and the gruntyng of Swyne, doeth more please God, then the chauntyng of wanton and ryotous Priestes. For what prevayleth the noyse of the lippes when the harte is dombe? And even as a voyce without tunablenesse doeth seeme lyke the gruntyng of swyne, so beyng used without devotion it is worse then the bleating of Calves. Wherfore let our prayers and devotiõs be sung or sayde distinctly, with a due reverence, attentivenesse, and affection. And in a meete place and tyme convenient. Without bablyng of thinges impertinent. Without whisperyng and pratyng, and without dissolute laughing. It is written for our instruction, in the first Chapiter of Ecclesiast. O vanitie of vanities, and all is vanitie. I have seene (sayeth hee) all things that are under the Sunne, and beholde all is but vanitie and vexation of the mynde. Tell me then (sayde a holy father) what seest thou? I see (answered another) men saylyng with a prosperous wynde, whom the calmenesse of the Sea, the brightnesse and clearenesse of the

Examples of the vanitie of the world.

ayre, & the sweete breath of the pleasant wyndes doe much delight. I see also sundrie folke banqueting and makyng mery in the Shippe, leapyng and rejoysing with all kynde of Musicke and melodie, yea even the fishes of the Sea doe flocke and gather about them for the encrease of their delighte. Seemeth not this a great and most desirable felicitie? but pronounce not thy sentence over hastily. Rather tell mee what seest thou follow these thinges? I see (sayeth hee) the heavens skoule and waxe cloudye. Yea the sodayne and vehement blastes of the wyndes doe overcast the Skyes with mistes, the Sea is troubled and tossed, and (alasse at the laste) I see the Shippe with them that sayled therein swallowed up in the roaryng waves. Alasse what was it that I so praysed? What a huge calamitie doeth presently followe so shorte a prosperitie? And another demaunded in lyke sorte what seest thou? And it was answeared: I see Marchauntmen bringyng home with them Cartes and Camelles laden with most precious marchandise. Which come forwards merily and joyfully, hopyng for greate gayne and a good market. And their prosperitie seemeth great. But what followeth? I see (sayd he agayne) an army of Soldiers sodainly rushyng all at once upon these Marchauntes, and having amased them with the sodayne assaulte, they spoyle them, putte them to flyght, and kyll them most myserablye. Oh what infinyte myseries doe sodaynly follow a little myrth? Some man beholdyng thys world, doth seeme to see an house aboundantly replenyshed with all kynde of ryches and furnyture, and the maister of the householde rejoysing in hys children, hys great famylie, his great herdes of beastes, hys full barnes, and all other delights. And this seemeth a great felicitie. But is not this true there with that the more a ryche man possesse, the more he is vexed with cares? And although he a lone doe beare the burthen of his carefulnes, yet that which hee hath skraped togither with suche payne, doeth much more profitte others then hym selfe. For hee feareth least they should diminyshe when they are gotten, he feareth the vyolence of the mightie, and suspecteth the faythfulnesse of hys servauntes. Another seemeth to see by the worlde a solempne maryage prepared, wherein there is great pompe and tryumphs. And that seemeth a wonderfull good thyng, bycause mankinde is therby preserved without any injurie done to shamefastnesse,

and the wedded parties are knitte togither with the bonde of love. But howe rare a thing is it to see maryed folkes agree? Howe great carefulnesse doeth followe maryage? What paynes are there taken in bringyng up of the chyldren? And in necessarie provision for the house? Howe many causes and quarelles of suspition and dissention doe dayly growe betweene the man and the wyfe? What infinyte dreades of perylles doe invade them both, leaste enimyes should distroy them? Some have lykened this worlde unto a skoole replenyshed with learned studyents. Wherein the greatest parte or all are bent unto sundrie good faculties and scyences. And this similitude would seeme to be more pleasant then the rest, bicause they are altogither occupied in wisedome. But in very deed these foolish wayfaring men or travaylers which are so curiously occupyed in searching the misteries of things created, doe in the meane tyme forgette God theyr Creator, and neglect the execution of that which pertayneth unto salvation. And theyr conversation doeth well witnesse that they are moste wretched of all others, since nothing is more vain nor more thryftlesse then theyr curyositie. Yea their end is most unhappie, since commonly at the tyme of their death they are frustrate of the hope of salvation, whose lyfe and tyme of health dyd neglecte to walke in the pathe of the ryght way to the same.

For surely such are of all others moste vaynely occupyed, as omitte those things which God requireth at their hands, and without the which they can not bee saved. And are not continually occupyed in the same, but rather settyng asyde all feare of God, doe busie them selves in such toyes as God doeth not requyre at their handes, and as rather hynder then further their salvation. And they are worthily reprooved of God and man, bycause they preferre the delightes and prosperities which they fynde by the way, before the greate felicitie and blessednesse of the kingdome prepared. Cleaving rather to thyngs present, then to the joyes to come. Howe commeth it to passe (sayeth Hieremias in his eleventh Chapiter) that my beloved hath committed many leude partes in my house?

The opinion of certayne Philosophers touching the contempt of the world.

Sayeth Paule in his seconde Chapiter to the Romaynes: Since it commeth to passe, that the people & nations which have not the lawe, doe yet fulfill that which the lawe com-

maundeth, they become a law unto thẽ selves. Now to ye end that ye confusion, vylenesse, and perversenesse of Christians, may the more plainely appeare, I will a little touche howe much the Philosophers (being guided onely by naturall reason) have abhorred such ydle and leude conversation. Plato sayeth: It is not the parte of a Philosopher to studie about the pleasures & delightes of meat, drinke, & venerie. A Philosopher doth think it dishonor to be bravely apparelled or decked, & is content with suche clothing as may serve his necessarie use. A Philosophers intention is not about ye body, but furthest from it, and is wholly occupyed about consideration of the soule. The mynde and soule of the Phylosopher doth dispise and disdayne the bodye, and flyeth from it, that it selfe may bee wholly occupyed in and about it selfe. For out of our bodyes proceede thousandes of impediments unto contemplation, whilest we are busied for the necessarie sustentation therof. A Philosophers meditation, is the loosyng and separation of the mynd from the bodie. It is a rediculous thyng for a man that all his lyfe tyme dyd prepare hym selfe unto death, if then when it commeth, hee bee troubled or molested therewith. If thou perceyve any man to shrynke at death when it commeth, say boldlye hee was no Phylosopher. As often as the mynde or soule is allured by the bodye unto these worldely and chaungeable thynges, it is seduced and sore troubled. But as often as the mynde or soule is exercysed by it selfe in speculation, it is straight wayes transferred into sinceritie and immortalitie.

The bodie and the mynde beyng both in one, nature doth yet commaund the bodie to be governed, to serve, and to bee subjecte. But it commaundeth the mynde or soule to rule and beare dominion. True Philosophers doe abstayne from all things that are corporal, & are not greedy lovers of mony and riches. These sentences Plato affirmed. Now Socrates (by Saint Hieromes testimony) dyd utterly contempne ryches. Dyogenes forsaking all these worldly pompes, dyd chuse to lyve in hys Tunne. Tullye and Seneca have written moste sharpely and bitterly agaynste the love of ryches and voluptuousnesse. Then if these men being onely enduced by naturall reason, and onely for the attayning of naturall felicitie and scyence, did thus contempne all vyces, and ledde such a strickt and hard lyfe, of

how great condempnation are Christians culpable, which being instructed with the doctryne of the gospell and very lawe of God, to whom the onely begotten sonne of God him self did personally come, and made him selfe an example for them, are not yet ashamed to lead a wanton, vayne, and delycate lyfe, are blotted and blemished with carnall markes, cleave fast unto the worlde, forget heavenly things, and are not dilygent and carefull to honour God with all their hartes? But my beloved: be not thou lykened nor conformed unto suche unworthie men. Rather follow the footesteppes of the holy fathers that thou mayest be able to please thy Creator, and to offer unto him the floure of thy youth, whilest it doth yet floryshe and sproute. The which wil be unto hym most pleasaunt and acceptable. As Gregorie witnesseth saying: in that age that mans heare is yellow, his eyes glistering lyke christall, his face freshe as the Rose, his sound health encreaseth his strength and force, his yong and lustie yeares promise long continuance upon earth, whilest reason and the sences are quicke, whilest the hearing is more readie, ye sight quicker, the gate upright, the countenance lovely, and the body lustie, they which in this age (sayeth he) doe rule and master them selves, and doe assocyate & acquaynte them selves with God, they may expect and hope for the reward of the blessed Apostle and Evangelist John.

Whereupon Hierome sayeth: it is good for a man when he hath borne the yoke from his youth upwardes. Therefore (welbeloved) doe not foreslow thy conversion unto the Lord, neyther defer from day to day, least his wrath come sodainly upon thee. Offer thy selfe wholly to God, and he will wholly bestow him selfe upon thee. Be thou of a right magnanimytie, and put thy hand unto the strongest & stoutest travayles. Fight lyke a good Soldier agaynst the enimyes of the soule. For he shall not bee crowned with glorie which hath not maistred the proudest. The creator of all thinges which is above all things, the highest and most blessed God, vouchsafe to give thee all these thinges, for his unmeasured goodnesse, and for the advauncement of his honor & glorie. Amen.

Of the vanitie & wretchednesse of this present lyfe.

Salomon in the xxix. of his Proverbes sayeth: Our dayes are as woundes upon the earth, and yet there is no death. And Augustine in his thirtenth booke and tenth Chapiter *De civitate dei*, sayeth: From the tyme that any man begynneth to be

in this mortall bodye, hee doeth incessauntly travayle to dye. For thereunto tendeth all his mutabilitie in all hys lyfe (if it may bee called lyfe) that hee lyveth to that ende that death may come. For all men are neerer unto death after a yeare finished, then they were before it begonne, to morrowe, then to day, to daye, then yesterday, and even anon, then now.

For all the while we lyve, some little space of our lyfe is taken away. And that which remayneth doth dayly become lesse and lesse. So that the whole course of this our lyfe, is nothyng els but a recourse unto death. And in this course no man is suffred to stay nor to linger and goe softelyer then his fellowes. But all men are droven on with equal steps and paces, and are all conveyed alyke to their ende. Neyther doeth he which dyeth soonest, passe over the day faster then an other whose lyfe lasted longer. But havyng eche of them equall momentes and tymes to passe over equallye, that one had hys ende and determinate tyme set nearer, and that other further of.

For it is one thing to have lyved longer, and another thyng to have gone or proceeded slower or quicker.

And therfore whosoever doth the longer linger his dayes before he dye, he went notwithstanding never the more slowly, but he had the longer journey to performe. Yea and if it should be accompted that a man doth begin to dye (I meane to bee dead in deede) from the fyrst moment that death claymed hys ryghte in thys our exyle, (whych is even from our swadlyng cloutes) then all this lingryng and detracting of tyme, should in accoumpt be no tyme at all. For what other thyng doe we accomplysh in our dayes, houres, momentes, and tymes, then that thys lyfe beyng consumate, death (which all that whyle was in hande) may bee fulfilled. Of these things Augustyne speaketh largely in the Chapiter before rehearsed, and the Chapiter next following. But of the infinyte evilles and myseries of thys present lyfe, he treateth more playnely in hys xx. booke and xx. Chapiter of the same worke saying: As touching our first originall beginnyng, all mankynde was in damnable estate as well witnesseth thys our lyfe (if it bee a lyfe) so full of such and so exceedyng great evilles. For what els betokeneth the horrible depth of our ignorance, from whence all errour spryngeth? the which dyd receyve all Adams chyldren into

a darkesome corner, so that a man can not from it bee delyvered without payne, sorowe, and dread? yea the inordynate love which we beare to so many thynges giltye of vanitie, whereon so many cares doe ryse, so many perturbations, so many languyshings, feares, madnesse, joyes, dyscords, contentions, warres, treasons, wrathes, enimities, fraudes, theftes, spoyles, ryottes, and prides, do sufficiently bewray our miserie & damnable estate. Furthermore, Augustine in his booke entituled *De miseria mundi*, doth plainly treat saying: Take heed to thy self least being wrapped in the snares of ye divill, thou become a pray to ye hũter which rãgeth and seeketh whom he may devour. For this lyfe is fugityve and untrustie, since it doth not performe faithful dealing, no not to the lovers therof. Yea even from the beginning of the world it hath deceyved all such as put their trust therin. And all such as have wrapped thẽ selves therein, it hath beguiled. And so it hath shewed it self uncertain to all men, yt it might prove it selfe a lyer unto all men. For beholde the worlde which we so much love & esteeme, doth passe over & fly away. And yet we follow it flying so frõ us, through a blynd mynd of carnal cõcupiscẽce, & cleave fast unto it whilest it falleth. So that beyng unable to hold it up falling, we fall with it percompany. Yea is not this our lyfe lyke unto death, since therin doe abound so many dolors, lamentations, sighes, and so great miseries? one man being greeved wt losse cryeth out. Another cõtinually bewayleth the barennesse of his ground. One lamenteth the death of his friend, & another sitteth sadly being overwhelmed in povertie. So yt there is much tribulation from ye time yt man commeth into this world. Yea his first voice or sound doth shew infirmitie. He is borne an infant, & straight way cryeth out. He can not yet speake, & neverthelesse he is ye Prophet of his own calamitie. His teares are witnesse of his miserie, paine, & dread, yt is to come. Whẽ he is growen a little, he beginneth to hunger, thirst, & to bee weary. To conclude, man hath alwayes two sundry tormẽts which (by turnes) doe vexe him continually. The which are: feare & sorow. If A man be well, he feareth, & if he be evil at ease he soroweth. What is he whom the prosperitie of thys world hath not deceived? Or who is it yt hath not ben greeved with ye adversitie therof? thẽ behold man what great afflictions thou

doest suffer in this world, which thou so much estemest. Wherin (in very deed) there are nothing but false & deceiptful voluptuousnes, & true (yea undoubted) calamitie. No safetie of myrth and joye, but a tormentyng feare, a greedie covetousnesse, and a fruitlesse lamentation. And who is he which can number or accoumpt all the evilles and discommodities of this lyfe? For to overpasse with scilence those evilles which doe commonly oppresse all men (that is to say secret sorowes, and especiall griefes whereof all men may fynde them selves giltie) let a man but call to mynde what evylles hee hath both sustayned and committed from hys youth upwardes, let him but set before hys eyes the tymes passed, and diligently consider howe many vayne labours he hath undertakẽ, how often he hath swet in vain for ye love of this wretched world.

How often he hath founde deceyptfull issues of hys most earneste travayles, and let hym then ponder that after long troubles he hath yet obteyned no rest, and he shal quickly know what accoumpt is to be made of this world.

O myserable man then what doest thou, or whether goest thou? whiles thou art in this world, thou doest but just and roonne in a Tyltyearde. Wherein thou findest an enemie which is to strong for thee, whome thou neyther canst see nor yet eskape from him. He entyseth thee with tryflyng toyes, thereby to robbe and despoyle thee of the joyes of heaven.

Yea and thereby to put into thee, the very tormentes of hell. His lackye lyeth close hidden in the way, covered with earth which is the divells concubyne and lemman. The enimy of mankynde doth behold the manners and naturall enclynacions of every man, and unto what vyce they be most prone, & those he setteth before theyr faces, which may most aptly allure and betray theyr myndes. And whiles he maketh them gaze at the gaynes of glystryng gold, they never see the perill of theyr perdicion, but lyke fooles being deceived with the delightes, which they see and carnally doe love, they never marke how they fall hedlong into damnacion. And bicause all men are voyde of understandinge, they perishe perpetually. Wherefore if the world doe please and delight thee, beware the deceyptfulnesse thereof. Remember that as Salomon sayeth: Jacob. 14. Lamentacion and dolor doo come in the ende of joyes and

merymentes. For all mans pleasantnesse is bytter and sowre in the ende. When a man rejoyseth in the world he rejoyseth not in God.

But yet alas how many ther be which rejoyse in the world, & never rejoyse in God? To rejoyse in the worlde, is to boast, tryumphe, and glory, in iniquitie, vanitie, ryches, honor, outwarde coomlynesse, fylthy conversacion, & vayne pastimes with unfreutefull and leude communicacion. Which is in effecte, to purchase sorowe and lamentacion. For no man can embrace Christ and the world bothe attones. Many men professing Christ, doe prayse him, love him, and rendre thanckes unto him whiles they be in theyr worldly prosperitie. But if adversitie light upon them they cursse & blaspheme him. Such men serve god for profit and not for love. Unto whom the Lord God may justly saye: For your owne benefit and commoditie you have observed my commaundementes, and not bicause you loved me with a pure entent. And wherefore doest thou extoll thy selfe in vanitie (O man) is not thy body
Eccle. 10. (as the Preacher sayth) dust and asshes? Art not thou thy selfe of earth, and shalt soone be resolved againe into earth? Looke into the Sepulchres of the greatest Princes, and see if any other thing doe there remayne but bones and dust? And all this being thus, doest thou by so many errors make hast unto hell, which hast bene enstructed in so many pathes to heaven by Christ him selfe? Why is that beloved which must be forsaken, and that neclected which may perpetually be enjoyed? These sentences and many such lyke Sainct Augustine dothe moste devoutely propounde in his bookes before named. And finally he wryteth in a certeyne Sermon saying: Attende and marke, O myserable Soule of sinfull Man, that horryble houre in which thou shalt depart from the body. Where as thou shalt presently beholde the wycked ministers of Sathan, the cursed divills, the horryble dampned spirites, and the most crewell roaryng Lyones, ranging and hunting about for theyr praye, which is thy sorowfull selfe. With the twynckling of an eye, the horryble places of eternall paynes shall apeare, the Chaos or confused heape of darkenesse, the horrour of mysery, the terrour and tremblyng dreade of sorrowe, the quaking feare of horryble vysions, and of that most horryble mansion, where ther is continuall weepinge and gnashing of

teethe, gnawing of wormes, howling and crying, the lamentacions of them that mourne perpetually, and the voyce of such as crye, wo, wo, wo be unto us chyldren of Eve. When the wretched and unhappy soule departing out of ye body shall heare these things and such lyke, or rather a thousand fold worse & worse then can be expressed, when it shall behold them and feele them, then may it sensibly understande, what exceeding trembling dreade and terrour doth ensue of the love and delightes conceyved in this frayle, unconstant, and most wretched world. But my beloved: doe thou forecast all these thinges, and suffre none of these admonicions to slyppe out of thy mynde. That thou mayest eschewe and eskape eternall payne and punishment, and atteyne unto the joyes which shall endure worlde without ende. Amen.

A LETTER WRYTTEN

by I, B. unto his famyliar frende G. P. teaching remedies against the bytternesse of Death.

WHen I remember your request made unto me at our last parting, which was, that I should wryte somewhat unto you, either to ingender in you a meditacion of contented death, or at the least to diminish the desyre of long lyfe, I can not but much lyke and commend in you that disposition, wherby it appeareth your desyre and mynde is set not in the love of things transitory, but in knowledge, and in that knowledge, which of all other is moste perfect and meete for a wyse man: For if that be worth the learning that is necessary, and that for every age, degree, and sexe, all creatures must necessarily dye, and no man of reason dyeth better, and more lyke a man, then he that hathe learned the Science thereof. And if that knowledge be worth the learning, whereof commeth certeyne and great commoditie, none can be compared with the Scyence of well dying, the fruite whereof is comfort, and lyfe never endynge.

And as this knowledge is most perfect & worthie learninge, so have you taken a verye meete and convenient tyme for the atteyninge of it, which is youth the flower of your age, having in it selfe strengthe and habilitie to learne any Scyence, and leaving tyme to practise that is well learned. For as none other science profitable (being lyberall) is sodenly learned, neither is it enough to byd a man though he be wytty, sodenly to drawe a figure in Geometrie, make a proporcion by Arithmiticke, be a good sowldier, ingenier or other lyke, (for he may say he lacketh tyme, teaching, and exercise to atteyne such knowledge,) even so is the science of dying wel, to be learnid with tyme, meditacion, and exercise. And who so sayth to a sicke man not practised herein, be content to dye, & forgo this mortal life, may here of him againe: I know, what it is to lyve by experience, but to dye I have not learned, and the lesson is not so easie as you thinke it. Wherein if many would doo, as you seeme to meane, that is, to learne to dye when they may best lyve, they should bothe lyve more quiet, and dye better contented.

And now somewhat to satisfie your desyre, and to entre into this treatie, which I entende not to make longe, I wyl keepe this ordre, Fyrst to shew that unto a Christian man, Death is not to be fledde, but rather to be desyred, or at the least well to be taken, no plague, but benefyt, no losse, but gayne. Next I will shewe what the lettes and causes be that make us judge otherwise. And thirdly tell how those lettes may be removed, and our opinion somewhat changed, to thincke of Death and lyfe as they are without prejudice that men commonly bringe with them. To the heathen not knowing GOD, nor the vertue of the lyfe to come, the first parte, that Death is not to be fledde, shonnid, and terrible, is a lesson harde, or rather unposs[i]ble to be taught. For lyfe being good as all men thinke, and of it selfe it is, no man can willingly leave the good, but for the better, for otherwise he shall thinke him selfe, to make suche a bargaine, as the Poete sayth, Glaucus made with Diomedes, & change gold for copper. And bicause the heathen knowe not the better (which knowledge is learned onely in Christes schole) none of their bookes, though they wrote many of the contempt of Death, with fayre and glorious woordes, could make either them selves or their heires

with right judgement content to dye, if they might live, to leave presẽt life which thei thought good and were content with, for an other to come, whereof their knowledge was none or doubtfull and uncertayne.

And therefore a Philosop[h]er emong the reste most learned, sayde, of all thinges dredefull most dreadfull is Death. Aristo.

And the excelent Oratour, who in health and wealth spake lyke a whole man, and as a man learnid, perswaded other, being for a tyme banished, was him self without all comfort. And when he drewe towardes death, perceved he had sayde more then he could justifie, and performe in him selfe. Cicero.

In lyke case was the Emperour for wisedome so much renowmed, who approching neere to death, and speaking as he founde cause by proofe, and tryall, and not as he before had vaynely thought, sayde, he was t[r]oubled with the feare of Death, bicause he knewe not whether he should goe, nor what the gods immortall (for so he termid them) had determined of him, unto whome he recommendid him selfe with this doubt, that if they had appoynted any good of him, they should then shew it. M. Aurelius.

These three examples of the best, with other able to fill a great volume, doe well shewe that the heathen were not learned in this sciẽce, and much lesse meete to be scholemaisters and teachers to them that will rightly learne it, and therefore I intende not to use their examples, though they make a faire muster, which when I see other men do in this argument, wryting unto a christian reader, I thinke they doe not wel remember what is meete for the argument they take in hande, and for the person to whome they wryte.

But as to the heathen the ende of lyfe & being, is and (for causes aforesayd) must be dreadfull, so unto a christian man it neither is nor should seeme so, unto whom death is y^{e} beginning of lyfe, the gate of blysse, the ende of sorow and mortal greefe. Whereof he is not onely informed by conjecture lyke to be true, but assured by promise of him y^{t} can be all thinges saving false, so that a scholer of Christe should rather doubt whether the Sunne shyne by daye, or whether he feele being awaked, then whether the promises made thereof be assured or no.

Then if it be so that Death endeth all sorow, payne, misery,

and travayle, and setteth us in place of solace, comfort, blysse, and quiet, and that such, as neither hath enterlacing of the contrary, nor ende of it selfe, Who is sorye to make this change, but he that beleveth not how good it is, and how well made, or how shall we thinke he beleveth it to be good, and also true, who flyeth from it, when it is comminge towarde him, or would not have it true in him selfe that he beleveth? Let him feare Deathe who hath not hard of Christe, to whome Christe hathe promised naught, desyrous neither to heare of him, to see him, nor to be with him, whome fantasie leadeth, vanitie pleaseth, lust ruleth, and the world blyndeth, seekinge for rest in trouble, for joye in sorow, for ease in payne, for assuraunce, where nothinge is but flyttinge, for contentacion, where nothinge pleasethe longe.

But he that is a Citizen of Jerusalem, a souldier under Christes banner, armed with Fayth, shylded with Hope, strengthned with Charitie, who knoweth in whome he hath put his truste, and where he looketh for his meede, Such a one is content to use this lyfe as his pilgrimage, contented if it be short, not offended if it be long, desyringe neyther the one nor the other, but still lookinge to his home, bearing with the rest, bicause he appoynteth his quiet ther. Unto him (bicause Christ is lyfe) death can not be but gayne, bicause he findeth that he seeketh, and atteyneth that he loveth, content to leave the world which loved not him, or which he lovid not, whose commodities if he sought, he founde nothing but either occasion to envie them he should love, or to stryve with them, that would enjoy them as well as him selfe, to be angry with them that kept him from the atteyning them, whome being men he should embrace. Yea though he hatid nor misused no man (which is harde in that cause to avoyd) yet loving the world and the commodities thereof, he found meanes whereby he was moved, to forget his journy and the ende thereof, to make his Inne his home, to syt downe before his wayes ende, to turne his love from the better to the worse, from heaven to earthe, from God to him selfe, or rather from and agaynste him selfe, to thinges vayne, which first would make him worse then they founde him, and afterward leave him whan he began to love thẽ, and leave him in that evill estate they founde him

not. So if the world doe undoubtedly hurt them that love it, and be but payne and travayle to them that love it not, bicause they have no delite nor pleasure where they love not, then followeth it, that love is onely to be bestowed on God, and that man must desyre to be wher his love is, for so nature moveth if the love be true. And surely if ther be in us the true charitie and love of god, we can not be afrayde of that which bringeth us to him, nor loathe to heare of that, without which we can not come to him. And if there were no more benefit in Death but that he maketh an ende of sinne, sithe sinne displeaseth God, and charitie willeth us to love that he loveth, and flee that he hateth, we can neither be afrayde nor ill content with deathe, which bringeth us out of the occasion of sinne, and daunger thereby to displease God.

And although this seeme unto many hard, and unto some almost unposs[i]ble, measuring all other by their owne foote, y^{t} any man who may enjoy lyfe should be cõtent or desirous to leve y^{e} same, yet is it not only aproved most undoubted & true by y^{e} teching of scriptures, which no man can deny, but also by y^{e} exãple of infinit martirs, wherof each coũtry hath had great nũbers, who having libertie to flye & therby to live, inflamed only w^{t} the fire of charitie & love of god, were not only cõtẽt to be taken, but offered thẽ selves for his sake, whom they lovid, and that not onely men, in whome naturally courage is, but women and children, whose weake sexe and tender age declared more playnely what true and hartie love is able to worke, which as it brought Christ downe from heaven into earth, so being truely rooted in man it is able to draw him from earth into heaven, without respect had to him selfe, or any thing that is his.

And thus much spoken of the first parte doth now make the waye open to bring in the second, for it may be sayde, if there be any meanes to take away the feare of Death, and diminish the desire of lyfe, who should atteyne to the same so soone as christian men. And sith we be all of that number, howe commeth it then to passe that so fewe are contented to dye, and many so affrayde thereof, that neither them selves will thinke of it, nor willingly heare other speake of it. To the which question, although I might in fewe woordes aunswere, and say that there lacketh in us that lyvely and perfect love

of God and the lyfe to come, which should be in us and was in them of whome I spake. Yet to make this point more playne (for it is lesse to saye all then to touche eache parte of all) I finde three causes especiall that make men desirous to live and lothe to dye.

1 The one is our weakenesse which seemeth to have some excuse, bicause nature desireth the concervacion of it selfe, & abhorreth dissolucion which both taketh away our being, and also bringeth with it great greefe and paynes, which men seeing in other and flying in them selfe, feare Deathe, whose servants and messengers they are.

2 The second cause is, either the lacke or the small quantitie of fayth in us, whereby we beleve not, or fayntly beleve the mervailous promises of incomparable blysse promised by GOD unto his faythfull, after this transitory and present lyfe.

3 But the greatest cause is the third, which is a love and sweetenesse conceaved of this lyfe, the goods and commodyties of the same, wherewith who so is possessed, it can not be avoided, but unto him the very remẽbrãce of death which taketh frõ him that he loveth, must be sower & bitter, as the scripture saith. To say somewhat to these three things which maketh lyfe sweet & death sower, is the third part of my matter, which I promised to entreate of.

And for the first, which is a naturall weaknes ingẽdering of it selfe the feare of death, we can not say it hath no power in us mortal men, sith Christ our patron being more thã man confessed to have some feeling of it in him selfe. But if we cõsider yᵗ he was weak to make us strong, who gave the onset, & made the conquest of death & weaknes, & that not for him selfe, but for us, & in our nature, saying afterwarde to us, be bolde & feare not, I have made a conquest of the world, And yᵗ he hath by taking on him our nature, mervelously joyned & incorporated us unto him, so that by grace & participaciõ yᵗ is true in us, which by perfection of nature was true in him, thẽ fynde we that this weaknes remayneth not as before in his force, but is inforced & coũtervayled by a strẽgth geven us besides our selves, which bicause we should firmely beleve, not to be imagined or onely in words, but true & in deedes, God hath shewed it by the example of thousandes of his martirs,

not flying as before is said, but desiring death, not fearing but contẽning it, triumphing in tormẽt, cõquering in weakenes, not saying, sad & heavie is myne hart until death be past, but I desire to be in the feeling to begin to lyve, sweete is the torture, colde is the fire, dul is the axe, for what is ther in death dreadful unto a faythfull & christian man, is it the dissolucion of the bodie? that a christian man desireth? who is able to say I long to be dissolved: is it that death bringeth an ende of life & being heare? that is not much to him that knoweth he hath an other lyfe to come, in comparison of which this is no lyfe but death, no joy but sorow, no ease but travayle, no quiet but misery. So that either there is in deade very smal & weake faith in us to beleve gods promises infallibly made to all his. Or if we doo assuredly beleve thẽ, the greatest feare in that behalfe is past, for he that loseth his lyfe temporall, fyndeth eternal, goeth frõ labour to rest, from ye sea into the haven, frõ weaknes to strength, from sicknes to health, from death to lyfe, from sinne to justice, from sorow, hevines, & paine, to the place where there is no greefe nor sighinge, those former parts are then past. Let the heathen feare to dye, who may truely say, I know not whether I goe, nor what is ordeyned for me, to what ende the gods have created me, whether it be good or no, who are borne in sin, & not new borne in holines, who have neither teaching or knowledge of life, neither promis of the same. But a christiã man being taught yt death is the entre to lyfe, that he is ordeyned to lyve with Christ, created to be partaker of his glory, regenerat & sanctified by him with promis of blisse inestimable, if he after all this retorne to the same love of lyfe & feare of death yt is in ye gentil, what doth he then else, but practise to be come a gentil & heathen again, selling away his enheritãce for lesse then a messe of potage, and renoũcing his priviledge wherunto he is singularly and especially called.

But as we have sayd before, weaknes may be a great cause to make a man feare death, & lack of beleefe a greater, but yet are they not ye greatest, for perfect love overcõmeth weaknes increaseth & reviveth faith, wher love is whole & sounde, the rest is soone recovered, if it be lost, or increased if it be decaied. But if love be either devided betwene god & this world & lyfe present, or wholly trãslated frõ god unto things trãsitory, How

should a man be content to parte frõ yᵗ he loveth, and seeke that he careth not for, sithe it is so true saying, yᵗ where the man loveth, he lyveth, and unpossible is it, that who so is delited here & possessed with the love of this lyfe, should willingly heare of death, which can onely be welcome to them, that therby desire to be with Christ, whom they love better then thẽselves or this lyfe, & so can be cõtent to leave yᵉ good for yᵉ better, their welbeloved for the best beloved, or yᵗ they esteeme light, for that which they entirely and tenderly love: For if it be asked what is the thing of such force yᵗ is able to make a man content to forsake his goods, his living, him selfe and his life if we will answere truely and in fewe words, we must say it is love & nothing else, which wher so ever it be fastned maketh al other things seeme nothing in cõparison of yᵗ it lyketh.

And herein to use some exãples, it was none other thing yᵗ made the Philosopher cast himselfe into the burning fire of Aetna, nor the Romain ge[n]tleman on horse backe to leape in wher yᵉ earth gaped, yᵉ young man after yᵉ reading of Platoes booke, to break his neck, So many captains & souldiers wyllingly & wittingly to goe to their death, but love: They lovid somthing better then lyfe, the wysest their coũtry and frendes whome they would preserve, thother fame, and as they called it immortalitie, the lightest vayne estimacion & glory, but every one somwhat wherewith they were ledde.

Sith thẽ love is of such force, as yᵉ same is able to bereve a man not only of his goods & treasure, but also of his lyfe and that by his owne will and cõsent, the right waye to learne cõtentidly to receave death when god sendeth it, is to learne to employ wel & fasten our love wher it should be & is due, that is uppõ god, and the lyfe to come, loving that onely for it selfe, and other things so much and so farre, as we neither change nor remove yᵗ out of his place, which lesson if it be not onely beleved but practised, maketh the lyfe godly and comfortable, and yᵉ death easy. And who so ever marieth him to the love of the world, following yᵉ desires thereof, and making the desyres of it his delight, yᵗ man may speake boldly of death until it come. But when he shal stand upon his gard to receve yᵉ assault, he must & will undoubtedly shrink & shew him selfe a weake souldier, lacking yᵉ armour yᵗ should thẽ defend him, for if faith his buckler byd him be strong, & thinck upon

ye cõquest, yt Christ his captaine hath made, & upon yt triumph yt is provided for him, his owne hart & cõscience, which is neere him than his armour, will saye, all yt is provided for such as beare their love & true hart to their onely captaine, whome they promised to serve, for such as before in ye time of theyr service dyd resist his enimie & his attẽptes, and not for such as yelded themselves prisoners unto him, content to be in his Campe, and to fight under his banner. His sword which is the worde of God, being not well handeled of him before, nor much occupied, wyll then agree ill with his hand, & he for lack of exercise, not able to give a strong blow therwith, his curates of charitie so thin, that eache dart & arrow shal perce it, his helm of hope unlyned, neither wel fitting to his head, nor able to keepe of the force of ye byll. Is it possible think ye yt a souldier thus armed, & besides this not exercised in feates of warre, shold withstãd a mightie, strõg practised & wel armed man? no verely. He wil either runne away, if the groũd serve him or with shame be takẽ prisoner and captive.

When I consider the maner of dying of such as were in gods favour, of whom we reade in the Scriptures old & new & cõpare our selves with thẽ, how willing, ready, & glad they were to leave this lyfe, how loath, backwarde, & sory, we are for the greater part to doe the same, I mervaile we should be called one mans children, that are so unlyke in condicion.

Moses being tolde he should no longer lyve, & therefore to provide his successour dyd wt his own hands ordre & appoynt Josua without cõplaynt, sorow, or token of greefe, providing for thẽ yt shold lyve, as it were nothing thinking on him selfe.

Isaac byd his sonne go hunt, provide & gett him meat, that he might blesse him before he dyed. The lycke cõtentaciõ appeared in Jacob, Tobias, David, & sundry other whome we finde not onely never to have shunned death, but cõtentedly to have receaved it. The love they bare unto God & his will in their lyfe, kept thẽ from disorderid love of the world, and frõ the cõmon sinnes & vices, which men for worldly thinges cõmit, & being not troubled with conscience & remorce therof, sawe no cause to shunne & to feare death. And as this love of god, & his wil, encreased in the new testament, where the holy ghost, the spirit of love, was & is more plẽtiously powred in to

ye harts of ye right belevīg. So ye love of lyfe decresed, & the desire of death increased in ye best professors therof, the appostles & martirs infinite, not only cōtented to leve this life, but also desired death, who recevīg ye faith & gospel, & beīg taught therby to cōforme thē selves to ye life & image of Christ, did wt perfect faith plētious charitie, & full hope cōmēd thē selves to ye will of God, & ye expectation of the life to come, which they knew was provided for them yt loveth God, neither is there any other cause why we dye not like thē, but bicause we live not like them, we feare death bicause we live not wel, some more & some lesse, according as ye order of our lives hath ben, and who so saith yt the maner of death is a touch-stone to way the life, is not much deceived, I wil not say but many men may dye wel yt liveth ill, for mercie is above judgement, but none cōtent to dye, but he yt by death loketh to be with Christ, which is he yt by his life showeth that he knoweth & loveth Christ, without which love ye more faith at yt time, the lesse comfort. For faith teacheth Gods mercy, & his justice, and if justice be all against us, either faith ingendreth in us sorow of such a life, and so repentance which is good, & an entry toward life, or if it ingender not an earnest repentance, it bringeth nothing to comfort, ease, & releve us, but all contrary.

And therfore he yt wil live in cōtinual meditation of death, which is ye way to make him a familier, & so no dreadful gest, nor stranger, must live in love, I meane ye love of uprightnes, honestie, cleanesse, justice, & integritie, doing good where hee can, & having intēt to hurt none, getting uprightly to sustain him self & his, & of that remayneth departing liberally to the poore as he seeth cause, & is able, to such a man ye remēbrance of death cā not be unpleasant, for it shal neither take him unprovided, nether berive him of any thing wherwith he is disorderly in love. Such a man living cōtētedly in ye place wherin he is called, & traveling carefully to fil & satisfie the same, whē death approcheth, doth meekly say to God with Christ, I have done ye worke thou sentest me to doe. And albeit there hath bene much weaknesse & many infirmities in his travel and accomplishing that worke he was sent to doe, yet with a great indifferencie, he shal be able to use ye words of ye vertuous & learned Bishop, neither have I lived so among

you that I should be ashamed to live, neither doe I feare to die, bicause we have a good Lord & master. The man so livyng, and so thinking is onely happie, neither troubled with inordinate desire of highe estate, which he taketh but for a place to travayle for many, neither affrayde to be in meaner then he is, knowing that where so ever God placeth him he hath his worke to doe, wherwith he may please him, ever quyet, content to dye, and not unwilling to live.

But here some man may say, although he be not disordridly desirous of life, yet can he well be cõtẽt to live, though not for him self, or for his owne sake, yet for others, & therin wisheth nothing ungodly, but decẽtly to keepe ye place wherunto he is called, which he can fill, if not better, yet as wel as an other mã, to help such as need him, to bring up his childrẽ, to see thẽ disposed, & finally to bestow ye benifits yt God hath lent unto him; he yt maketh this objectiõ, & lieth not on him self, is not of ye worst sort, nor much to be misliked, unto whõ nevertheles it must be answered, if his desire be to live for others, who by him may be ye better, he must cõsider yt wel doing is not all his own, wherof though mã be ye minister, God is the giver, & who will dispose him self to doe many good, and none hurt, & so cõtinue, God knoweth, man knoweth not, but this mã knoweth, yt wtout gods giving he doth it not, & wel knoweth he also, yt happie had bene Salomõ if he had ben taken in his youth, & wel doing, the like may ye read of many, & say by experience of some, & whither he would be one of them by long life he knoweth not, if ther were no daũger, it shuld not have ben writtẽ, he yt stãdeth, let him take heed yt he fal not, if he think there were no daũger in him self, thẽ is he proud, and lyke to be one of them that would fall, if he doubt, then is it wisdome to put him self to him that knoweth. And sith he knoweth and is sure that after death no sinne is done, better is the choyse to go with safetie as Gods servant whẽ God willeth, then in continuaunce to put that in a hazarde, which if it goe amisse, at the ende can not be recovered, nor the losse redubled. Deepe in payne lye many, who by long lyfe fell into sinne, and therby into their damnation, who had they dyed in their youth, had lyved with Christ, and howe much they bewaile their long life, & the occasiõ of their pain, no tonge can tell, nor harte thinke. But to returne to the matter, if he say he would doe

many good in long tyme, and lyve accordyng to his place and callyng, let him shewe that in the tyme he hath given him, and if (in so doing) he be takẽ, sith he may say to God, I have done the worke thou sentest me to doe, and when God calleth hym away, hee knoweth there is no more appointed for hym to doe, he knoweth also there is no more cause for him to lyve, bicause desire of doing good was the only cause why he would lyve. His childrẽ are Gods more then his, who leaveth not the seede of the just, who calleth him selfe the father of Orphans, and judge of Widdows, whose blessyng if they have, they shal prosper, though they lacke a mortall father. And if they lacke that, much sorow and small comforte should the father have, to see that he could not amend, for eche good father neither maketh, nor leaveth a good chyld. And yet doeth not such a man lacke wyfe and friendes to whom he may commit the care of children, and if his friendes will doe much for them at his request and recommendation, why should he mistrust Gods provydence, helpe and dyrection, if hee commend them unto hym? By whom hym selfe lyved, wyfe and friends, wit, strength, goods, and revenue with other lyke, which to injoy men desire to live, good giftes are to be taken thankfully at the givers handes, and so long to be kept as may stand with the givers will, and good contentation, but as no civil gyfte delivered upon condition may curteously be required beyond and agaynst the gyvers mynde, although he be our equal, or inferior, so Gods giftes who oweth no man ought, and giveth all without cause, have much more this condition to be rendered at his call, freely and willingly as they were, delivered, or rather lent, which giftes of his as love tokens, should not serve to make us wishe long to be from him, for then is his love ill recompensed, but should make us desire to bee with hym, and to see him, of whom we have received them.

As the Prince, who sendeth to his servant being in a forren countrey farre from him, Jewels precious in token of remembrance, doth therby move a kynd & loving servant the sooner to return to ye presence of so good & mindful a Lord, especially if ye presence of his sayd Lord shalbe infinitly more worth to him then all his former tokens, for although it bee not blame worthie for any man to use Gods gifts, & to delite in thẽ, yet if he love ye gifts, & forget ye giver, he is very unkynd

& if he love both ye gifts, & the giver, unlesse ye one love so farre surmount the other, that in comparison of ye greater, the lesse be drowned, & appeare nothing, that love is disordered, taking good for the best, & resting where it should begin. I leave here unsaid, that health and strength of bodie may impayre by sickenesse, wife be lost by death, & friends turne to enimyes, goods and revenewes casuall, suche as may decay, or without desert be taken away to ye occasion of great heavines & sorow, of al which who so maketh otherwise his accompte is farre deceived, so that to leave them whole untouched of any mishap before rehersed, and many other that may chaunce, is not los[s], but gaine. This have you made me in an argument, handeled by many men excelent in vertue, learning, and wit, put my pen to the booke, that is to say to paynte after Apelles, and grave after Lysippus, which wise Artificers ever shunned to doe. But bicause you sayd that circumstances might commend the matter, and the love of the writer move you the more attentively to read, although I have not satisfied my self in the argument, yet have I gone about to satisfie your affection. Wherein as love hath caused me to doe against my will, so must the same move you to beare withall that is to little, or to muche, and so amisse, which is all I feare. And therfore doe recommend the same to be corrected by men of better judgement, and your selfe unto the tuition of the almightie.

FINIS.

A delicate Diet, for daintiemouthde Droonkardes.

*Wherein the fowle a-*buse of common Carowsing,

and Quaffing with hartie draughtes, is honestlie admonished.

By George Gascoyne Esquier.

Tam Marti quam Mercurio.

Imprinted at London by Richard Jhones.

Aug. 22. 1576.

To the right Wor-
shipfull his synguler good

friend, *Lewes Dyve of Broomeham*,
in the Countie of Bedforde, Es-
quyer, *George Gascoigne*
wysheth continuance
of Gods favour.
(.·.)

SYR, *you maye* possibly condempne me of greate ingratitude, who (having combred the whole worlde with my thryftlesse workes) have yet never remembred to present you with any of them: And in deede your great friendshippe woulde rather challenge at my handes, the preheminence of suche pleasures, togeather with the redoubling of greater good wyll, as God shall please to enable mee.

But Syr, when my wanton (and worse smelling) Poesies, presumed fyrst to peark abroade, they came forth sooner then I wyshed, and muche before they deserved to be lyked. So that (as you maye sithens perceyve) I was more combred with correction of them, then comforted in the constructions, whereunto they were subject. And too make amendes for the lost time which I misbestowed in wryting so wantonlie: I have of latter dayes used al my travaile in matters both serious and Morall.

I wrote first a tragicall commedie called *The Glasse of Government*: and nowe this last spring, I translated and collected a worthy peece of worke, called *The Droomme of Doomes daie*, and dedicated the same to my Lord and Maister: And I invented a *Satyre*, and an *Ellegie*, called *The Steele glasse*: and *The complaint of Phylomene*. Both which I dedicated to your good Lord and myne, *the Lorde Greye of Wylton:* These works or Pamphlets, I esteeme both Morall and Godly: whereof although I presented you no Coppies, yet am I not therein so blamefull as unhappy. Surely I must needes alledge that I had verie fewe Coppies thereof my selfe: and yet of those fewe, I had one readie to have sent you, the last time that my Brother *John Dyve* was in the Cittye.

But at the very instant of his departure it was not redie: So that I fayled thereby of my determynation, and remayne at your curtesie for the acceptance of this just excuse, wherunto I hope the rather to persuade you, by presenting this small pamphlet called, *A delycate Diet for Droonkards*, unto your name and patronage, the which I beseech you to accept as a pawne and token of my contynuing good wyll. I knowe you, and the world hath alwayes esteemed you, for a paterne of Sobryetie, and one that doth zelously detest the beastlie vyce of droonkennesse: This small worke is therefore so much the meeter to bee dedicated unto you: I present it, both for that respecte, and for mine owne discharge: and therewithall the Coppies of the workes before named: I dyd often reveale, but never prevayled, in the errande which my brother *John* commytted to my sollycytyng when wee last were together. I praye you accept my good wyll in all things: and soone after M[ig]helmas (by Gods leave) I wyll see you. The God of our Forefathers continue his mercye and grace to us all, now and ever.

From my lodging in London,
the .10. of August, 1576.

¶ Your bounden and assured
George Gascoigne.

A delycate Diet for *Dronkardes.*

W*Hyles I travayled* in Translation, and collection of my *Droomme of Doomes daye*: and was busyed in sorting of the same (for I gathered the whole out of sundry Pamphlets:) I chaunced at passage, to espye one shorte Epistle, written against Dronkennesse. And though the rest of such Treatises, as I founde in the same Coppie, dyd carrye none expresse name of theyr severall Auctthours: yet this Epystle was therein entytuled:

An Admonition of Saint Augustine the Bishoppe, for the eschewing of Droonkennesse.

Which Epistle, both for the credite of the Auctthour, and for the tytles sake I thought good to peruse: fynding the same compendious, and eloquent, as the same Auctthour dyd commonlye wryte.

But when I had throughly considered it, and therewithall had some consideration of the huge enormyties, and shames which daylie followe that sinne: yea, when I had fullye advised mee, howe commonly it is nowe a dayes exercised amongste us: and how slylie it stealeth into this Realme through continuall custome of cheering, and banquetting: I thought it shoulde not be unprofitable, nor any way unpleasaunt (unlesse it be to such as can not abyde to heare of vertue, for feare least they might be ashamed of theyr vyce) to adde some Auctthoryties and examples for the more speedy extyrpation of this monstrous plant, lately crepte into the pleasaunt Orchyardes of Englande.

And surely it is time (yea more then tyme) that we shoulde foresee, and learne to avoyde, those Mermaydes of myschiefe, which pype so pleasantly in every Potte, that men be thereby allured to sayle into the Ilandes of all evyll. And there (being justly depryved of Gods grace,) are transfourmed into most ougly shapes of brute Beastes.

And least I seeme over sodainly to leape into my matter, and over rashly to rayle before good proofe of reproofe, let mee

set downe this for my generall proposition, *That all Droonkardes are Beastes*: yea, let mee not shrinke to affyrme that not onely, all common Droonkardes are Beasts, but even the wysest councellour, the gravest Philosopher, the cooningest Artificer, the skylfullest wryter, and the most perfect of all sortes and Estates, if they chance at any time to bee infected, and contamynate with this Beastly vice, shall be (in that dooing) very Beastes also.

Mary, as there are on earth sundrye sortes of Beastes, so seemeth it that this Sorceresse (*Drinke*) doth also in her transformed Crewes, observe a wonderfull varyetie: For some men delyghting in her onely for pleasure, and good fellowship (as they terme it) doo no furder exceede then into a certaine jocunde myrth, and dallyaunce: and yet therein also they chaunce most commonly to geve no small cause of offence. Then, this sorte of Droonkards, I can best compare unto Apes, whose peevishe propertie, is to bee delyghted with everie fonde toye, and tryfle: and whose busie nature can seldome or never be exercysed, without hurt or dommage.

Another sort of men, stepping a foote further, doo fall unto brawlyng and quarrellyng: not unlyke to the Beares and Boares of the Forrest, whose chiefe delyght consisteth in pertycular combat with theyr owne kind.

Another sort (of a more mallicious nature) wyll lye in wayte (in theyr droonkennesse) to entrap their companions with some disceypt. And such I accoumpt (for all theyr cunning) transfourmed into Foxes, and wyly Wolves. What shoulde I speake of the Lecherous Droonkarde, who (lyke a Goate) wyll spare neyther Sex, Age, Kyndred, nor companion, in the fylthy heate of his lewde concupyscence. Or of the prowde Droonkarde, whiche (Peacocklike) doth jet in every streete: Neyther ashamed to shew his vyle vanytie, nor yet never abashed, tyll hee fall downe in the channel, as the Peacocks pride is abated when hee looketh towardes his feete.

To conclude, they are all eyther hoggishly dronke, and then lye vomitting and belching with great griefe, and greater offence, or else they become Asses, and sluggishly consume in sleepe, that Golden tyme which is lent us to use and bestowe to the honour of God, and for our owne avayle.

So that (as I sayde) I dare take in hande to defende this

proposition, that *All Droonkards are Beastes.* And since God hath made none other so notable difference betweene Man and Beast, as that he hath endewed the one, and deprived the other of reason and understanding: I thought meete both to translate the foresayde Epistle, and also somewhat of my selfe, to wryte as an Invectyve, against this so perryllous a Theefe, which so robbeth and despoyleth men of the most precious Jewell and treasure whiche God bestoweth upon them. And to beginne with the Epistle of S. *Augustine*, the wordes thereof are these.

ALthough, my deerly beloved, I hope yt you through the grace of Christ, wyll feare Droonkennesse, as you feare the pit of Hell: and that not only you wyl drinke no more then is convenient, but also that you wyll not compell or allure any other to drinke more then wyll suffise: yet shall you take in good part this councell of mine, because it can not be chosen, but that some will be necligent, and are not able to keepe them selves sober. But you which doo alwayes banquette soberlie, and temperately, take not this as spoken to your reproche: for it is necessarie that we do sometimes rebuke dronkardes.

Then whereas (welbeloved brethren) Droonkennesse is a great evyll, and an odious sin unto God: yet is it so growen in use, with many menne through the whole world: that with such as wyll not understand Gods cõmaundements, it is now taken to be no great sinne: so that they mocke and scoffe in their banquettes, at suche as can not beare many Cuppes, and are not ashamed to bynde men by an envious knotte of friendship that they shall drinke more then behoveth. But he which compelleth another man to make him selfe dronken by often bybbing: it were lesse evyll for that man, if he should wounde his fleshe with the sworde, then that he kyll his soule by droonkennesse: And because our bodyes are earthly, evẽ as when there hath beene some over greate dashe or glut of raine continuing long, the earth is soaked and resolved in myre, so that no tyllage can be made in the same: In lyke maner our flesh being made droonken, can neyther receive the spirituall tyllage, nor yet the bread and foode, which is necessarie for the soule. And as all men doo desyre to have sufficient and competent showres of rayne in their fieldes and closes, so that they maye

bee able both to exercise tyllage, and to enjoye the plentie of their fruites and encrease: so in this field they shoulde drinke but so much as behoveth: least by excesse and droonkennesse, the verie earth of their body, (being as it were turned into a verie Fenne and Quagmyre) may better serve to breede Woormes and Serpentes of vice and sinne, then it shoulde bee able to bringe forth the fruits of charitie. For all Droonkardes are even such as Fennes & Marishes seeme to be in al respects: you are not ignoraunt (welbeloved) what groweth in Fens: for whatsoever groweth therin, bringeth forth no fruite, therein breede Serpentes & sundrie kinds of Worms, which doo bring more horrour & dread, then encrease of victual: Evẽ such are Dronkardes, being fyt for no profite, or commoditie: for oftentimes in theyr droonkennesse they know neither them selves, nor any body else: neither can they goe, stande, nor speake any thing that pertayneth unto reason: yea, oftentimes they are not ashamed to cramme up their stomacks, even to vomitting, and quaffe (out of al measure) by Cuppes of assise and measure: then he which can get the upperhande, desireth praise of his fowle and filthye faulte.

But they which delight therin, doo goe about wonderfully to excuse themselves, saying: I shoulde use my friend but uncurteously, if as often as I byd him to my house, I gave him not as many Cuppes as hee would call for: But let him be no friende of thine, which wyll make thee his enemie, & which is enemie both to thee & to him selfe: if thou make both thy self & another man droonken, thou maist have that man thy frend for a tyme: but thou shalt have God for thy perpetual enemie. Then consider wisely, whether it bee commaunded that thou shouldest separate thy selfe frõ God, to joyne in league with a Droonkard.

And to conclude, do thou neither compel any man to drink, nor binde any man by oathes to drinke: but leave it unto his choyse to drinke as much and as lytle as hee lysteth: that if he wyll needes make him selfe droonken, he maye perishe alone, and not both of you bee cast away.

Let those which bee incontinent and prodigall in bybbing, consider with themselves, if they be not to be judged worse then brute Beastes: for wheras brute Beastes wyll drinke no more then that which shall suffise them, they wyl yet drink

fowre tymes more then behoveth: and that which might have served to refreshe theyr bodies three or fowre dayes, with reasonable contentacion, they strive to spend, and rather to cast it away in one daye: yea, woulde to God that onely the drinke were cast away, & not they themselves also shoulde perishe: But if we eschew this at any tyme, peradventure the Droonkards are offended, and do murmure against us.

Well, though there want not such as wyll be so offended at us, yet by Gods grace there wyll be many which (hearing this holesome counsell) shalbe delivered from this so grevous an enormitie & sinne: and they also which are moved & angrie with suche as speake against their yoakefellowe & lemmane droonkennesse, and let them geve mee leave to pronounce this sentence with opẽ mouth: That whosoever delighteth in droonkennesse, And doeth not earnestlie repent and amende the same, but doth remaine in his droonkennesse, without cõtrition and reformation, shall doubtles perishe for ever and ever: for the holy ghost doeth not lye by the holy Apostle, saying: *The Droonkardes* shall not enheryte the kingdom of God: And therefore as many as bee Droonkardes, shall doo better, not to be offended with you, but with themselves: and let them with the helpe of God, shake them selves out of the dyrte of dregges, or out of the fylthe of droonkennesse, whiles there is yet place and time to repent: and make al the haste that they can (by Gods helpe) to ryse againe. For droonkennesse (even like unto hell) whomesoever it overcommeth, (unlesse worthy repentaunce do folow, and amendment also beare it company,) it doeth so stoutlie challenge them unto it selfe, that it suffreth them not (at al) to returne out of the darke py[t] of hell, unto the light of Chari[t]ie, or sobrietie.

Wherefore (brethren) whyles I put you in minde of these things, I doo absolve and discharge my selfe before God: and whosoever contempneth to heare mee, and is prone and prompte to bybbing, or wyll sweare & compel other men at his banquets to drinke, shalbe guiltie at the day of judgement both for himselfe, and for other men: Yea, and (that which is more abhominab[l]e) some of the Clergie which ought to forbid this, doo them selves also constraine many to drinke more then is expedient for them. Well, let them begin to amend and correct them selves, and then let them chastise others, that

when they come before ye Tribunal seate of Christ, they encurre not the danger of punishment for other mens dronkennesse, but rather that they may deserve to attaine everlasting rewarde, whyles they amende themselves, and c[ea]se not to chastise & correct others also.

And this above al things I beseech you, and by the dreadful day of judgement, I conjure you, that as often as you banquette among your selves, you doo banishe and spew out of your Feasts and meryments, (even as it were the poyson of the Devyl himselfe) that filthy custome, whereby three and three doo use without all measure, to drinke eyther against their wyls, or at the least without any appetite to drinke: for that unhappy and mischevous custome, doth yet smell of the smoake of Paganisme: and whosoever useth it, or suffreth it eyther at his owne table, or any other company, let him not doubt, but that he maketh him selfe a sacrifice to the Devyll, synce therefore proceedeth that not only the body is weakned, but also the Soule is thereby wounded and slaine: Wherefore, I beseech God of his mercie, that he vouchsafe to enspire you with such grace, that this so shamefull and lamentable an evyl and wickednesse, maye become such an horrour unto you, as that you suffer it never to be committed, but that you convert that to helpe & refresh the poore, which shoulde have bene cast away in superfluous droonkennesse. And this by the helpe & grace of our Lorde Jesus Christ, who with the Father and the holy ghost, lyveth and raigneth God, world without ende. *Amen.*

HYtherto *the words* of S. *Augustine*, in such sort as hee wrote the sayde Epystle: whereunto I meane nowe to adde this short Treatise following, to the same ende and purpose that the sayde *Augustine* dyd wryte the same Epistle: And yet doo confesse a trueth, It is commonlye seene, that as in all activities, or common sortes of exercises, wee straine curtsie, and refraine to shewe our cunning, immediatly after that any excellent man hath dealt in the same before us: least thereby wee might sooner detect our owne weakenesse, then better & amend the doings of others: (yet when *Apelles* was present, meaner Painters woulde not prease to take pensyl in hande: neither would *Marsias* wel vaunt of his gaine in cõmendation, by striving to warble upõ the Harpe, which *Apollo* had erst layde

asyde) so it may seeme no lesse wonder, that I being a simple wryter generally, and perticularly (for *Divinitie*) altogeather unskylfull, woulde presume to take pen in hande, after so holy a Father as *Augustine*, so profoundly studied, and so well adorned with skyll to endight, both pleasantly, and pythily.

But for that my purpose and enterprise is not to contend in cunning, but rather to consent in doctrine, not to strive in curiositie, but to agree in uniformitie, nor to hunt for perticular prayses, but to labour for a generall profite, therfore I am bold (in so honest a cause) to doo my best: Beseeching the Reader, neither to regard the unpleasauntnesse of my Style, nor the nakednesse of my simplicitie: but only to consider the necessity of my reprehensions, constrained by the extremitie of this beastly vice, which *Augustine* in his tyme dyd so sharply rebuke.

And surely if our common custome therein practised, dyd not much more exceede in the superlative degree, then the shortnesse of this his Epistle before rehearsed, doth minister occasion of further treatie, I coulde have bene better contented to have kept scilence, then thus to have sowed a patche of Chamlette, in a garment of Satten: One comfort (I must confesse) I have conceyved, that I can speede no worse in this small travayle, then a number of learned & Godly teachers have done before mee. Who calling and crying dayly against this horrible, & beastly custome, have the deafe eare turned unto their spirituall admonitions, and are constrayned (with great griefe of minde) to leave this swynishe sorte of people, wallowing in the dyrt & myre of their most execrable droonkennesse. Such is the very nature and property of sinne generally (but of this sinne especially) that where it once getteth ye maistry and upperhand by continuall custome, it hardneth the hart, blindeth the eyes, amaseth the understanding, bewitcheth the sences, benoometh the members, dulleth the wyts, provoketh unto beastlynesse, discourageth from vertuous exercise, maketh lovely to seeme lothsome, hasteneth crooked age, fostereth infirmyties, defyleth the body openly, & woũdeth the soule unseen.

This is that *Circe*, or *Medea*, which can Metamorphose, & transforme men into ougly mishapen monsters, yea, the gallauntest peeres, into sencelesse Stocks, and mightiest Monarkes into brute Beastes. For was not *Noah* (even the chosen servaunt of God) through this beastly vice, so Metamorphosed, Genes.

that he lay in his Tent uncovered, and shewed thereby the secreets which shame and nature forbyd us to disclose? But what punishment fell uppon his yongest Sonnes posteritie therefore? even a perpetual bondage & servitude, and in lyke manner,
Genes. 19. what shoulde wee accoumpt *Loth* and his Daughters but Beasts, who in theyr droonkennesse, cõmitted abhominable incest in
Judges. 16. the sight of God? Or what prevayled unto *Sampson*, the marveilous force & strength wherewith God had blessed him, to overcome so many enemies in battayle, (when wallowing in concupiscence, which is a cosen to this lothsome vice) he bewrayed unto *Dalyla* the secreets of Gods misteries, and so became a mocking stocke unto his enemies? of a mighty Champion, he became a mylksop: of a Giant a Gnat, and of a Patrone & defendor, a Babe & a weakling, ready to crave defence of others: suffering his eyes to be plucked out of his head, and his body to be led about as a common skorne and pastime for the *Philistines*.

Judith. 12. 13. 14. *Holofernes*, in all the pompe of his pride, and in the very middest of his huge hoast and armie, (being brought droonke a bed) left his head in pawne with those whome he thought to have subdued, & so discomforted his souldiors by the soddaine terror of his death, that the poore Cittizens of *Bethulia*, (whose people they earst determined to have devowred) could nowe boldly yssue out of their walles, & put them to shameful flight and slaughter: O wonderful exchange, the stoute Chaptaine which in his owne blynde imaginacion, thought hymselfe strong enough, (with his hoste) to have subdewed the whole world, was (through the shamefull defect of this beastly vyce) conquered in the middest of all his force by one weake womans hande: I might rehearse sundry famous examples out of the holy scripture, sufficient to terrifie and withdraw any Christian mind from this horrible and beastly abhomination. But as I have partly begonne with the best & principal authority, so wyl I yet recite some examples out of Heathen Auctthors, who wrote of the ages passed, and then consequẽtly descend unto our owne age present: in which this enormity doth so farre exceede that (if dead men might be called againe) the Forefathers should not want sufficient cause to wõder at our impudencie, who having not the cloked excuse of ignoraunce, and lacke of instruction, which the Heathen might (after a sort)

aledge in defence of their defects, are not ashamed to proceede, & to surpasse all ages, in so lothsome and beastly a transgression: whereas in all Morall vertues, we can neverthelesse be content to come farre behind them.

Alexander the *Macedonian*, who by his valiaunce & prowesse, in lesse then twelve yeeres, conquered & subdued, *Illiria*, now called *Slavonia*, the Cittie of *Thebes*, with the Territories and Countreyes adjoyning: yea al *Greece*, *Asia*, *Persia*, and *India*, with the East parts of the whole world: being setled in peaceable possession of his dominions, gave himselfe over unto vanity & pleasures, and at the last to excessive droonkennesse: whereby hee became so odious unto his people generally, that they privily conspired his death, & executed the same: So that they having respect to the excellencie of his singuler vertues, and therewithall weying that his overthrowe came chiefly by this detestable vice: I can not better terme him then a mighty man, transfourmed into a brute Beast. *Apitius* not contented to distemper his owne body continually with wine & delicate fare, and after much & great consumption thereof, to find an hole in his bags, as bigge as five hundreth fowre score & three thousand, fifty & fowre pounds sterlings, did yet infect the whole City of *Rome*, with poisõ of y^{t} same abomination: which in times past had bene a perfect Myrror of temperance to other Nations: but in the ende he beastly & most ungodly, dyd wilfully drink poyson, and destroyed himself, fearing lest the remnant of his substaunce would not minister sufficiẽtly unto the plotforme or foũdation which he had layd in this abhominable bybbing, banquetting, & quaffing: and what shall I name this man, but a beastly *Metamorphoser*, both of himself & of others?

Lucullus a famous Romane, both for learning & skyl in Martial feats, after a nomber of great victories, & exceding Fame got by temperaunce in justice, and pollitique goverment, dyd geve him selfe over unto such an *Epicures* lyfe, and soonke so deepe into the gulfe of this odious enormity, that in th,end he lost his wyts and memory, & with all his substaunce was lyke a chylde, committed unto the charge & direction of others: and was not this a playne *Metamorphosis*? What should I rehearse the Histories of *Lucius verus*, *Marcus Bibulus*, *Sergius*, and sundry other *Romaines*? who wallowing and delyghting in

this beastly vice, Metamorphosed thẽselves most monstrusly. For we must not thinke that the auncient Poettes in theyr most famous works, dyd dyrectly meane as the lytterall text of theyr Fables do import: but they dyd Clarkly in figures, set before us sundry tales, which (being wel marked) might serve as examples, to terrifie the posteritie frõ falling into sundry vanities, and pestilent misgovernments: and therupon, they feigned y^t *Medea*, *Circe*, and such other coulde Metamorphose & transforme men into Beastes, Byrdes, Plantes, and Flowres: meaning therby, that whosever is so blinded in sensuality, that forgetting his intellectuall reasons, & the better part of his understãding, he follow the appetite and concupiscence of nature, he shal without doubt transforme him self, or be transformed from a man to a Beast, &c. For what greater imperfection can we alledge in the most brute and savage Beasts, then to follow sensuall appetyte, unto al vaine apparaunce of delyghtes? Nay, rather we must confesse that Beasts doo by a natural enstincte observe a certaine mediocritie, in many thinges whiche doo by extremitie turne into vice: The Beasts and Cattell, with Fowles, Fishes, and other such creatures, voyde of reason: doo yet covet or desyre the acte of generation, but onely at certaine times prefixed, when nature doth therunto kindle and provoke them. But men who challenge a perfection above all other creatures, doo beastly and more then beastly, and abhominably delight therein, (naye, provoke & pamper the dayly excesse therof) to the weakning of their bodies, offending of their devout & wel disposed brethren, & high displeasing of almighty God:

The Beasts, &c. hever or seldome do surcharge theyr stomacke with more meate then they maye well disgest, but men doo cramme them selves with Cates, untyll they be constrained to vomitte: Beastes, whẽ they are stirred or provoked to wrath and angre, doo yet presently passe over the mallice, without entent of revenge: But men can reteyne a mallice, yeeres & ages: whereby the destruction of sundry worthy famyllies hath ensued. And now to touch our purpose more perticularly: Beasts are satisfied with drinking once or twise a day at ordinary and accustomed howres, but men are not ashamed to syt bybbing, quaffing, and tossing of pottes, whole daies and nyghtes: So that a just accoumpt of their lyves being

called, they maye seeme neyther borne to do none other thing, or else to have so guilty mispent their time, that the most brute and senceles Beastes, are able to accuse them of sundry huge enormities.

By these and sundry other reasons, I thought not impertynent to name this detestable vice of droonkennesse, the *Circe* or *Medea*, which Metamorphoseth, & transfourmeth men into most ougly and monstrous shapes & proporciõs: wherof I have brought foorth some examples out of holy scriptures, and others some out of the Heathen Auctthors, which wrote the factes and governmentes of the famous *Romaines*.

But now if we consider our own age (yea our owne Nation) the verye chiefe cause which made me presume to adde this smal treatise, unto the Epistle of S. *Augustine*, we shal find by too true experience, that we doo so much exceede al those that have gone before us, that if they might seeme as men transfourmed into Beasts, we shal rather appeare as Beasts mishapen & chaunged into Devyls. And in this accusation, I doo not onely summon the *Germaines* (who of auncient tyme have beene the continuall Wardens of the Droonkards fraternitye and corporation,) but I would also cyte to appeare our newfangled Englyshe men, which thinke skorne to leave any newe fashion (so that it be evyll) untryed or unfollowed. For now a dayes what Marchaunt, what Artificer, nay, what botcher, or boongler, in any occupation, can be contented to envite his friende to dynner, or supper, unlesse he doo his best, to geve him a Cup of *Magis* (as they terme it) and beguile both the Coffer of their store, and the treasure of theyr soule, with counterfeyte names to cloake their beastly inventions: Wherin I note the vyce so much the more daungerous, since they cannot denye, that they are dayly therof both admonished and reproved by sundry learned & godly Teachers and Preachers: who painfully and zealously doo exhort them from this Quaffing, Carowsing, and tossing of Pots.

But what amendment followeth in many of us? surely I tremble to wryte it, and it greeveth mee sufficiently to thinke theron, that in steede of reformation, they scoffe and taunt amongst them selves, in theyr banquets, saying: *Friendes we are forbidden to Quaffe, or to Carowse, and therfore let us use none other drynking but a harty draught*: And having thus (in theyr

owne frantike imaginations) cloaked theyr devyllishe & damnable intent, they proceede untyll this new founde harty draught, bee found five tymes worse then theyr former Quaffing & Carowsing: O grosse blindnesse of harte: can impudent men thinke so to deceyve the almightye God, which seeth the secreets of al harts? no surely, *For hee which dwelleth in heaven shall laugh them to scorne: yea, the Lorae shall vexe them in his sore displeasure.* Let us but consider this one thing: in what civyll Realme or dominion, where the people are taught and exercised in the commandementes and counsels of God (England onely excepted) shall we see the unthriftye Artificer, or the labourer, permitted to syt bybbing and drinking of Wine in every Taverne? or what woman (even amongst the droonken *Almaines*) is suffred to followe her Husbande unto the Alehouse or Beerehouse? But it were folly to stand so much upon these meane personages, who for lacke of wytte or good education, maye easily be enclyned to thinges undecent.

Psal. 3.

I woulde (for God) that our gentrie, and the better sort of our people, were not so much acquainted with Quaffing, Carowsing, and drinking of harty draughtes, at many mery conventions: would God that we learned not (by the foreleaders beforenamed) to charge and conjure each other unto the pledge, by the name of such as we most honour and have in estimation: Ah las, we Englishe men can mocke & scoffe at all Countreyes for theyr defectes, but before they have many times mustred before us, we can learne by lytle and lytle to exceede and passe them al, in all that which (at first sight) we accoumpted both vyle & vyllanous: The *Spanish* codpeece on the bellye: the *Itallyan* waste under the hanch bones: the *Frenche* Ruffes: the *Polonian* Hose: the *Dutch* Jerken: and the *Turkie* Bonnet: all these at the first we despised, & had in derision. But immediatly (*Mutat*[*a*] *opinione*) we doo not onelye reteyne them, but we do so farre exceede them: that of a *Spanish* Codpeece, we make an English footeball: of an *Itallyan* wast, an English Petycoate: of a *French* ruffe, an English Chytterling: of a *Polonian* Hose, an English bowgette: of a *Dutch* Jerken, an old English Habergeone, and of a *Turkie* bonnet, a Copentank for *Caiphas*: In lyke manner we were woont (in tymes past) to contempne and condempne the *Almaines* and other of the low Countreyes, for theyr beastly drinking and quaffing.

Befor[your]e Mai-[stre]sse and [my] beloved [wif]e, pledge [m]e this [cu]pfull. &c.

But nowe a dayes (although we use it not dayly lyke them, for it seemes that they are naturally enclyned unto that vyce) yet, when we doo make banquets and merymentes, as wee terme them, we surpasse them very farre: and small difference is founde betwixt us and them, but only that they (by a custome rooted amongst them, & become next Cosẽ to nature as beforesayd) doo dayly wallow in a grosse maner of beastlines, & we think to cloake the filthinesse therof by a more honorable solemnitye, & by the cleanly tytle of curtesie. The *Almaines* with their smal Renish wine are contented: or rather thẽ faile a cup of Beere may entreate them to stoupe: But we must have March beere, dooble dooble Beere, Dagger ale, Bragget, Renish wine, White wine, French wine, Gascoyne wine, Sack, Hollocke, Canaria wine, *Vino greco: Vinũ amąbile*, & al the wines that may be gotten: Yea wine of it selfe is not sufficient, but Suger, Limons, & sũdry sortes of Spices, must be drowned therin, to minister mater unto our vaine delights & to beguile our selves with ye baite which dronkennesse doth therein lay for us. And all this must be covered with the cleanlye name of curtesy, & friendly entertainment.

But geve mee leave (O *Droonkards*) to aske you this question, if by this curtesy, & friendly entertainement of yours, a friend which is constrayned thus to pledge you, doo chance to surfeyte, & to fal thereby into such distemper, that he dye thereof: what kind of curtesie shall we then accoumpt it? or what friendship can be found in such entertainment? yea, if he escape surfeyting or daunger of death, (which is seldome avoyded in them that use drinking unmeasurably) yet if his former good fame & credyte be thereby so much touched, that his gravest friends take just occasion to reprehend him, & to withdrawe theyr good wyls from him: shall hee not have just cause to condempne this curtesy as coũterfayt, and curse this feyned friendship? At the least, though his worldly friendes wynke, and temporall death forbeare him a whyle, let him yet not thinke to escape the just judgement of God, who punisheth the abhomination of iniquitie, unto the third & fowrth generation. And in these three poynts, especially have I considred the enormity of this sinne: For that it weakeneth and endaungerth mans body dayly, it impayreth his credite openly, and woundeth his soule secreetly. So that for

mine owne perticular opinion, I could wyshe that (*Italian* or *Spaniard* lyke) we dyd altogether banishe from our banquets, the common curtesy of drinking one to another at all: not that I would seeme thereby to condempne it (of it selfe) if it be but temperately used, but because I finde that the pleasauntnesse of the drinke, and the infirmity of our nature doo beget one draught upõ another, so that beginning with curtesie, we ende with madnesse and beastlynesse. And well wrote hee which sayd, that the first Cuppe quenched thyrst, the seconde enduced myrth, and rejoysing in hart, the thyrd voluptuousnesse, the fowrth droonkennesse, the fifth wrathfulnesse, the syxt contenciousnesse, the seventh furiousnesse, the eyght sluggishnesse, and the nynth, extremitie of sycknesse.

But with us, nyne draughts: yea, nyneteene draughts: nay, somtime nine & twẽty doo not suffice. And whereas the Forefathers gave no further warrãt, then for the second draught, and seemed to thinke that (passing further then that) concupiscence straight waies crept in, we ar not abashed to breake their boundes, & make concupiscense but a tryfling fault in comparison of our beastly excesse. For fyrst to speake of sicknesse and infyrmities, what knoweth he which taketh the Cup in hand to drink unto another, whether he have asmuch delyght to pledge, as he hath to drinke unto him? or whether the constitution of his body, wyll so well awaye with excessive drynking, as his owne wyll? then must it follow, that if the Pledger be not of lyke disposition, the Bryncher is guyltie of alluring unto sinne: And if he were as forwardly disposed as hee, yet at the least hee must bee guyltie in styrring him to continuaunce thereof: In lyke manner, if the Pledger bee inwardlie sicke, or have some infyrmitie, whereby too much drinke (or drynking, when nature doeth not desyre it) doo empayre his health, and shorten his lyfe, then doeth the Bryncher seeme to bee guyltie of his death: Yea, though he bee of a lustye dysposition and constitution of body, (considering the sundrie sicknesses which growe uppon surfeytes) the Bryncher doth at the least, put a naked Sworde in a mad mannes hande: and is culpable both of his owne transgression, and of his fellowes faulte: this is then one braunche of this droonken curtesie.

But to speake of empayring the credite both of himselfe,

and his companion, what greater shame can bee shewed, then to weaken reason and understanding, which are the pryncipall gyftes that we receyve of God? to leese the power, to guyde or governe our handes? feete? tongue? and other members, whiche are lent us of God, to serve him with honour? to bleare our eyes? puffe up our face? and to cast our heayre? whiche are the ornamentes of nature, to bee used unto the glorye of our creatour? to buylde a kingdome for lust and concupiscence? to chase vertue from our company? to bewraye secreetes? to become our enemies jesting stocke, and our friendes cause of lamentation? to ronne headlong into every peryll, to begyn lyke Apes, & to ende lyke Asses? to geve occasion of strife lyke wrathfull Boares, and to yeelde unto the slaughter lyke weaklings and Calves? To conclude, I knowe nothing that maye more impayre mans credite, then of a reasonable soule to become a brute & senceles Beast: and this is the second braunche of this curtesie & friendship which we use in drynking and Quaffing: Nowe finally to prove that it woundeth mans soule, is evident, in that almighty God hath aswell by his Prophets, as also by his Apostles, so often and so manifoldly reproved & forbydden the same. And we must fyrmely beleeve, that whosoever doth wyttingly trãsgresse the counsels or commandements of almighty God, conteined in his holy word, doth manifestly wound and hurt his own soule: in that he doth aggrevate his original imperfections, & render himselfe more and more culpable of Gods judgementes. For the Prophet *Esai* in his fowrth Chap. hath these words: *Wo be unto them that ryse up early to folow droonkennesse:* now this word (*Wo*) in the holy Scriptures is commonly taken for a greevous curse and threatning: but the Prophet doth proceede more plainly, saying: *In their feastes are Harps and Lutes, Tabrets, Pipes, & wine: but they regard not the Lord, and consider not the operatio*[*n*] *of his handes: therefore commeth my folke unto captivity, because they have none understanding: their glory is famished with hunger, a*[*n*]*d their multytude (or plentye) dried up with thyrst: therfore gapeth hell* (sayth he) *and openeth hir mouth marvailous wyde, that their glory, multitude, and wealth, with such as rejoyce therein, may descend into it:* And againe in his .xxviii. Chapt. speaking of the prowde Potestates, he sayth: *Wo bee unto the crowne of pryde, even unto the droonken people of Ephraim, whose great pompe is as*

a flowre, &c. And speaking against false Judges and Teachers, he sayth: *They are out of the way, by reason of wine, yea, farre out of the waye, through strong drinke.*
And *Salomon* in his Proverbs hath sũdry passages against this lothsome vyce: as in the .xx. Chap. he sayeth. *Wine maketh a man scorneful, and strong drinke causeth a mã to be unquiet: who so delighteth therin shall not be wyse.* And in the .xxxi. Cha. he sayth: *O Lamuel, it is not for Kings, it is not for Kings (I saye) to drinke wine, nor Princes strong drinke: least they by drinking forgette the Lawe, and pervert the judgement of all poore mennes chyldren:* The Prophete *Amos* in the sixt Chapter, reproving the Princes of *Israell*, for wallowing in vayne delyghtes, reckeneth up the abhomination of a Droonkard in these words: *They drinke wine in Bowles* (sayth hee) *and annoynt them selves with chiefe oyntmennts, but no man is sorie for the affliction of Joseph. Micheas* also in his seconde Chapter, taunting and reprooving the chyldishnesse, and ignoraunce of the people, sayth: *If a man lye falsely, saying, I wyll prophesie to thee of wine, and strong drinke, that were a meete Prophet for this people.* And the Prophete *Abacuc* in his seconde Chapter, seemeth to joyne the prowde man and the Droonkard together, where he sayeth: *Yea in deede the prowde man, is as hee that transgresseth by wine, therefore shall he not endure: because hee hath enlarged his desyre as the hell, and is as death:* And in the end of the same Chapter he sayeth: *Woo bee unto him that geveth his neyghbour drinke: thou joynest thy rage, and makest him droonken also, that thou mayst see theyr privities: thou arte fylled with shame, for glorie: drinke thou also, and bee made naked, the Cuppe of the Lordes right hande, shall be turned unto thee, and shamefull spewing shalbe for thy glorie.*

But to conclude this proposition, although I myght heere alledge, very many other textes of holy Scriptures, which doo expressedly reprove this lothsome abhomination, I thinke it sufficient to recyte the wordes of *Paule*, in the sixt Chapter of his fyrst Epistle to the *Corinthians*, where (amongste sundrye other vyces) hee pronounceth playne sentence against Droonkardes, saying: *That they shall not inheryte the kingdome of God:* And in his fyfth Chapter to the *Galathians*, and to the *Ephesians*, hee repeateth (in manner) the selfe same wordes. This is then the thyrde branche of the fruites which grow by this beastly

vyce, even the wrath of God, and losse of the heavenly habitation.

Nowe if these auᵭthorities, examples, counsels, and commandements, seeme not sufficient to terrifye us from falling into this swynish and filthye abhomination, I can doo no more, but praye unto God, that some better learned, and more eloquent then I, maye (by assistance of his holy spyrite) be made able to set downe such wholsome lessons for the avoyding thereof, that the excesse and custome of the same, maye generallye throughout all Christendome, and especially heere in England, be reformed: And the plagues and punishmentes by him threatened and pronounced (by his clemency and mercy) may be withdrawne and remytted: So that in all cleanesse and purenesse of hart, we maye praise his name: To whome with the Sonne and the holy Ghost, bee all dominion, power and glory, nowe and for ever. So bee it.

FINIS.



The Tale of Hemetes the Heremyte

BEHOLDE (good Quene) A poett with a Speare
(straundge sightes well markt are understode the better)
A Soldyer armde, with pensyle in his eare
with penn to fighte, and sworde to wryte a letter,
his gowne haulffe of, his blade not fully bownde
In dowbtfull doompes, which waye were best to take
with humble harte, and knees that kysse the grownnde
presenntes hymselffe, to yõ for dewtyes sake
And thus he saithe, no daunger (I protest)
shall ever lett this loyall harte I beare
to serve yõ so as maye become me beste
In feilde, in Towne, in Cowrte, or any where./
Then peereles prince, employe this willinge man
In your affayres to do the beste he cann/

Tam Marti quàm Mercurio./

To the Quenes most excellent Ma^{tye}

WELL worthy Quene, & my most gracyous sov^{r}aigne, it hathe byn wrytten in authoryty, and observed by experience, that thonder "often tymes bruseth the bones, wthowt blemyshing of y^{e} flesh/ or (as some have held opynyon) yt hathe byn sene to breke the sword, without hurt don to the scaberd/" The w^{ch} as yt is a rare and straunge adventure, so in my judgement yt deserveth deepely to be considered/, and being ones well weyed it requyreth also to be well remembred./ The chaunces w^{ch} happen unto man, are infynyte, & full of wonderfull varyetie/ yet are theare none of them (in my judgement) so sleight or ridiculous, but that they carry wth them some presage or forewarnyng/ And being thriftely used, may become as proffitable to the willing mynde, "as the drye Tyme is to the Bees hyve/" much more then are thos accidents to be marked, w^{ch} in them selves bewray that they are sent from above, as manyfest tokens of gods wrathe or will/ And because I knowe yo^{r} Ma^{tye} to be as depe in judgem^{t}, as you are graciows in favorable construction, I will (by your highnes leave) p^{r}sume to allegoryse this *Adage* in such simple sorte as my slender capacyty is able/ referring bothe my tryfelyng travayle, & myne unsemely self, to y^{e} dome w^{ch} my duty bodeth, and the grace w^{ch} your sov^{r}aignty will vouch safe/ Thonder then (say I) is an apparant token of gods wrath and displesure/ not only because it hath byn by poeticall invencõns so expounded, but because we see by experience y^{t} it never (or very seldom) bringeth good effects wth yt/ wheras as all other sodeyn change in the ayre or planets, are ether of them selves comfortable and pffitable, or ells they are some myttigacõn of greter extremyties/ The parching Soonshyne, dryeth up & clereth all unholsome mysts & vapoures The great dashes of rayn, allay y^{e} extremyties of heate uppon the face of y^{e} erthe/ The frost seasoneth y^{e} ground/ The snow comforteth both grasse & corne/ and y^{e}

hayle (wch of ye rest is most vehemt) doth drawe downe grosse humors congealed in ye ayre, wch otherwise might grow to greater inconvenyence/ only Thonder (wth lightening his messenger) do beat down corne grasse & fruite, consume the foyson of ye erth, and many tymes do destroy or habytacõns and restinge places wheareby we maye playnlye perceyve, that it is a type, or perfecte token, of gods wrath and indignacõn conceyved agaynst us/

Well yt weare high tyme, that I shoulde shorten this tedyous preamble, and retourne to paraphrase uppon my *Adage*, according to my promesse/ since I may sooner mynyster matter to make yor matye smyle att my folly, then sett downe such reasons as are worthye the attentyve readyng of so lerned a pryncesse./

Shall we then take this Text grossely oı litterally as yt standeth? saying thatt *Thoonder bruseth the bones withoute blemyshe seen on the fleshe? or breaketh the sword and hurteth not the skaberd?* God forbyd.

"But thonder (being as I have sayd) the wrath of god, doth often punyshe the sowle of man, when his body seemeth to florishe in greatest prosperytie/ ytt secretly cracketh the skyes of his conscyens, when he tryumpheth most to the owtward eye of the world/ ytt breaketh the blade of his rashe determynacõns, though ytt leave the skaberd of dissimulacõn whole and untouched/ for trewly (my good sovereigne) I cõmpt the thoughtes of man to be fowle, how fayr soever his pretences are/ nott unlike the filthynes of his fleshe and entrayles, wch are clenly covered with a fyne fyllme of comely skynne/" And this allegorycall exposicõn of *Thoonder*, have I pretely pyked owt of myne owne youthfull pranks/ fyndyng by deare experyens, that God (seeing the crokednes of my wayes) hath brused my bones though not blemyshed my fleshe/ and broken my swerd not touching the skaberd/ he hath overwhelmed my pryvy thoughts wth contynuall regreats, though owtwardly I march amongst the ranks of delightfull darlyngs/ he hath brused my bones wth the scourge of repentãnce, though my body beare the shew of a wanton and waveryng worldling/ and he hath broken the blade of my headye will, though the skaberd of my wishinge remayn hole & att lybertye/ But synce the judgemts of thallmighty are nott moveable, synce tyme past can

not be called agayne, synce *Had I wyst* is a symple signe of discrete governement, I am forced in theis extremyties to take comforte in one other observacõn wch we fynde in worldly occurrents/ "for we see that one self same soonshyne doth both harden the clay, and dissolve the waxe/ wherby I am encouraged to gather, that as god (by his wrath justly conceyved) hath strooken me, so (by his mercy pyttefully enclyned), he may when ytt pleaseth hym gracyowsly recomfort me/ and the same Sooñe wch shyneth in his Justice to correct stubborne offendors, may also glister in his grace to forgeve the penytent synner./"

Theis thinges (liege Lady) I am bold thus rudely to draw in sequens, before the skyllfull eyes of your lerned matye/ fyndyng my youth myspent, my substañce ympayred, my credytt accrased, my tallent hydden, my follyes laughed att, my rewyne unpyttyed, and my trewth unemployed/ all wch extremyties as they have of long tyme astonyed myne understanding, So have they of late openly called me to gods gates and yor matye being of God, godly, and (on earth) owr god (by god) appoynted, I presume lykewyse to knock att the gates of yor gracyous goodnes/ hopyng that yor highnes will sett me on worke though yt were noone and past before I soughte service/

ffor (most gracyows lady) although I have overlong loytered, although I have garishly gadded, although I tylled the soyle of fancy, and reaped the fruits of folly, I may not yet allwaies wander wyldlye, nor fynallie conclude to dispayre cowardly/ I maye "not (like a babe) for one tryfle taken frome me, throwe away the rest wch mighte have heaped my contentacõn/" I may not so much mervayle att other mens good happes, that in the meane whyle I forgett myne owne deftes/

"ffor as fencers before they be made maisters, must challeng and abyde all comers, so *Magnanymytye* and true *Fortitude* must be content to abyde all frownes of fortune before they atteyne to the height of her wheele/ and more comendable is he, wch (in poverty) stryveth that no man excell hym for vertews, then he (wch in prosperytie) grudgeth att another mans advancement."

And will yor matye geve me leave a little to playe with my self? or arogantly to tomble owt of myne owne mowth, a speeche thatt wth much more modesty mighte have byn delyvered by others? I will saye then that I fynd in my self some suffycyency to serve yor highnes/ wch causeth me thus pre-

sumpteowsly to present you wth theis rude lynes/ having turned the eloquent tale of *Hemetes* the *Heremyte* (wherwth I saw yor lerned judgment greatly pleased at Woodstock) into latyne, Italyan and frenche/ nott that I thinke any of the same translacõns any waie comparable with the first invencõn/ for if yor highnes compare myne ignorance wth thaũtors skyll, or have regard to my rude phrases compared with his well polished style, you shall fynde my sentences as much disordered, as arrowes shott owt of ploughes/ and my theames as inaptly prosecuted, as hares hunted wth oxen/ for my latyne is rustye, myne Itallyan mustye, and my french forgrowne./ I meane my lattyne over long yeared, myne Itallyan to lately lerned, and my frenche altogether owt of fashyon/

But yet suche Itallyan as I have lerned in London, and such lattyn as I forgatt att Cantabridge, suche frenche as I borowed in Holland, and suche English as I stale in westmerland, even such & no better (my worthy sovereigne) have I here poured forth before you/ most humbly beseching yor matye, that you will vouchsafe gracyowsly to looke ynto yor loyall subjeũ/ and behold me (coomly Queene) nott as I have byn, butt as I am/ or rather not as I am but as I would be/ for I spare not here to protest, that I have no will to be, but as I should be/

Behold here (learned pryncesse) nott *Gascoigne* the ydle poett, wryting tryfles of the green knighte, but *Gascoigne* the *Satyricall* wryter, medytating eche *Muse* that may expresse his reformacõn/ fforgett (most excellent lady) the poesies wch I have scattered in the world, and I vowe to wryte volumes of proffitable poems, wherwth yor matie may be pleased/ Only employ me (good Quene) and I trust to be proved as dillygent as *Clearchus*, as resolute as *Mutius*, and as faythfull as *Curtius*/ Yor matie shall ever fynde me wth a penne in my righte hand, and a sharpe sword girt to my lefte syde, *in utramq; paratũ*/ as gladd to goe forwards when any occasyon of yor service may dryve me, as willing to attend yor person in any calling that you shall pleas to appoynt me/ my vaunting vayne being nowe pretyly well breathed, and myne arrogant speeches almost spent, lett me most humbly beseche yor highnes, that you vouchsafe to pardon my boldnes, and deigne to accepte this my simple new yeres gifte/

Some newes may yt seme unto yor matie that a poore gent

of Engld: wthowt travell or instructions (lattyne except) should any way be able to deale wth so manye straunge languages/ more newes should yt be to my frendes if they heard that any vertue had advanced me to youre service/ but most gladsome newes should I thinke them, if I mighte understand that yor noble and worthy mynde had but onely vouchsafed to peruse theis rude lynes/

ffor my comfort & satisfaction herin, I shall chefelie crave that if your matie doe any way mislike this my bold attempt, yow will yet vouchsafe to kepe yt from my knowledge/ "for yt is one especiall comfort, a man to be void of understanding when the successe of his occurrentes is contrary to his desire."/

I am yor mates loyall subject/ borne to enheryte the fredom of yor domynyons/ and thearewthall have byn (more then ones) recomforted wth the plesant sownd of yor cherefull voyce/ so that yor highnes hath vouchsafed to knowe me/ and that (wth the rest) emboldened this enterpryse/ wherin I presume (by contemplacõn) righte humbly to kysse the delycacy of yor imperiall handes/ beseeching thallmighty to blesse you wth many prosperous newe yeres, and to enable me for yor service according to my desiers this first of January 1576 and ever

Your Mates loyall, and depely
affectionate subject
G. Gascoigne.

The tale of *Hemetes* the heremyte

Þnownced before the Q. Majesty att Woodstocke 1575

NO more most valyant knights/ vyolence must geve place to vertue/ and the doubtfull hazard you be in, by a most noble helpe must be ended. Thus the Iñortall gods by unmoveable destyny have decreed/ therefore cease your fighte and follow me/ so shall you heare that yow woulde litle beleeve/ and shall have w^th^ me, that will most behoove you. And you (faire lady) fall into this fellowshipp wheare yt shall appere *Sibilla* said true, and youre infortunes shall have end./

he speaketh to two knights that foughte there

he speaketh to A Ladie prsent

Most excellent princesse: forepoynted from above, with yo^r^ presens to please, and yo^r^ vertue to profitt, more then you are aware of; how muche you are bownd to the Iñortall godds, and mortall men be bownd to yow, oure present case will partly proove/ But before you und^r^stand the worth of yo^r^ vertue, it may pleas yow to heare the varyablenes of o^r^ adventures/ Not longe since in the country of *Cambaya* w^ch^ is scytuate neere the mouthe of the riche ryver *Indus*, a mighty duke bare domynyon called *Occanon*/ who had heire to his estate but one onely daughter named *Gandina*/ This ladie then more faire then fortunate, lyved most deare to her father and most beloved of his people. But "(to prove that beawtie is not ever a benefitt, nor highe estates be allwaies the happiest)" it happened within a while, *Gandina* soughte by many that were great, and served by many that were worthy, had more competyto^rs^ of her beawtie, then did either well content her, or proove yt cõmodyous unto her/ ffor "love w^ch^ is not leadd by order, nor chuseth by appoyntment," lymed her affection unmoveably w^th^ the likyng of a knight (of estate but meane but of value very great) called *Contarenus* who exceedingly loved her. So the desires of many other was somwhat for her glory, but nothinge for her gaine. In small proces of tyme, (the secrett fiers of their

he speaketh to her matye

fancies discovered) the smoke of their desires, bewrayed this matter to her father longe before they woold. The duke dissembling what he sawe, determyning to disappoint that he most misliked, neither made challendge to the knighte nor charged his daughter for any love was betwixt them. But devysed a way (as he thoughte) most sure, but (as it prooved) most sorowfull, to sett theis lovers in soonder. By the worke of an enchantresse (most cunnyng in her kynde) he caused *Contarenus* to be caughte upp and carryed in the ayre from the coaste of *Cambaya* to the very bondes of the *Occean* sea: wch cost *Occanon* xxti thousande crownes: A deare price of repentaunce. "But it is no novellty for princes to make their willes very costly, and sometyme to pay deare for their owne displeasure."

Contarenus thus straungely devyded from his joy, and ꝑplexed above measure, was charged by his enchauntres to weare this punyshmt wth paciens/ wch necessyty did putt on, and destyny wold putt of/ And ere seven yeres came aboute, she truly assured hym he should have for his reward the height of his desire. But first he should fighte wth the hardyest knighte, and see the worthiest ladie in the whole worlde/ Now (the whilest) she tould hym he must take the garde of a blynd heremyte, who shold recover his sighte, and he his satisfaction, bothe at one tyme/ So she lefte hym on the erth and toke her way agayne into the ayre.

Gandina now lacking longe that she loked for, (the sighte and service of her knighte) fell soone into those diseases yt accompany suche desire as she was accombred with, mistrust, curyosity, and exceeding unrest. At last "(as princes doe fewe thinges so pryvyly but, they have ꝑtakers of their counsell, and heires to crownes lack never servantes of hope, wch be curyous to please them)" the devyse & dealynge of *Occanon* came to the eares of his dawghter/ the wch beeng tould her, and is it even so (q *Gandina*)? "Care kinges for no righte? and righte cares for no kingdome/" It is neither the court of *Occanon*, nor the countrey of *Cambaya* that I can accompte of, if *Contarenus* be gonne/ farewell unhappy countrey, and most cruell father that tournes me to this fortune to follow my fayth/ wch neither gretnes of estate, nor hazard of myne adventures shall make me forsake But if I loose not my lyfe, I will fynde *Contarenus*, if he be in the world. This sayd, she pursued her most hard determynacõn:

and taking onely a damsell wth her in simple habyte wth suche thinges as were necessary, she streighte conveyed her self most closely from the borders of *Cambaya*, and with toyle to longe to tell, passed pills past beleefe, till at last she arryved att the grott of *Sibilla*/ wheare by chaunce she mett a most noble knighte cleped *Loricus*/ by love lykewyse drawne thither, to learne what should betyde hym/ This *Loricus* loved a lady that was matchles, in suche mannr as was straunge/ ffor after muche devyse and dyllygens to attayn to that favour, that she wold be pleased, he mighte but love her, withoute lokinge for rewarde; seing no glympse of her liking his utmost devocioñ, (to fynde surely owte her fancie wch she carryed most closely) he made a straunge assay: wth all semblaunt that mighte be, he shewed to sett by her but litle, that was so soughte for of all/ and the better to colr the passyon he was not able to conquere, he made shew of choyce of a new mrs that lyved evry day in her eye (a pece surely of price, butt farre from suche a perle as his hert onely esteemed) and to this Idoll he semed to offer all his love, and his service/ leaving no mannr of observaunce yt to love apperteyneth/ as wearing her colrs on his back, and her picture in his bosome/ keeping her company before all other, and contynuing most att her comaundemt/ wch espied by the ladie that in dede was like no moe (for whatsoever man may thinke might be come or content) though she cared not for his choyce, she shewed skorne of his chaunge/ and disclosed by jelousy that love cold not discovr. Wch *Loricus* pceiving he fell by and by to consider, yt was the want of his worthe that made his service unacceptable, and no impossibyllyty in her will, to receyve them to serve her, that meryted the honor of suche favor. Therefore he lefte his owne country and betooke hym self altogether to travell and to armes desiering wth most endevor but to deserve that reputacõn, as this greate and noble mistres wold but thinke hym worthy to be her's, though she would never be none of his. So thinking no toyle to tough nor no attempt to hard to attayne to renowne, he wandred through the world till by paynfull waies he came to *Sybyllas* grott, where he mett *Gandina*. Theare theis two lovers having occasyon to unfold all theire fortunes, the lady seking to know the ende of her travell, and the knighte some advyse for the ease of his hope, they bothe receyved this aunswer of *Sybilla*/ that as

they were now coupled by fortune, they should never part fellowships till they had found owte a place, wheare men were moste stronge, and women most fayre, the country most fertyll the people most welthy, the govrmnt most just, and the princes most wourthy/ So should the lady see that would content her, so should the knighte here that wold comforte hym/ Now most deare and best deserving ladie ytt falles to my purpose and yor prayse to say somwhat of my self. Oulde though you see me here and wrynkled cast into a corner, yet ones have I byn otherwyse/ a knighte knowne, and accepted of wth the best in the world and lyving in a court of most fame, amongst a swarme of knightes and ladies of greate worthe & greate vertue/ wheare beawty bad the base, and desire soughte the goale/ Itt chaunced me to love a lady to be beloved of love hym self, if he could have but seen her/ Butt as she was suche as didd excell, so was she wonderfull of condicõn/ wthoute disdayne to be desiered, but most deynty to be dealt with/ ffor touche her & she would tourne to twenty dyvers shapes/ yet to none but to content me as me thoughte, that thoughte still to touche her was a heaven/ And so yt semed by my hold that was most loath to lett her goe, till she liked (alas) at ye last, to putt on the shape of a Tigresse so terrible to behould as I durst holde her no longer/ And being so escaped I cold nevr more sett eye on her/ Madame thus began my payn, but you here not yet my punyshmt, being shifted from ye sighte of yt I sought above all thinges in the world, & then litle delighting to loke on any thinge ells, I toke by & by a pilgrymage to *Paphos* in *Cyprus*, trusting to here of my mrs theare where *Venus* was most honoured/ whither when I was cõme, as I began to steppe in att ye dores of her temple I was sodenly striken blynde/ astonyed at my mischaunce, and understanding no cause, I fell on my knees & sayd, O fayrest of the goddesses & farthest from cruellty, what hath byn my fault that you are thus offended? Thy folly & psumpcõn, qd *Venus* chapleyn (as I gesse)/ from my youth up (qd I) I have byn an honourer of vertue, a delighter in lernyng, & a servant of love/ But it is no parted affection (qd he) that *Venus* wilbe honored wth/ Bookes & bewty make no matche/ and it is a whole man (or no man) yt this goddesse will have serve her/ And therwthall taking me by ye shoulders he thrust me oute of ye temple/ So wth sighes & sorrow I sate

downe in ye porche, making inꝯcessyon to *Apollo*, (the peculyer god I honoured,) to have compassyon of myne estate/ Now faithfull preyers being harde ere they be ended, *Mercury* cõmes unto me & bids me be of good comfort/ "the gods (qd he) be just though women be angrye" The goddesses be all fownde to have this fault/ *Diana* wth *Actęon*: *Pallas* wth *Arachne*: *Juno* wth *Tyresias*, were angry withoute measure/ so is *Venus* now wth the/ The cause (wth the remydy) shalbe tould the at *Delphos*/ whither streighte I must carry the/ wch he had no sooner spoken, but by & by I was sett in the temple of *Apollo*/ wheare first demaunding my fault, the oracle made aunswer: Thy feare and not thie faith. And what (q I) may be my remydie? The best beside the beawtyfullest, the oracle streighte aunswered/ And wth this *Apollo* his preist, toke me by the hand recompting unto me the whole corse of my life/ whome I loved and how I lost her/ And when I told hym of the faythfullnes of my service, and faultlesnes of my meanyng, of the varyablenes of her condicõn, and at last of the fearfullnes of her appearaunce: Ah good *Hemetes* (q he) "It is not the kynde of wemen to be cruell, it is but their countenãnce/ and touching theire varyablenes, who will not apply hym self therto, shall not muche pleas them, nor longe hould them: neither is it to be found fault with: *Nature* yt self loveth varyety, so it be withoute deceipt/" now for thy faultlesnes, it suffiseth not/ The servant of *Venus* must not onely have faith, but also lack feare, ffeare lost the thy mrsts, and thy boldenes to enter into *Venus* temple being unacceptable, made her strike the blynde/ Butt *Appollo* biddes me tell the, "the gods will receave whome women forsake/ and eyes shutt from delighte have myndes more open to understanding/" This punyshmt shalbe thy proffitt/ *Venus* can barre the but from her felicytie of love/ but for the devotion thou bearest to *Apollo*, he geveth the this gifte/ to be able to discypher the destyny of evry one in love, and better to advyse them, than the best of her dearlinges/ And further now doth promyse the in revolution of yeres thow shalt recovr thy sighte/ but this shall not betyde the, tyll att one tyme and in one place, in a country of most peas, two of the most valyaunt knightes shall fighte, two of the most constant lovers shall meete, & the most vertuous lady in the world shalbe theare to looke on/ And when thyne eies

may beholde that thy harte delighteth in, a ladie in whome enhabiteth the most vertue learnyng, and beawtie, that ever was in creature, then shall they be opened/ and that shalbe thy warrant/ All *Apollo* saieth is soothe/ the whilst, yt is determyned thowe shalt dwell in an hermytage, wheare nothinge that longs to natures use shalbe lacking unto the/ So sodeynly I was shifted to this hill hard by, wheare I have wyntered many a yere farre from the woes & wronges, the world besides is full of/ And nowe best ladie and most beawtyfull, so termed of the Oracle, and so thoughte of in the world, what the enchauntresse told *Contarenus*, *Sybilla* shewed *Gandina* and *Loricus*, and what *Appollo* said to me, by your most happy comyng is veryfied/ The most hardy knightes *Contarenus* and *Loricus* here have foughte/ the most constaunt lovers *Loricus* and *Gandina* here be mett/ and I poore *Hemetes* (as this knighte knoweth) full longe blynde have receyved agayne my sighte/ All wch happened by the grace of yor vertue, wch the best so muche honor, and we are now most bounde to/ And so I ꝑsent theis noble ꝑsons, to pleas yow with their service, and my self to serve yow wth my prayers/ and leaving the lovers to theare delighte, must leave *Loricus* this advyse/ knighte ꝑsecute thy purpose, it is noble/ learnyng by me not to feare/ and of thy self to take payne/ remembring nothinge notable is wooñe wthowte difficulty. *Hercules* had by his labors his renowne, and his ruyn by his love/ *Loricus* thyne ende wilbe rewarde/ att least most reputacõn, wch noblest women must esteeme/ But I feare I have to longe tyred yor most noble eares, and therefore onely now I beseche yor Matie wth youre happy presens to honour my poore home, whither I meane straighte to guide you.

This tale ended he ledde her to his hermytage wheare when he was cõme he used theis words following and so did leave her.

Here most noble lady have I now broughte you to this most symple hermytage/ wheare as you shall see small cunnyng but of nature, and no cost but of good will/ myne hower approcheth for my orysons/ wch according to my vowe I must never breake/ I must here leave yor Matie, ꝑmysing to pray (as for my soule) that whosoevr wishe you best, may never wishe in vayne./


Spretaq; ſic viuunt, ſic conculcata reſurgunt

Fabula ab *Hemete* Heremita, corã Maiestate regia Woodstocki prolata 1575

Alloquitur equites duos qui tunc tẽporis ibidẽ pugnã ineb̃at.

SATIS iam (milites Invictissimi) satis decertatũ est/ virtuti vim cedere oportet/ ancepsq; martis alea nobilissimo auxilio dirimenda est/ Sic dii im̃ortales inevitabili fato decreverunt/ Absistite itaq; pugna, meq; sequimini/ Sic audietis ea quæ minime crediturí estis, mecũq; eo fruemini quod vestri permagni

Alloquitur Heroinam quandam ibi presentem.

intererit/ Tu autem (virgo venustissima) ad hanc te societatem adiũge/ ubi facil⁹ constabit vera esse ea omnia, quæ fatidico ore cecinit futuri præsaga *Sibilla*, et tuis iam tandem adventare finem ærumnis/

Alloquitur Reginam.

Ilustrissima Princeps: divinitus dimissa ut esses, quæ et presentia nos oblectares, & virtute (opinione magis) prodesses tua, quantũ diis debeas im̃ortalibus, mortales autẽ tibi; huius nostri acerbissimi casus recordatio demonstrabit/ Sed priusquã tantæ virtutis tam admirabilem (excellentissima princeps) dignitatem dispicias, placeat quęso Maiestati tuæ, varios casus, & crebras fortunæ nostræ com̃utationes, intueri/

Non ita multis abhinc diebus, in terra *Cambaiæ* quæ sita est ad ostiũ *Indi* fluminis prędivitis, *Occanon*; Dux quidẽ magni nominis, et fama percelebri, rerũ potiebatur unicã quã duntaxat habebat filiã *Gandinam* (sic enim appellabatur) principatus sui relicturus heredem/ Hæc a forma (magis quam fortuna) fælix, ut chara patri, sic omni grata populo, & periucunda fuit/ Ceterũ non semp formæ decus posessores beat suos, nec sublimis semper fortuna fælix/ Exemplo erit *Gandina*/ ad quam cũ (eximia oris incensi pulchritudine) permulti Nobiles proci, nec pauciores haud mediocri dignitate servi confluxissent, longè plures formæ rivales habuit, quã aut ipsa pcuperet, aut rationibus suis magnopere expediret/ Siquidẽ Amor (qui nullius ad vota consilio directis vestigiis insistit, sed cęco semper præceps impetu ruit,) sese huic dulcissimę virgini in venas atq; medullas sensim infudit/ mentemq; illius *Contareni* cuiusdam desyderio qui eam quoq; miserè deperibat (haud magni sane loci

militis, sed maximę virtutis) incendit/ Unde adeo factũ est ut ille tantus nobiliũ amatorũ concursus plus ad formæ famã, quã ad mentis tranquillitatem delectationis attulerunt/ etenim non ita multis interiectis diebus, igneus ille ardor qui secreto intus exestuabat incendio, se prodit/ et longe anteq^{m} illi volebant, ex fumo flamas, incensis subesse pectoribus persensit pater/ Verũtamen Dux quæ vidisset dissimulanda ratus, atq; id quod tantopere displicebat novo atq; inaudito comento avertere cogitans neq; equitẽ neq; filiam ullius unquã insimulandũ amoris existimabat/ Ceterũ quo infelices q^{m} primũ disiũgeret amantes, firmissimũ ad id ipse (opinionis errore) consiliũ suscepit, sed ut exitus docuit infaustũ nimis et perlugubre/ Veneficæ cuiusdam artificio (quæ in suo genere scientia longè ceteris omnibus antecellebat,) *Contarenũ* in aerẽ magno miraculo sublimẽ rapi fecit/ atq; *Cambaia* in ultimas Oceani oras transferri/ quod ut fieret viginti aureorũ milia veneficæ dederat/ "Magna herclè penitentiæ merces verũ illud principibus in viris neq; novũ, neque inusitatũ videri debet/ quorũ plerũq; desideria imanib^{9} solent condiri sumptibus/ magnoq; maxima interdũ emũtur incomoda/" *Contarenus* interea tam admirabili modo ab amore divulsus suo, consternatus atq; animo supra q^{m} dici potest anxius, a venefica admonebatur uti eam quã fatalis inflixerat eandẽq; brevi depulsura foret Necessitas calamitatẽ, equo et recto animo pferret/ futurũ namq; (idq; persancte recepit) ut nondũ peracto septeñio, patientiæ pręmiũ obtineret suæ, votiq; compos fieret/ Ante tamen cũ perstrenuo sibi milite depugnandũ, & Heroinã etiã videndã, unã omniũ quas sustinet terrarũ orbis præcellentissimã/ Interea vero cęci Heremitæ curã susciperet/ & quo is tempore amissũ recuperaret lumen, eodem illũ id ipsũ quod tantopere cupiebat consequturũ/ His dictis equidem ptristi et lamentabili fato eũ relinquens in aerem denuo subvolavit./

At *Gandina* dũ nusquã *Contarenũ* videt suũ, nusq^{m}q; eũ quem antea quotidiè (incredibili cũ voluptate) suis irradiantem ocellulis intueri consueverat, ægra animi, iis morbis conflictari cepit, quæ inseparabiles taliũ plerũq; cupiditatũ comites existunt/ suspicionibus nimirũ et crebris curiosarũ querelarũ procellis, tum a[n]xiferis undiq; cogitationibus, et acerbissimis cruciamentis divexari/ Tandem "(neq; enim magnorum principũ negotia ita clam tractantur ut non multos hẽant consiliorũ participes, regũq; heredibus nunquã desunt spei satellites, qui futuræ felici-

tatis expectatione illecti quodvis facinus suscipere recusant)" ad aures infelicis filiæ, paternæ crudelitatis fama pervenit/ Quae a luctu in rabiem versa (tantas perbibit medullas amor) itane vero (inquit)? "Nullane regibus Iusticiæ cura? Nec igitur regnandi Iusticiæ/" Neq; enim *Ocannonis* aulam neq; *Cambaiæ* regnũ tanti estimo, si sine meo mihi *Contareno* contabescendũ fuerit/ Infælix o patria tuq; o crudelissime pater valete/ qui me hanc huius nefandæ tempestatis calamitatem subire cogitis, te ut sequar (alma fides) quã utiq; ut violem, neq; celsa fortunæ meæ dignitas, effecerit neq; periculi magnitudo/ Etenim si non squallore prius et lachrimis confecta, hanc miserabilem et erũnosissimã animulã dimisero, nũq;^{m} desistam donec te, te, (mi *Contarene*) ubicũq; terrarũ es invenero/ Hæc fata, instituti itineris consiliũ prosequitur/ unaq; duntaxat pedisequa adhibita, vilibus induta vestibus, (rebusq; ꝺibus ad vitã pertenuẽ et lugubrem sustẽtandã positis atq; instructis) clam *Cambaya* proficis[c]itur/ In itinere vero quas quantasq; molestias pertulerit quibusq; fuerit iactata casib^{9}, cõmemorare et longũ foret et auditu certe incredibile/ Nihilominus tandẽ post anxios ancipitesq; labores, ad *Sybillæ* antrũ devenit/ Ibi *Loricum* quendam equitẽ perillustrem, qui eo quoq; sævo compulsus amore, fati eruendi causa concesserat offendit. Heroinam amabat *Loricus* iste, qua naturæ, qua fortunæ dotib^{9} plane incomparabilem/ sed amore mirabili inusitatoq; Nam cũ omnem operã õesq; ingenii ac industriæ machinas adhibuisset, eam uti se apud illam in gratiam poneret, nullo ut quamvis alio proposito præmio, permitteret tamen semet ipsum ab illo duntaxat amari, Illa autem immitem se semper atq; inexorabilem pręberet, nihilo prorsus illius inflecti vel sedulitate vel observantia comoveri videretur: statuit miro quodam artificio arcana mentis consilia quæ illa tã cautė contexerat expiscari/ Eam itaq; cuius amore õiũ inflamarentur animi (tanta erat vultus venustas) vili se pendere præ se tulit/ quoq; melius cordis (quod restinguere nequierat,) dissimularet incendiũ novam sibi Heroinam deligit quæ quotidiė repudiate occulis observaretur/ pulchram illam quidem & peramabilẽ, sed nihil ad hanc quã animo medullitus adamarat/ Huic se Divæ totũ dederat/ Huic sacra quotidiė faciebat, õiq; obsequio, cultu et observantia, sese ad illius fixit arbitriũ/ Nihil omisit eorũ quæ a percuriosis amantibus fieri cõsuescũt adeo ut humeris colores ipsius gestarit (obsequii et

amoris insignia) in sinu autem expressam imaginis formam (a perito artifice eleganter depictã) circũtulerit/ Accedit preterea quod ceteris õibus preteritis, in illius se penitus consuetudinem iñerserit/ seseq; totum ad ipsius nutũ voluntatẽq; converterit. Hæc cũ animadvertissit præstans illa quę parem õib⁹ corporis atq; animi quæ conferri a natura possent munerib⁹ nullam unquã invenit, quamvis de delectu magnopere non laboraret, immutati tamen amoris contumeliam indignius ferre visa est/ unde factũ est ut quod Amor nequierat, zelotipia detexerit/ Siquidẽ *Lo*[*ric*]*us* plane ꝑspexit indignitatem illius, (non autem ullã Heroinæ implacabilem natura importunitatem) facere ne grata viderentur ea quæ ab illo proficiscerentur officia/ facilem quippe ipsam/ perq; benignã videri: talemq; prorsus quæ tanto dignos honore protinus susceptura foret, meritosq; meritis affectura præmiis/ Itaq; relicta patria labori atq; armis totũ se devovit, õiq; conatu in hanc duntaxat cogitationem incubuit eam ut demũ (meritorũ fama) consequeretur gratiam, uti ab hac nobilissima õiq; laudis splendore circũfluẽte Heroina dignus censeretur qui ipsius esset, quãvis ipsa illius nũq;ᵐ futura foret/ proin deserta patria, nullos non experiũdos subeundosq; labores, nullũ non audendũ quamvis perarduũ facinus existimans, miseris actus errorib⁹, omnẽ penè terrarũ orbem, iteneribus asperimis, difficillimisq; peragravit/ Donec tandem ad *Sibillæ* antrũ, ubi *Gandini*[*æ*] obviã dederat pervenit/ Ibi vero duo Amantes isti õem fortunę suæ acerbitatem õesq; quas perpessi fuerant ærũnas, exponũt/ *Gandina* etenim prę̃longi laboris finem prænoscere avebat/ *Loricus* autem curarũ et spei solamen exoptabat/ utriq; tandem *Sibilla* hanc in sententiã respondit/ Quod quemadmodũ iã societate coniuncti erant ita a consortio non se abstraherent, donec eo tandem pervenissẽt, ubi homines strenuissimi, terra fertilissima, fæminę pulcherimæ, populus ditissimus, regimen iustissimũ principesq; dignissima invenirentur/ Sic autem Heroina quod magis optaret videret, milesq; solamen animi sui exaudiret/ Iam prę̃stantissima Princeps, õiq; virtutis decore circũfusa, tũ huius instituti sermonis ratio, tũ laudũ tuarũ præcellens splendor et dignitas admirabilis, postulare videntur ut de me ipso nonnihil dicam/ Senem quamvis me (Regina) videas effætũ viribus, squallidũ, rugis deformem, et velut mortaliũ õiũ exclusissimũ, hanc in solitudinem et tenebras detrusũ, tamen fui (Regina) fui quondã inclyti nominis eques, sũmoq; in

honore habebar ab his qui fortitudinis tũ fama perinsignes, totũ pene terrarũ orbem (rerũ gestarũ gloria) compleverant/ versanti autem mihi quotidiè in aula celebri atq; pernobili fortissimis undiq; equitibus ac Heroinis excellenti venustate ac virtute præditis affluentibus (ubi pulchritudo formaq; palmam temere, meritis autẽ præmia cessere,) evenit ut cuiusdam Heroinę amore, miser implicarer/ Cuius in ore tantus fluxit honos tantaq; maiestas, *Veneris* ut ipse filius si eam conspexisset, eodem procul dubio proflagrasset incendio/ Verum enimvero quemadmodũ illius in ore *Venus* omnes suavitates atq; delitias illigarat suas, ita Natura fluctuoso illam ingenio finxit, et plane mirabili/ Siquidem amantes illa quidem non est aspernata suos, sed inexpiabilem se semper præbuit ac difficilẽ/ õiũq; quę unq;[m] vixerunt, maximè intractabilem/ Etenim si quando tetigissem, in centũ se protinus verteret formas/ Nullam autem speciem unq;[m] suscipere visa est quæ non occulos meos incredibili voluptate perfunderit/ Sic nimirũ (Regina) eo contactu afficiebar, ut quoties is mihi contigit, in cælo cũ diis immortalibus versari viderer/ facile autem id quivis intelligere potuisset quandoquidẽ semel si apprehendissem, denuo demittere mortis erat instar/ Donec se tandem in Tigridem convertit/ Tũ vero monstro conterritus amplius contueri non audebã/ itaq; mihi e manibus elapsa, nũq;[m] se postea conspiciendã præbuit/ Ex hoc fonte (Regina) in[i]tio dolores redundarũt mei/ Nondũ tamen audis quæ pena hanc tantã acerbitatem exceperit/ Nam cũ hunc in modũ eius rei privarer aspectu, quam supra terrena õia concupiverem/ adeo ut assiduè in eam intuens, in eaq; occulis semper et cogitatione defixus, nullam prorsus ceteris in rebus contemplandis voluptatem ꝑceperim, statim *Ciprũ* versus ad insulam *Paphos* peregrinari cępi/ meq; hac spe miser consolabar, fore ut illic aliquid certi de mea cognoscerem/ quandoquidem *Venus* ibidẽ relligiosissime coleretur/ Eo cũ venissem atq; templi iam limen institissem, illico me occulis captũ sensi/ Tam horrendo obstupefactus casu (neq; ullius mihi conscius sceleris), in genua provolutus, hæc lamẽtabili voce profudi/ Alma *Venus* dearũ õiũ pulcherrima quęq; ab õi prorsus crudelitate abhorres, quod in te tantũ facinus admisi, quo numen mihi tuũ tã infestũ reddiderim? Stultitia et Temeritas tua, respondit (uti reor) *Veneris* Antistes/ at inquã a teneris unguiquulis virtutis amator fui, Doctrinæ cliens/ captivus Amoris/ Imo vero (inquit

ille) simplex non dispartitus esse debet is qui *Venèri* defertur honos/ Invigilare studiis non adeo *Veneri* convenit/ Totũ nempe Dea hõïem, aut omnino nullũ requirit/ His dictis continuo per humeros violenter arreptum, Templo mẽ præcípitem eiecit/ Tũ vero acri percitus dolore, ægrisq; imo ductis pectore suspiriis, in porticu ubi mæstus consederã, *Apollinem* peculiarẽ meũ quem præ ceteris semper colui Deũ obsecrabã, ut supplicis sui sortem indignã cõmiseresceret/ Enimvero quæ fide concupiũtur vota, iis vix dũ finitis, protinus occurrũt cœlites/ astitit namq; mihi precanti/ *Mercurius*, & bono sis (inquit) animo/ quãvis enim Mulieres ira et indignatione acrius interdũ effervescant, Dii tamen æqui semper atq; placabiles esse consueverũt/ hoc morbo laborant pleræq; omnes Deæ/ sic *Diana Actæoni*, *Arachnæ Pallas*, *Tyresiæ Iuno*, præter modũ ões adversæ infestæq; fuerunt, veluti iam tibi quoq; *Venus*/ Tantarũ autem irarũ causæ una cũ remedio *Delphis* tibi postmodũ aperientur/ quò transferri te confestim opportebit/ Hæc fatus in Templo *Apollinis* protinus me constituit/ ubi primũ cũ ab *Apolline* suscitarer qua in re deliquissẽ, editũ est oraculũ huiuscemodi/ Formido, non tua fides/ et quod igitur (inquã) remediũ ? præter (inquit) Pulcherrima, Præstantissima/ Exinde vero *Apollinis* Sacerdos manu me prehendit/ omnesq; anteactæ vitæ meæ miserias, atq; ærũnas enumeravit/ Cuius amori me dederã, ac quibus eam modis perdideram/ atq; hic cum ego fidei constantiã, mentis integritatem, Heræ meæ varios volubilesq; mores, speciem deniq; in quã se induerat terribilem, indicassem, Ah bone *Hemetes* (inquit) Non ita medius fidius natura Mulieres implacabiles sunt atq; iñites, sed vultu duntaxat ità se componunt, ut quamvis non sint, crudeles videantur tamen/ At varietatem quis in fæmina reprehenderit ? quin potius tempestati obsequeris, teq; ad earũ voluntates, atq; ingenia accomodes/ secus enim qui fecerit, is certe neq; placere multũ poterit, neq; expetitis diu perfruetur voluptatibus/ Quanq;m quid est quod eo nõïe mulieres in crimen voces ? Ipsa natura siquidẽ quã non insidiosæ varietatis amans ? de iñocentia vero quid attinet dicere ? Iñocentem ẽe, non hoc quidem ad id quod queritur satis est/ *Veneris* enim Clientes non fide solũ præditos esse oportet, sed õis formidinis expertes/ Nam quod desyderiũ amiseris tuũ, timoris erat id quidem tui/ quod occulos, audaciæ/ quippe qui *Veneris* Templũ alienissimo etiã tempore invisus

intrare non dubitares/ verũtamen hæc uti renuntiarem mandavit *Appollo*, consuesse Deos iñortales eos in fidem suscipere quos a se mulieres ablegarint: & clausis ad libidem occulis p̃clara tamen scientiæ lumine sæpenumero collustrari./

·Et quidem hæc penæ calamitas plus tibi ad vitam recte instituendam momenti attulerit, quã occulorũ tuorũ cæcitas damni aut dedecoris inflixerit/ occulis enim te duntaxat & amoris fælicitate privavit *Venus*/ *Apollo* vero (tanti est apud ipsũ is quo eũ prosequeris honos) hoc tibi concessit/ futuri ut prescius quo quisquis fato amet, prænosceres/ plusq̃ consilio multo quã qui sit ex *Veneris* delitiis, valeres/ pollicetur deinceps fore ut post aliquot annos amissũ lumen recuperes/ sed hoc non ante tibi contigerit, quã uno eodem et loco, et tempore in regione pacis atq̃ otii gloria florentissima dũ inter se equites strenuissimi duo conflixerint/ totidẽq̃ constantissimi amantes obvii ibidem erũt, intereritq̃ huic spectaculo prẽstabili insigniq̃ virtute Heroina una õiũ quas orbis terrarũ sustinet amplissima/ Cum itaq̃ occulis tuis contra tueri licebit id quod tibi maximè cordi futurũ scio, (præcellenti virtute Principem, et eruditione incomparabili redundantem, naturæ vero ipsius habitu tam divino, nullo ut unquã mortali in corpore par decus ac pulchritudo exstiterit), tũ demũ (nam id tibi signi instar erit) occuli confestim aperientur/ Nihil *Apollinis* oraculo certius/ Tibi autem interea ista dũ eveniant, sollitaria quadã in cellula manendũ est, ubi õia ad usũ naturæ necessaria suppeditabuntur/ His dictis hoc in colle quem iuxta vides protinus constitutus sũ/ quo in loco multos iã annos incultam quidem et sordidam, sed tranquillam vitam extraxi, ærũnarũ earũ õiũ atq̃ iniuriarũ expers, quibus impurus atq̃ lachrimabilis mundus undiq̃ scatet/ Nunc igitur, Princeps Augustissima, mortaliũ et optima õnia et pulcherima, sic *Apollinis* oraculo dicta, sic universi terrarũ orbis consensu celebrata; quicquid *Contareno* venefica, *Gandinæ* et *Lorico Sybilla*, mihi autem *Apollo* prædixerant, ea õnia tuo fælicissimo illustrantur adventu/ *Contarenus* et *Loricus* milites impigerrimi, depugnarũt/ *Loricus* et *Gandina* (Amatores fidelissimi) convenerũt/ Ego autem pauper *Hemetes*, qui perdiu quẽadmodum scit Miles iste/ in hisce silvosis latebris cæcus dilitui, nunc tandem te (Regina) sexus tui lumen et totius orbis stellam intueor/ Hæc excellenti et p̃admirabili tuæ virtutis magnitudine confecta sunt/ quæ ut optimi cuiusq̃ mentẽ sacra veneratione

perfundit, sic nos sibi devotos æternũ obstrinxit/ Quapropter hos nobilissimos ac perillustri prędditos virtute viros tuæ Maiestati (Regina) comendo, obsequio procul dubio et observantia magno tibi semper usui ac voluptati futuros/ me autem ipsũ qui ardentissimis apud Deũ opt: max: votis pro incolumitate tua susceptis, amplitudini ut tuæ perpetuo deserviam/ Prius tamen quã amatores hos expetitis desyderiis reliquero, *Loricus* paucis admonendus mihi videtur/ Macte itaq; virtute Miles, disce ex me (siquidem apprime tibi utile fuerit) nihil timere/ a te autem ipso dura pati/ Amat ardua virtus/ Nihilq; præclarũ, non idem difficile/ Labor *Herculi* famam attulit, mortẽ autẽ amor/ *Lorice* ne dubita hic exitus erit/ virtutis tuæ prędmiũ (saltem nominis gloriã) consequere/ quã Nobilissimæ fæminæ cęteris õib9 rebus anteponunt Sed vereor ne Celsitudinis tuæ auribus nimis diu submolesta et iniucũda fuerit oratio mea/

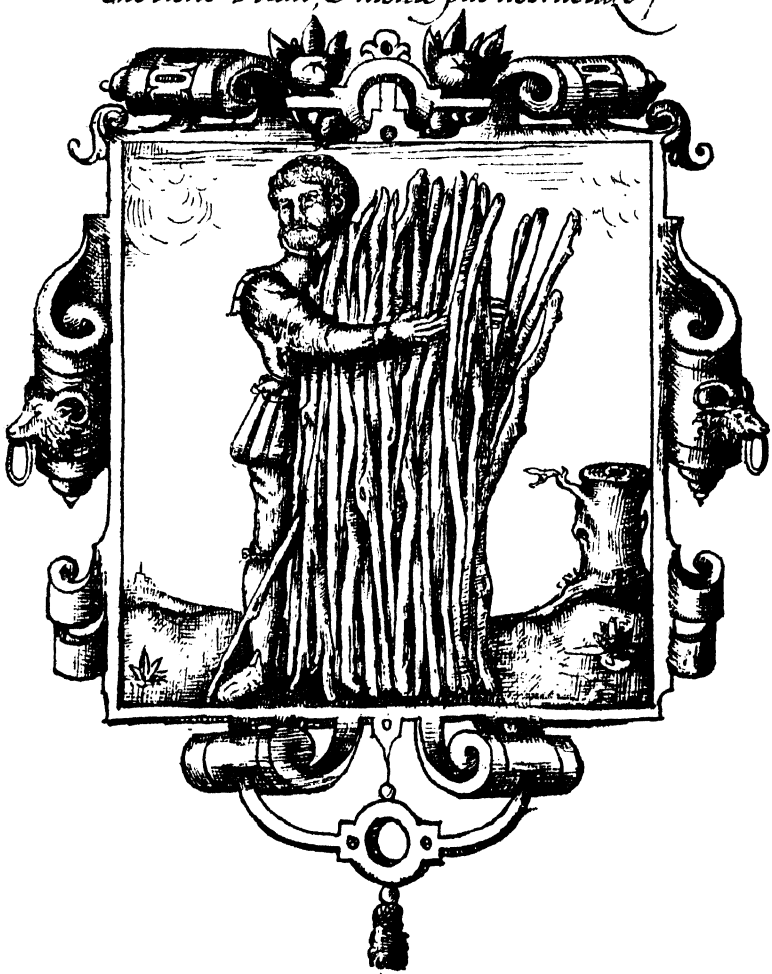
Quapropter hoc unũ deprecor ut humilem hanc meam et subagrestem Casulam quo te confestim deductur9 sũ claris, et præfulgentibus Maiestatis tuæ radiis illustrare digneris.

His dictis atq; peractis, Maiestatem regiam in Cellulam deduxit suam/ ubi his veniam ab eadem petiit verbis.

Iam iam (Regina modis omnibus dignissima) Matem tuam in hanc Cellulam agrestem conducere præ me tuli/ ubi non artem, sed Naturæ dona, neque sumptus inofficiosos, aut conditioni meæ dissimiles videre dignabere/ Hora enim (orationib9 meis assignata) appropinquanti, (vota namq; maximis occasionib9 obstantib9 perimplenda sunt) Maiestatẽ tuam ibidem derelicturus veniam peto. Deum tamen ipsũ obtestor, me clementiã misericordiãq; suam (non secus quam pro anima mea) deprecaturũ, ut qui optimė Celsitudini tuæ voluerint, id nusquã nũquamve frustra deprecari valeant./

Tam Marti quam Mercurio.

Chi tropo abbracia niente spesso tiene
cosi se vede vn huomo ingordo & vile
Contrario a me ma piu di volte auiene
per far mostrar vn nuouo & strano stile
piangendo Io vo pel molto ben bramare
che tiene el tutto, & niente puo abbraciare. /



Favola di *Hemete* heremita raccontata in presenza di sua Maestà a Woodstok. 1575.

NON più valorosissimi Cavaglieri, bisogna che la violenza ceda alla virtù, e che il vostro dubbioso pericolo con un nobilissimo soccorso si finisca. Cosi gli Dei immortali con loro destino impermutabile hanno decretato. però cessate di combattere, e seguitate mi; cossi facendo udirete cose dificili à credere, et havrete meco cio, che più vi conviene. E voi (bella Donna) siate ancor di nostra compagnia: cosi vi sara manifesto, che la *Sibilla* havea profetizato il vero, e che le vostre sciagure haverãno ancor fine.

parlando a duoi Cavaglieri combattenti.

parlando a una Doña presente./

Eccellentissima Regina, predestinata da cieli per piacer con la vostra presenza, e per giovar con la vostra Virtù piu che stimate; quanto vostra Altezza a i Dei immortali, e gli huomini mortali a vostra Eccellenza siano ubligati, hora lo stato nostro ne farà pruova manifesta. Ma prima che intendiate il valore delle Virtù vostre, piacciavi d' udire i varii casi de la nostra fortuna. Ei non è gran tempo, che nel paese di *Cambaia* presso a la bocca del ricchissimo fiume chiamato *Indo*, regnava un Duca potentissimo *Occanon* addomandato: il qual haveva una figliuolla unica et herede del suo stato *Gandina* nominata. Era questa giovane al suo padre, et al suo popolo tutto carissima, e molto piu bella che fortunata. Percioche non essendo la bellezza, ne gli alti stati sempre felici, avvenne che presto essendo ella da molti grandi, e degni huomini amata et servita, et havẽdo per la sua rara bellezza gran numero di rivali men convenienti al suo stato, da se stessa (come cõmunmente amore mai si lascia dal consiglio condurre, ne far sua scielta per volere d' altrui) havea volto tutto l' animo suo ad amare un Cavagliero *Cont[a]reno* chiamato, d' assai bassa conditione, ben che di molto alto valore. Ella amava adunque sopra modo questo Cavagliere, tanto che quel che facevan tanti altri (del

parlando a sua Maestá.

che ella non dimeno si gloriava) tutto era nulla. Ma non passaron molti di che essendo la troppo gran fiamma di *Gandina* e di *Cont[a]reno* scoperte, fù ancor da lontano il fumo dal Ducca veduto. Del che ei sentì grandissimo dolore: non dimeno dissimulando cio che vedea, e proponendo di rompere con bel modo i lor desegni, non volle cossi presto accusare il Cavagliere, o riprendere la sua figliuola. per la qual cosa trovò una astutia: la quale, si come al' hora gli parve sicura, cossi la trovò poi (come spesso aviene) dolorosa. e la astutia fù questa, di far dividere gli duoi amanti. impero che con l' aiuto duna Maga ne la sua arte accortissima fe pigliare il Cavagliere, e alzandolo nel' aria il fe trasportare da i confini di *Cambaia* fin al ultimo litto del mare *Occeano*. Questa devisa gli costò ventimila ducati, prezo assai caro per la seguita penitenza, ma non è cosa nuova, che a i Principi costi assai il lor volere, & che tal volta comprino tropo caro il lor dispiacere. *Contareno* essendo in questa strana maniera da la sua carissima inamorata separato, e sopra modo pensoso, la medesima Maga il confortò, che pacientemẽte quella angoscia sopportasse essendo da la necessità costretto; che il medesimo destino poi glielne libererebbe. poi gli promise, che innanzi che passassero sette anni acquisterebbe il suo alto desio in premio de suoi travagli: ma prima combatterebbe col piu valoroso Cavagliere, e vederebbe la piu degna Donna di tutto 'l mõdo. In questo mentre ella gli disse che gli bisognava esser guidato da un Heremita cieco, il quale riceverebbe la sua vista, & egli in un medesimo tempo il suo contento;/ cosi lasciato lo in terra, ei sen' andò via per l' aria. Hora *Gandina* privata tanto tempo di cio, che piu bramava, cio è de la compagnia, & servitio del suo Cavagliere, fù presto aggravata da quelle malatie che si fatti desii accompagnano; cio è di diffidenza, di curiosità, & di grandissimo affanno, et inquietudine d' animo. Ultimamente (si come i Principi fanno pochissime cose senza cõmunicarle ad altri, et a quegli che hanno ad esser heredi de la Corona non mancano mai servitori per la speranza del futuro premio, per il che si sforzano di far loro ogni piaccere) la devisa & modo d' *Occanon* furon à *Gandina* pienamente detti e racconti; & la cosa intesa, disse la povera giovane, e sta la cosa cosi? non hanno i Principi debita cura del dritto? bene, & il dritto ancor non si cura de regni. Ne la Corte d' *Occanon*, n' ancor la terra di *Cambaia* mi saran di

nessuna stima havendo perso il mio dolcissimo *Contareno*. A Dio patria infelice, à Dio crudelissimo padre, che mi sforzi à tante miserie per mantener la mia fede, laquale io non voglio rompere ne per altezza di corona, n' ancor per pericolo, quantunque duro, e terribile sia. Ma mentre a Dio piacerà ch' io viva, io vo a cercar il mio *Contareno* ovunque sia nel mondo. E cossi detto messo in essecutione le sue fierissime risolutioni, & accompagnata duna sola damigella, vestita vilmente, con provisione de cose necessarie pel loro vivere secretamente usci da i confini di *Cambaia*, & con grandissimo travaglio, passando per incredibili pericoli, finalmente pervenne a la spelonca d' una *Sibilla*, dove per caso incontrossi in un Cavagliero valorosissimo chiamato *Lorico* d' amore la condotto similmẽte per saper dalla Maga del fine che i suoi desii havrebbono. Questo Cavagliero amava sopra modo una Donna che nõ haveva pari nel mondo: per il che dopo molti devisi, & diligenza grandissima per ottenere il suo favore, accioche solamente le piacesse esser da lui amata senza altro premio de' suoi servitii, & vedendo nessuno inditio ne sembianza, che ella gli volesse in alcuno modo quello concedere, egli per poter penetrare ancora nel secreto de le fantasie di quella, fece una strana pruova, impero che in tutto quel che faceva, faceva sembianza di non curarsi piu di lei, la quale d' ogni altro Cavagliero era tanto amata. & per dar piu vivo colore a la sua intolerabil passione, fè sembiante de haver posto il suo cuore in una nuova Signora, la quale vedeva, e parlava ogni dì. Era questa Donna veramente rara, ma non d' accomparare a l' altra, che tanto havea gia scrita nel cuore; non dimeno come a un Idolo continoamente l' adorava, non mancandole di quelle debite riverenze, che gli amanti far sogliono, come d' esser vestito de suoi colori, & di portare secretamẽte il suo ritratto, accompagnandola sempre innanzi ad ogni altra Donna, et offerendosi continovamẽte al suo cõmando. il che vedendo la Donna (la quale in fatti era incomparabile) ben che non si curava di quella novità non gli aggradiva ancor tropo quel cambio. per la qual cosa per la porta de la gelosia, scoopri cioche l' amore sempre celato teneva. del che avedendosi *Lorico* frà se stesso imaginò, che 'l mancamẽto de suo valore gli rendeva ogni suo servitio vano, & che non era impossibile che la sua Signora accettasse in bona parte il servitio di tanti, che pur favor meritavano, però abbandonata la

patria si diede in tutto a peregrinar pe'l mondo, et seguitar l' arme, bramando con ogni industria d' acquistar solamente tanta riputation nel mondo, che questa sua grandissima & Illustrissima Signora lo riputasse degno d' esser suo servidore, ben che ella gia mai al suo volere inchinava. & cossi poco curandosi d' alcun travaglio & meno temendo alcuno periculo, pur che lo conducesse ad honore, pel mondo errava, fin che alla spelonca de la *Sibilla* parimenti arrivò; & trovandosi la *Gandina* (come ho gia detto) i duoi amanti cõminciarono a palesare l' un a l' altro le lor fortune. Onde la Donna cercando d' intendere il fine de suoi travagli, e'l Cavagliero non meno sperando d' haver qual che conforto della sua speranza, ad ambidua la *Sibilla* cosi rispose; che si come per caso s' erano insieme quivi ritrovati, cosi non si dividerebbono l' un dal' altro, fin che pervenissero ad un luogo, dove troverebbono gli huomini più forti, le donne piu belle, il paese piu fertile, il populo piu ricco, la republica piu giusta, & la Principessa piu degna, Il che facendo la donna vederebbe cio che piu le contentarebbe, & il Cavagliero udirebbe il suo conforto.

Hor carissima, e degnissima Regina mi conviene (senza tacere le vostre lodi) di mè stesso ancora ragionare un poco. vostra Maestà mi vede male in arnese, vecchio & de rinze pieno, in questo cantone dal mondo solitario; non di meno io sono stato Cavagliero ben conosciuto & riputato frà i piu valenti del mondo; con cio io sono stato in una corte molto famosa in compagnia di molti degni Cavaglieri, & di donne virtuose, la dove la beltà se fe innanzi, & il desiderio si sforzò di haverne la vittoria. Hora avvẽne che per sorte amai là una donna veramente degna d' esser dall' amore stesso (quando gli fosse stato possibile di vederla) amata. Ma si come ella era sopra ogni altra eccellente, cosi era di strane maniere anzi ammirabili. Ella non sdegnãdo d' esser amata, non era pero mai accostevole/, et essẽdo tal volta toccata in varie e nuove forme subito si trasformava; ma in nessuna tanto horribile (al parer mio) che non pigliassi piacer di vederla, e quando tal volta la tocai mi pareva d' esser nel paradiso. E la teneva si volontieri che mai la lasciava da mè partire, fin che (ahi lasso mè) in una tigre ultimamẽte si trasfigurò, la quale mi pareva tanto terribile che piu toccarla non ardiva. per la qual cosa partitasi quella, non mi fù mai fortuna poi tanto favorevole di reviderla. Eccovi serenissima

Regina le mie pene, ma non sapete ancora i miei altri martirii. Impero che essendo separato da quella, che sopra ogni altra amava, aspetando ò mirando mal volontieri ogni altra, io andai in pelegrinagio a *Pafos* in *Cipri* sperando udir novelle della mia Signora, la dove *Venere* con piu grande divotione, è riverita & adorata. Essend' io adunq; là gionto, & volendo entrare al suo Tempio subito diveni ciecco; Ma atonito & astupefatto per la sciagura mia senza mia colpa (come io pensava) avenuta, Io mi messi in ginochioni dicendo, O *Venere* piu bella di tutte le Dee, & da ogni crudeltà alienissima, qual delitto mio te ha mossa a tanta indignatione? La sciocchezza, & presuntion tua rispose (com' io credo) il suo sacerdote. Io replicai dicendo; io ho pur in fin dalla gioventù mia havuto sempre in prezzo la virtù, & ancor dilettandomi delle lettere son stato sempre mai servo d' amore. rispose il Sacerdote, *Venere* non vol esser servita d' una affettione divisa et imperfetta: Come s' acconcordano le lettere con la bellezza? Bisogna che con tutto 'l suo cuore (over nulla) serva colui, che a questa Dea serve. e questo detto mi prese per gli homeri, e mi scacciò fuor del suo Tempio. Al'hora io con lagrime, & con sospiri sedendo al portico di detta *Venere* supplicai *Apolline*, (che è il Deo, al quale havea spetial divotione,) di voler haver compassione de lo stato mio tanto accerbo. Hor, si come le orationi fideli sono esaudite in cielo, prima che sian finite in terra, *Mercurio* mi veñe a confortare dicendo, gli Dei sono giusti, ben che le donne siano sdegnose, e questa malatia hanno ancor le Dee: come *Diana* contra *Acteone*, *Pallade* contra *Arachne*, *Junove* contra *Tyresia*, tute sono state sopra modo adirate. cosi parimenti è *Venere* adesso contra di tè. La causa insieme col rimedio ti fia manifesta in *Delfos*, dove mi bisogna subito trasporta[r]ti. Non hebbe ancor finito il suo parlare, quando subito mi trouai nel Tempio d' *Apolline*, e la, domandogli qual fosse il mio delitto, il tuo timore, & non la tua fede, rispose l' horaculo. che rimedio mi troverai, diss' io? Il rimedio è la buonissima oltre che è belissima, diss' egli. & questo detto il Sacerdote mi pigliò per la mano, e mi raccontò tutta la mia vita passata, che donna amava tanto, & come l' havea persa: & ripetendomi la fedel mia servitù, & la pura mia intentione, le varietà de le sue cõditioni insieme con la sua horribil forma, deh povero te disse *Mercurio*: caro *Hemete* le donne di lor natura non son crudeli,

ecceto solamente in apparenza. & quãto a la lor varietà colui, che non vi si sa accomodare, non può longo tempo compiacerle, n' anche ritenerle. Non è cosa degna di riprehentione, la natura stessa si diletta di varietà, quando si fa senza fraude. Quanto alla tua fedeltà, ella non era assai. Impero che i servi di *Venere* deono esser non solamente di fede pieni, ma ancor di paura voti. il tuo timore t' hà tolta la tua Signora, & *Venere* per la tua presuntione di voler senza licenza entrar al suo sacro Tempio ti hà tolto la luce degli occhii.

Hora *Apolline* hà voluto, ch' io ti narri, che gli Dei per la lor bontà vogliono volontieri ricevere tal volta quelli, che dalle donne sono stati abbandonati, e hanno ancor detto che gli occhii ritirati da piaceri mondani fanno la mente piu attenta ad intendere il bene. Questa punitione (disse) ti sarà utile. *Venere* solamente ti potrà torre la felicità d' amore, ma in premio della divotione, che tù hai sempre havuto ad *Apolline*, egli ti fà gratia di poter predire gli destini d' ogni amante, & ancor di acconsigliargli molto meglio che non saprà alcun altro a *Venere* carissimo, & oltre a cio ti promette che col tempo la vista ti sara resa/ ma cio non t' averrà fatto se non quando in un momento, & in un medesimo luogo nel paese di pace, due valorosissimi cavaglieri combatteranno, e due fidelissimi amanti s' incontreranno, & la piu divina donna del mondo sarà presente allo spettacolo. Al'hora quando colli occhii tu potrai mirare, quel che piu t' agrada, cio è una donna la piu compiuta d' ogni virtù, di lettere, & di beltá, al'hora dico ti sarà resa la vista, & questo sarà infallibil segno: che *Apolline* non predisse mai il falso. fra tanto egli è stato ancor risoluto che tu ti ritiri ad un hermitagio, la dove ogni cosa necessaria ti sarà proveduta, & cosi io fui subito trasportato a questo prossimo monticello, dove molti anni invernai lontano dalle miserie, & injurie del mondo.

Hora Signora dal' oracolo chiamata la migliore e la piu bella del mondo, e cosi creduta da tutti i immortali, quel che la Incantatrice disse a *Contareno*, e tutto quel che a *Lorico* & *Gandina* predisse la *Sibilla*, e tutto quel che a mè *Apolline* promise con la vostra real e felice presenza è verificato.

I valentissimi Cavaglieri *Contareno* and *Lorico* han qui combattuto: i fedelissimi amanti *Lorico* & *Gandina*, si sono qui incontrati: et io povero *Hemete* (come ben sa questo cavagliere) essendo statò molti anni cieco ho ricoverato la luce de gli

occhii: & tutto questo è avvenuto per la gran gratia de le vostre infinite e singolari virtù, le quali i boni ammirano, e noi parimenti per obligo riveriamo.

E però io vi voglio presentare queste persone nobili, & mè stesso con prieghi devotissimi per servirvi, ma lasciando gli amanti a lor piaceri, bisogna che prima io ammonischi un poco *Lorico*,

Cavagliere sta fermo nel tuo proposito: per che e veramente degno & nobile: imparando da mè a non haver paura et a durare da tè stesso ogni fatica: non ti dimenticare che le cose grandi non s' acquistano senza gran difficultà. *Hercule* per sua industria, e grandissimi travagli acquistò gloria, & per l' amore la morte. *Lorico*, il tuo fine havrà il suo premio al meno riputatiõe grande, la quale alle donne nobili più piace. Ma per non dar piu fastidio a vostra Maestà, humilmente vi supplico che con la vostra reale & felicissima presenza honoriate la mia povera stanza, dove desidero condurvi.

Finito il suo parlare, conduse *Hemete* la sua Maestà al suo hermitagio, dove entrato con queste parolle prese da lei licenza.

Illustrissima Regina, la mia presũtione v' hà condotta quà a questa povera stanza inculta, & manca d' ogni cosa, se non di quel che la natura produce, non vi essendo nessuna spesa se non solamente buona volontà. Ma essendo gia venuta l' hora debita delle mie divotioni (per che i voti non si deono per niente rompere) humilmente bascio le vostre reali mani, sempre fidelmente promettendo di porgere humili preghiere a Dio (come per la mia propria vita) che il desiderio di quelli che vi desiderano ogni bene e grandezza, non rieschi loro vano.

Tam Marti quam Mercurio



Les bons Noyers sont (pour leur fruict) battuz
dez hommes ingratz, auxquelz ilz font profit
mais plus grand bien, poursuyuẽt leur merit
car plus fertilz ilz sont & reuestuz.
Moy malheureux: le mond s'esbat dez miens
& suis steril (battu) mon fruict n'est riens.

La Fable d'*hemêtes* l'hermite, Prononcée devant sa Majesté a Woodstock 1575

HOLA, hola (Chevaliers treshardis) il faut que la violence se rende a vertu, et que voz perilz tant doubteux par un secours tresnoble soient finis/ Voila le decret imobil des dieux immortelz/ pourtant cessez plus oultre combâttre et me suivez/ car en ce faisant il vous fera entendre choses bien dificiles a croire, et vous menerai a ce qui plus vous peut cõplaire/ Et vous (Madame tresbelle) nous accompaignez aussi, Et vous sera manifeste que la *Sibile* vous avoit veritablement prophetizé/ Et que voz malheurs auront leur fin/

Tresexcelente Princesse predestinée des Dieux (de par voſ presence angelique) a complaire et proffiter plus que ne pensez, combien voſ hautesse aux Dieux Immortelz et les hõmes mortelz a voſ excelence soient obligez, noſ cas presentement pouvra bien manifester/ Mais devant que vous entendiez la valeur de voz vertus, ne vous desplaise d'escouter a la varieté de noz avantures/ Il n'y a pas encores longtemps que au pays de *Cambaye* (lequel est situé bien prez a la bouche de ceste tresriche riviere qu'on appelle *Indus*) y avoit un trespuissant Duc qui y regnoit nommé *Occanon*/ ayant seulement une fille heritiere a son roiaume qui s'appelloit *Gandine*/ Ceste Dame alors plus belle que bien fortunée, vivoit longtemps bien aimée de son pere, et tresaimée de son peuple/ Mais pour faire voir que la beauté n'est pas tousjours un benefice et que les grands estats n'y sont point en tout les plus heureux, survient que la belle *Gandine*, tantost de plusieurs grands et dignes personnages desiré et servy avoit desja gaigné plus grand nombre de competiteurs a sa beauté qu'elle ny vouloit ou a son estat estoit cõmode/ Pour ce que l'amour qui jamais se conduit en ordre, n'y fait son election selon le vouloir d'un autre, avoit desja imobilement conglutinés ses affections d'aimer un Chevalier

assez bas de parentage mais de tresgrand valeur/ nõmé *Contarenus*/ lequel sur toutes l'aimoit en telle maniere que les desseins de plusieurs autres, bien glorieux (mais moins cõmodes) a elle estoient, et en peu de jours, les flames secretes de leurs fantasies estans descouverts) la fumée de leurs vouloirs trop tost descouvroit l'entur au Duc mesme mais luy dissimulant ce qu'il vid a l'oeil, et deliberant rompre leurs desseins a luy tant despiteux n'a point encores voulu ou accuser le Chevalier, ou condamner la fille de leurs amours cachés/ mais il fit un devis (a son advis plus seur, mais a l'issue douloureuse assez) de faire partir les deux amants car par l'assistance d'une Enchanteresse tresrenõmée pour son art, il fit prendre le Chevalier/ et le haussant en l'air luy fist transporter des confins de *Cambaye* jusques aux rives plus loingtaines de la mer *Occane.* Ce devis luy couste vingt mil escus/ assez grand prix pour la penitence/ mais ce ne sont point des nouvelles que les Princes payent assez pour leur vouloirs/ et aucunesfois achetent trop cher leur malcontent/ *Contarenus* en ceste maniere estrangemẽt separé d'aveq' sa treschere amye, estant a cest heur extremement douloureux, avoit advis de la mesme Enchanteresse de suporter en patience ceste punition/ quand la necessité luy l'avoit imposé, et son destin, luy l'osteroit/ prometant qu'en moyns de sept ans, il attendroit son haut desir en guerdon de ses travaux/ mais que premieremẽt il combattroit le Chevalier plus valeureux et voirroit la Dame de plus grand merite, en tout l'univers, Cependant (dit elle) il luy faudroit avoir pour guide un hermite aveugle/ lequel a un mesme instant le voir, avecq, son contentement retourneroient/ Par ainsy elle a la terre l'abandonnoit et fit son recours a l'air/ ores *Gandine* privée de ce qui estoit le plus agreable (je veux dire la compaignie et service de son Chevalier) estoit incontinent surprise des malladies qui accompaignent telz desirs/ assavoir diffidence, curiosité et tresgrand travail des pensiers/ mais a la fin comme les Princes font bien peu de choses sans en faire participer leur conseil aux autres, et aux heritirs d'une Couronne ny faillent jamais serviteurs d'esperance qui sont trescurieux de leur complaire en toutes choses, les devis et faitz d'*Occanon* furent a *Gandine* plainement advertis et declariz/ et le tout entendu la povre Dame disoit en soy mesme, et si vaut il par ainsy ? que les Princes n'ont point d'esgard a la raison ? bien dit elle et la

raison ne s'en soucie pas des royaumes/ Car ny la court d'*Occanon*, n'encores le pays de *Cambaye*, me feront oncques resjouir, quand j'auray perdu mon trescher amy *Contarenus*/ A Dieu je recommande la patrie malheureuse ensemble avecq mon pere trescruel, qui me contraint a ceste fortune tant amére/ et seulement pour avoir voulu inviolablement garder ma foy/ laquelle ny hauteur d'estat, ny peril de mes erres me feront onques abandonner/ Mais (vivant) je trouveray mon *Contarenus* quand il feroit encores sur la terre/

Aprés ces motz elle poursuivit incontinent ses resolutions/ et accompaignée tant seulement d'une Damoiselle bien pauvrement vestue, et ayans provision necessaire, elle se convoya secretement hors des confins de *Cambaye* et aprez treslongs travaux, ayans passé perilz incroïables, a la fin elle se trouva a la Caverne de *Sibilla*/ la ou par avanture elle trouva un Chevalier tresvaillant nõmé *Loricus*, d'amour pareillement y venu pour scavoir quel seroit l'issue de ses avantures. Iceluy aimoit une Dame nompareille/ mais fort estrangement/ Car aprés plusieurs devis, et ayant fait son extreme devoir de tant gaigner que seulement elle daigneroit d'estre aimée, sans autre guerdon, et voyant que nullement elle s'en souciast de sa devotion: (pour plus seurement congnoistre sa fantasie tant secrete) il fit encores un autre preuve/ assavoir, il fit tout semblant de l'estimer bien peu nonobstant la poursuite continuelle que tout le monde faisoit/ et pour mieux cacher sa passion laquelle il ne scavoit aucunement dominer, il faisoit mine d'avoir choisy une autre maistresse, laquelle (a la premiere) estoit tousjours en compaignie une Dame certes assez belle/ mais bien loing d'estre mise en balance avecq celle la qui de tout son cœur il amoit/ A celle nouvelle idole (neantmoins) il fit semblant de vouloir entierement servir et faire la reverence/ et n'y falloit point des observations qu'a l'amour pertinent. Car il estoit (pour le plus) vestu de ses couleurs/ et portoit secretement sa contrefaict, l'accompaignant plus que nulle autre/ comme celuy qui estoit tousjours a sa commande/ Mais toutes ces choses estans (de la Dame nompareille) apperceuz, combien qu'elle ne s'en souciast gueres de son chois, encores la chance luy tournoit a mal-seant tellement que par jalousie elle descouvroit ce que l'amour avoit tant caché/ Ores *Loricus* tournant sa disposition conclud la soymesmes que le peu de son vaillant (non pas l'impossibilité de faire gaigner sa Dame)

l'avoit tousjours mis a rebours/ et qu'elle estoit courtoise assez de recevoir en service ceux qui le meriteroient/ pourtant il abandonna son pays et se mit entierement en faitz d'armes/ desirant sur tout que tant seulement il pourroit meriter la reputation d'estre a son commandement combien qu'elle ne voulsit jamais estre sienne/ et par ainsi n'espargnant nul travail, ny craingnant peril quelconq, il s'en pourmena tout par tout, fin qu'aprez grandes journées il arriva a la Caverne de *Sibilla*, la ou il rencontra la belle *Gandine* comme dessus est dit/ et la deux amants prindrent occasion de manifester (l'un a l'autre) toutes leurs avantures. La Dame cerchant savoir la fin de ces travaux, et le Chevalier d'avoir quelque soulas pour mieux maintenir son espoir/ et la *Sibille* fit telle response a tous deux/ que si comme ilz estoient desja accompaignez, ilz ne partiront jamais fin qu'ilz eussent trouvé un lieu de repos ou la seroient trouvez les plus fortz, les dames plus belles, la terre plus fertile, le peuple plus riche le regiment plus juste, et la Princesse de plus grand merite/ Alors la Dame veirroit ce qui plus luy seroit agreable, et le Chevalier y entendroit choses de tresgrand confort/ Ores (treschere et plus digne Dame) il me vient tresbien apropos (non impartinent a voz louanges) pour dire quelque chose de moymesme/ Vous me voyez vieillard tout plein de fronces abject icy, et retiré des autres/ Mais au temps passé j'ay esté un Chevalier bien congnu et tresrenommé amy le plus parfait/ menant alors ma vie en une Court la ou il y avoit tout plein de Chevaliers et Dames de grand merite/ la Beauté tenoit la Palme qui menoit la dance a leur desirs/ et la il m'avenoit d'aimer une Dame digne certes d'estre aymée du mesme *Cupid* quand il l'eust sceu voir./ Mais si comme elle estoit en toute perfection tresexcelente, elle avoit aussi facons de faire bien estranges/ elle ny desdaignoit point d'estre aimée mais elle estoit trescoye de l'approche/ Car n'estant que tant seulement touchée, se transformeroit en plusieurs formes nulle forme (pourtant) malseante a la contentacion/ Ce di-je (a mon advis) que je m'estimois au Ciel quand je ne l'avois que touchée et m'estoit tesmoing ma resolution de luy tenir/ quand je ne l'abandõnois jamais jusques a tant qu'elle se transformoit (Helas) en une Tygre tant terrible que je ne l'ay voulu plus oultre tenir./ Et l'ayant par ceste occasion remise, je ne l'ay sceu jamais onques revoir/ par ainsi (Madame) commencoient mes peines;

mais vous ne scavez encores quelle estoit ma puñition, Car estant par ce moyen separé d'elle (chose que sur toutes autres j'estimois) et moins me rejouissant de contempler quelque autre, j'entreprenois incontinent un voyage (en habit de pelerin) a L'isle de *Paphos* en *Cypre*/ esperant y entendre quelques nouvelles de ma maistresse la ou la deesse *Venus* estoit en tresgrande reputation/ Et y estant venu, et tout prest d'entrer dans le Temple; je me trouvois subitement aveuglé/ esbahy pourtant a mon malheur, et ny sachant nullement la cause; je me mis a genous, disant; Tu q̃ es la plus belle entre les Deesses, et celle qui plus est eslongnée de la cruauté, quelle offense ay-je commis de te faire tellement offensé? Tes folies et presumptions, respondit (a mon scavoir) le prestre de ladicte Deesse/ Helas (di-je) des mon enfance j'ay eu en tresgrand estime toutes les vertus/ aussi j'ai prins tresgrand plaisir en toute sorte de Doctrine, et ay tousjours esté serviteur d'amour/ Mais (dit-il) la Deesse ny veut point d'affections separées en parties/ les livres sont malseants a les propos d'amour/ aussy fault il qu'il soit un homme entier (ou nul) qui servira a ma maistresse/ ce dit, il me print par les espaules et me poussa lourdement hors du Temple/ alors tout plein de regretz et surchargé de souspirs, je m'asseois a la porte; tres-humblement suppliant *Apollo* (mon Dieu particulier) d'avoir en cõmiseration mon pauvre estat. Ores (si comme les devotions fideles sont tousjours entendus et receuz premier que par-achevées) *Mercure* me vient a consoler disant/ que les Dieux sont tresjustes combien que les Dames sont coleriques/ Les Deesses (dit il) sont trestoutes (pour le plus) subjectes a ceste maladie/ *Dyane* avecques *Acteon*, *Palas* avecq̃ *Arachne*, et *Juno* avecq̃ *Tyresias* ont esté fort courroucées/ pareillement *Venus* avecq̃ toy maintenant/ Mais la cause (dit il) ensemble avecques le remede t'i seront manifestées a *Delphos*/ et la il me fault te convoyer tout incontinent/ Ces motz a grand peine par-achevés, je me trouvois subitement dans le Temple d'*Apolo*/ et demandant quelle seroit mon offense, il me fit response par l'oracle disant Ton peur et non pas la purité de ta foy./ Et qui me sera le remede? (repliquay-je?) La plus Bonne, nonobstant que la plus Belle dit il/ Jointement son prestre me print par la main et me raconta toute la course de ma vie passée/ quelle elle estoit que je tant aimois, et cõment je l'avois perdu/

et pendant que je luy recitois la fidelité de mes services, ensemble avecques l'innocence de mes intentions, les varietez des condicions de ma maistresse joinct avecq̃ le terrible regard de son dernier metamorphose, Helas bon *Hemêtes* (dit il) les Dames sont point cruelles synon que seulement a la mine/ et quant a la varieté de leurs conditions, celuy, qui ne se pourra a elle appliquer et l'endurer, il ne luy complaira gueres n'encores les tiendra longtemps/ aussi n'est elle pas a blasmer/ la nature mesme aime la varieté quand elle seroit sans fraude/ ores touchant ton innocence il n'estoit point suffisant/ Car il fault que les serviteurs de *Venus* n'ayent point tant seulement leur foi immuable mais aussi qu'ilz soient privées de toute peur et crainte. Ta peur ta fait perdre ta maistresse/ et ta presumption de vouloir entrer dans le temple de *Venus* sans congé ta fait perdre ton voir/ Mais *Apolo* ma voulu te faire congnoistre q̃ les Dieux souventesfois recevront ceux qui des Dames sont abandonnes et que les yeux clos de delices mondaines, sont pourtant plus capables des sciences/ Ceste punition te sera profitable/ *Venus* te pourra tant seulement priver de sa felicité en amour/ mais en guerdon des devotions que tu as tousjours faitz a *Apolo*, il te fera desormais scavant et descyphrer la destin des amantz/ et de pouvoir mieux les conseiller, que quelq'un de ses mignons combien gallant qu'il soit/ plus oultre il te promist qu'avecq̃ le temps tu regaigneras ton voir/ mais que cela ne t'adviendra pas jusques q̃ a un mesme instant, et en un mesme lieu dans un pays tresflorissant en paix, deux Chevaliers treshardis combattront, deux amantz tresfideles se rencontreront, et la Dame plus vertueuse de tout l'univers y sera presente a tel spectacle/ alors quand tes yeux contempleront, ce que ton cœur plus desire, (assavoir) une Dame douée et enrichie des plus grandes Vertus, Doctrine, et Beauté, plus que nulle autre des le cõmencement/ alors (dit il) tes yeux revoirront/ et cela te le fera congnoistre/ Tout ce que *Apolo* predit est veritable/ Cependent (dit) il est ordonné que tu auras ton habitation en une maison d'hermite/ la ou tu auras bonne provision de toutes choses necessaires/ et subitement; je me trouvay transporté en une petite montaigne cy prés/ la ou j'ay esté plusieurs ans/ bien eslongné des miseres et injures desquelz le monde est tout remply./ Ores tresbonne et tresbelle Dame ainsi renommee de par l'oracle, et confirmée de par les opinions

universelles de l'univers, Ce que l'enchanteresse a *Contarenus*, *Sibilla* a *Loricus* et *Gandine*; et *Apolo* a moy avoient predit, de par vostre presence tres magnifique est verifié/ Les Chevaliers treshardis *Contarenus* et *Loricus* ont icy entrebattus/ les tresfidéles et constantz amantz *Loricus* et *Gandine* icy se sont rencontrez. Et quant a mon (pauvre *Hemêtes*) qui ay esté longtemps aveugle (cõme bien scait le chevalier present) suis a ceste heure restitué a mon voir/ et toutes ces choses sont accomplies de par vos grace et vertu tant honoré des meilleurs/ et a laquelle nous sommes tant obligez. pourtant je vous presumeray a ceste heure presenter ces personnages tresnobles pour vous complaire en leur services et ma pauvre personne pour vous servir en oraisons et remettant ces amantz a leur delices, il me faut donner conseil a *Loricus* en telle maniere/ Chevalier poursuy ton enterprinse car il est tresnoble/ de par moy tu pourras apprendre de ne jamais craindre, et dẽ par toymesme, a estre industrieux en travaux/ sachant bien que les choses notables ne sont jamais sans grande difficulté parachevées/ *Hercules* par ses labeurs et travaux gaigna sa renommée/ et sa ruyne par amour/ *Loricus* a la fin tu seras guerdonné au moins tu gaigneras la reputation; qui aux Dames tresnobles est plus agreable/ Mais j'ay desja trop longtemps detenu vos patience avecq̃ ce discours tant tedieux/ pourtant je seulement suppliray vos Majesté de me faire l'honneur que d'entrer en ma pauvre maisonette/ Et la je vous conduirai tantost/

Ces paroles finies, il l'amena en son Caverne/ et y venu, il print son congé disant comme s'ensuit/

Icy (Madame tresnoble) je vous ay amenée en ma trespauvre maison/ la ou il n'y á point d'art synon le naturel, ny de fournitures sumptueuses/ tant seulement y a quelques enseignes de bon vouloir/ mais l'heure aprochant de mes oraisons (laquelle pour chose quelconque il me fault tousjours observer) je vous laisseray. Icy promettant de prier Dieu (si comme pour mon ame) pour vos Majesté, Que ceux qui luy veulent plus grand bien ne le peuvent jamais soubhaiter en vain/

Tam Marti quam Mercurio

EPILOGISMUS

A SIGHE sometymes maye ease a swellinge harte
as soden blastes, do cleare the clowdye skyes
and teares (liekwyse maye somewhatt ease some smarte
as Showers allaye, the dustes frome earthe wch ryse
for thinges (which byde, extremytye) be glade,
to feele the leaste, relyef that may he hade/
Butt as the rayne, which dothe ensew such blaste
(from heaven on highe) wth greater force dothe fall
and as the duste, when little droppes be paste
dothe quicly drye, and muche encrease wthall
so sighes and teares, (yf soveraigne grace be greved)
cõnsume the harte, whose lightes they earst relieved
Good Quene: I cõpt, this Booke a sighe to be
and ev̄ye leafe, a teare of trew entennte
which (truthe to tell) do somewhatt comforte me
in hope they maye, be tane as they be ment
but if my Queene, shulde not accepte them well
they kyll his harte, wch (now) for Joye doth swell.

Tam Marti quam Mercurio

YF god wolde deigne to make, a *Petrarks* heire of me
the coomlyest Queene that ever was, my *Lawra* nedes
must be

THE GRIEF OF JOYE.

Certeyne Elegies: wherein the doubtfull delightes of mañes lyfe, are displaied.

Written to the Queenes moste excellent Ma^tie.

Tam Marti quam Mercurio.

1576.

TO THE highe and mightie pryncesse, ELIZABETH, by y^e^ grace of god Queene of England, France, and Ireland, defendor of the faithe, &c: George Gascoigne esquier one of her Ma^ties^ most humble and faithfull Servants, wishethe longe lyfe, w^th^ trew felicitie nowe and ever.

THE lyfe of Mann (my most *gracious and soveraigne lady*) is besett withe sundrie enemyes, and subjected to manye perilles. Neither have wee in this worlde any joye that maie be accoũpted sure and stable, nor yet any suche stabilitie, as maie yelde us sufficient cause of perfect Joye and contentation. But amongst all other occurrents, I have noted, that even in greatest prosperities, Man is oftentymes burdened with greate cares, and bearethe continually on his shoulders an untollerable weight of wooes./ Soe that owre age seemethe (unto mee) a flyeng chase, continuallie hunted withe Callamities./ And even as the harte, hare, or Foxe, do oftentymes light in the nett or snare (unseene) whyles they flye to eschew the open mowthed hownde, in like manner do we most comonly fall into the botomles pitt of abuse, whiles wee seeke things that seeme most necessarie for sustentation of owre bodies/ Yea as hunters doe sonest kyll their chase, whiche (standing on a cleare wynde) can finde the same at feede, even so those daungers doe soonest entrapp us, whiche lurke in the faire pretence of oure fading pleasures, And lye closely wrapped upp in the mantle of owre posting fellicities/ To conclude, as the stowtest Chieftaines, have often founde muche travaile, to keepe the victorie whiche they had (withe payne and danger) ones obteined, even so the wisest and most polletyke braynes shall hardly holld their heapes from deminishing, and withe muche adoo shall they so bridle theire affections, as that extreeme delights do not sometymes carrie

them into depth of secret dollors and greves:/ For well wrott hee whiche said: *Omnis commoditas, sua fert incomoda secum.*

Upon thes considerations (*peereles Queene*) I have presumed to employ my penn in this small worke which I call the griefe of joye./ And with greater presumption have I adventured to present the same unto youre royall and most perfect judgement/ Not that I thinke my *Poemes* any waie worthie to bee ones redd or beheld of youre heavenly eyes, but that I might make youre Majestie witnesse, how the *Interims* and vacant howres of those daies which I spent this somer in your service have byn bestowed/

Surely Madame, the leaves of this paũphlett have passed with mee in all my perilles/ neither coulde any daies travaile so tyre mee but that the night had some conference withe my restles (and yet worthles) Muze/ Suche care I had to prepare some present for youre Imperiall person/ and suche was myne arrogance that I assured my selfe, youre infinite vertues would easely be accompanied withe a gracious benignity in receiving and accepting so symple a gifte.

For thoughe the height of youre honour might justly disdaine so worthles a trifle, yet I hoope that the depthe of youre discretion will consider, *The sum of his good will is not small, which presenteth hym selfe and all that he hathe.*

Towching the *Methode* and *Invention*, even as *Petrark* in his workes *De remediis utriusque fortunæ*, dothe recoũpt the uncerteine Joyes of men in severall dialogues, so have I in thes *Elegies* distributed the same into sundrie songes/ And have hetherto perfected but fowre of the first/ the which I humbly commend unto your noble sensure and gracious correction/ And therewithall I proffer in like manner that if your Ma^tie^ shall lyke the woorke, and deeme yt worthy of publication I will then shrinke for no paynes untill I have (in suche songes) touched all the common places of mans perylous pleasures.

But withowt the confirmation of your favorable acceptauns (your Ma^tie^ well knoweth) I will never presume to publishe any thing hereafter/ and that being well considered (compared also withe the unspeakeable comfort whiche I have conceived in your Ma^ties^ undeserved favor) maie sufficientlie witnes withowt further triall, that doubtfull greeves, and grevous doubtes, do often accompany oure greatest Joyes./

Howsoever it be, I right humbly beseeche youre heighnes to accept this Nifle for a newyeres gyfte/ and therewithall to pardon the boldnes of your servaunt who eftsones presumethe (by contemplation) to kysse your delicate and most honorable handes/ and vowethe willingly to purchase the continewance of youre confort, by any deathe, or perill, whiche occasion maie present for accomplishment of any least service acceptable to so worthie a *Queene*/ Whome God preserve, this first of January, 1577 and ever./ Amen.

Youre Ma^{ties} joyfull greeved servãnt

GEORGE GASCOIGNE.

THE Preface.

MOWNT mynd & muze, you come before a *Queene*
before a *Queene*, whose Bewtye skornes compare/
for yett on earth hath selde (or nott) bene seene,
A *Queene* so fraught with gyfts & graces rare
then (that your words, her worthy wyll may pearce)
mount mynde and muze, the *Queene* shall reade y^{r} verse.

And in your verse, be bolld to tell her playne,
that in my lyfe (one onely Joye except)
I never fownd delighte that could remayne,
styll permanent/ nor free from dole be kept
A thowsand Joyes, my Jollye yowth hath tryed
yett none but one, could styll with me abyde.

One sweete there ys, which never yett seemd sowre
one Joye of Joyes, whom never gryef disgraste,
one worlde of myrth, withowt one mowrnfull howre,
one happy thoughte, which (yett) no dowbt defast
what is ytt? speake! (my mynde & muze) be bolld
ytt is bŭtt this: my *Queene* for to behold.

L'ENVOIE.

Queene by your leave, hath bene (yn olden dayes)
A pretye playe/ wheryn the prynce gave chardge,
(So that the pale, were styll kept hole allwayes)
to take the best, and leave the rest att large./
Queene, by your leave: my muze the best hath fownde,
and yett I hope, the pale ys safe and sownde./

Tam Marti Quam Mercurio.

The greeves or discommodities of lustie yowth.

THE griefe of joye, in worthie wise to write,
That by the vice, the vertue might be founde,
Requireth skyll, and cunning to endight./
First: skill to judge, of everie griefe the grounde,
Then arte to tell, wherein menns joyes abownde./
My muse therefore (not causelesse) dreadeth blame,
Whose arte and skill, (God knowes) long since were lame.

2 The wandring waies, of reckles ranging youth,
Made will forgett, the little skill I had,/
And wanton rimes, whereof no frewte ensewth,
Have made my style, (whiche never good was) badde/
Well maie I then, accompted be but madd,
To take in hande, a worke so greate and grave,
Withe those fewe tooles, which yet untoucht I have./

3 But as the man, whiche serves his prentishoode,
With Artisanes, whose cunning doth excell.
Although his skill, be never halfe so good,
As theirs hathe bene, whose brute did beare the bell:
Yet will the worlde, expect he shulde doe well,
And partely graunt, that he deserveth fame,
Because his masters, were of worthie name;

4 EVEN so my selfe, (who sometyme bare the bookes,
Of suche as weere, greate Clerkes and men of skill)
Presume to thinke, that everie bodie lookes,
I shulde be lyke, unto my teachers still
And thereupon I venter my good will
Yn barreyne verse, to doe the best I can,
Lyke *Chaucers* boye, and *Petrarks* jorneyman.

5 You then: who reade, and rifle in my rimes,
To seeke the rose, where nothing growes but thornes,
Of curtesie, yet pardone hym which clymes,
To purchase praise, although, he fynd but skornes/
non cuivis contigit adire Corinthum
Full well wott you, that *Corynth shoyng hornes*
Maie not be made, like everie noddies nose,
No Buckler serves, to beare all kynde of blowes./

6 But if some Englishe woorde, herein seme sweet,
Let *Chaucers* name, exalted be therefore,/
Yf any verse, doe passe on plesãnt feet,
The praise thereof, redownd to *Petrarks* lore/
Few words to use, yf either lesse or more,
Be fownde herei[n], which seeme to merite fame,
The lawde thereof, be to my Sovereigns name./

7 Reproofe myne owne, for all that is amysse:
And faults must swarme where *little skill* doth reigne./
Yet for my selfe, I can alledge but this:
The mazed man, whome bewties blaze hath slaine,
Dothe goe in greife, and yet perceyves no payne
And they whome love hathe daunted withe delight,
Fynd seldome fault, but thinke that all goeth right./

8 My Seasicke braynes, are giddie with the gaze,
Whiche fancie cast, at lovely lookes long since/
And forward still, I wander in the maze,
Where sweete deceipt, my reason dothe convince/
Yet as I maie, (you see) my muze must mynce,/
Suche nyce conceiptes, as toomble in my hedd
To please her minde, who knowes what life I ledde.

9 Such pottherbes growe, where fancie diggs ye soyle,
And hott desire, bestowes the willing seede./
But what for that? more frewtles were his toyle,
Whome any griefe, could make repent the deede,
Which once (withe joye) his jolly thoughts did feede./
One sight of heaven, might make my mynde to dwell,
Seven yeares (content) yn depth of darkesome hell.

10 There is a griefe, in everie kind of joye,
That is my theame, and that I meane to prove./
And who were he, wch woulde not drinck anoye,
To tast thereby, the lightest drãme of love?
But whiles I dreame, yt better shall behove,
To wake a brayde and take my woorke in hande
Least *Will* be shent, when toyes (by trewth) are skande.

11 Then let me saie, that lyfe to man is lent,
To dwell on earthe, in jollitie and joye./
But therewithall, yt seemes that god was bent,
To visite man (in myrthe) withe much anoye./
Thes contraries, are trewthe/ and like no toye.
For looke who list, and doubtles he shall finde,
Some grudge of griefe in everie joyfull mynde./

12 To passe with penn, the terror of the *Twygg*,
Which maie torment, the blythest babe that lyves.
Consider we, when youthe is waxen bigg,
What lustie life, in deepe delight he drives./
Lett see the joyes, wch God to yoonkers geves./
And first of all (from whence the rest enseweth)
Beholde wee well, the joyes of lustie youthe.

13 Of lustie youthe, then lustily to treate,
Yt is the very Mayemoone of delight/
When boldest bloodes, are full of wilfull heate,
And joye to thinke, how longe they have to fight,
In fancies feelde, before their lyfe take flight./
Synce he which latest, did the game begynne,
Dothe longest hope, to lynger styll therein./

14 „O greevous joy/ O neast of needeles myrthe,/
„Full little knowes, the yongest yet that was,
„How neare his death, approcheth to hys byrth/
„Suche wyngs hath tyme, wch all things brings to passe./
„Her surest grounde, is slipperie as glasse./
„Nothing moore vayne, nor movable then youth,
„Moore wylie none, then age: wch still enseweth./

15 For youthe cannot, stande still in one estate,
But flieth us from, when most thereof is made/
And age steales on, unto our privy gate,
And in ye darke, doth (silently) invade,
Youthes fortte unwares: wch never knewe yt trade./
So: when we thincke, age furthest from our lyfe,
Youthes doore breakes up, and yt steppes in by strife.

16 This is one *Griefe*, yet (God he knowes) not greate,
Compared to those, which follow youthfull joyes,
„The reckles rage/ the rashe unbridled heate/
„The thirst of luste, to taste unlawfull toyes/
„The subtile snares, to catche content by coyes/
„The love/ the hate/ and all wch lyfe dothe use,
„Breeds griefe in joy, there is no choyse to chuse./

17 I see not I: whereof yong men shoulde bost,
Synce hee that is, nor fonde nor madd owtright,
Dothe knowe yt adge, will come at last like frost,
And nipp the flowere, of all his vaine delight,/
Where findes he then, the pleasure of his plight,
„Alas alas, even whyles I write thes lynes,
„Some parte of youthe, to crooked age enclynes/

18 Unlesse (percase) of two condempnd to death,
The ladd wch last, dothe clyme the gallow tree,
(Because a while, he hath prolonged breath)
Maie seeme (to some) the happier to be/
And yet who lyst, to harken unto me,
I saie hee seemes, moore paine for to endure
Which lyngers lyfe, and is to dye most sure./

19 Yet this is not, an even comparisone./
For (here) that one, maie chance some waie to scape/
Where nought but death, when all delaies ar done,
Can keepe olde age, from reaching youth by rape/
His hungrie Jawes, continually doe gape,
To swallow youth: and yf death parte them not,
Ytt needes at last must light unto his lott.

20 But some triumphe, asthough ye bounds were sett,
How longe mans lyfe, might heere on earthe endure/
Put case it were, allowed wthowt lett,
Full seventie yeares, to sojorne here full sure/
And then conclude/ that he (whiche hathe the cure,
Of his owne Cource) might joye in youth full fast,
And care in age, when lusty youthe were past./

21 But therewthall, yt woulde be markt likewise,
That as the Colt, which never knewe the bytt,
Dothe soner catche, a knocke in wilfull wise,
Then dothe the horsse, wch flyngeth never a fytt,
But is content, to let his rider sitt;
Even so that age, wch lavishe is of breath,
Shall sonest light, upon the darte of deathe.

22 „For deathe is he, wch rides and breakes us all/
„Some yong, some olde, some full of witt, some fonde/
„And such as strive, and thinck to make hỹ fall
„He swylles them first, in depthe of surfeyts ponde,
„And after tyes, them fast in agewes bonde./
„Untyll at last, he wỹne the wyldest wyll,
„To lye alonge, and let hym spurre his fill.

23 Weighe well my woordes, no nearer neighbours be,
Then lyfe and deathe, whose walls alwaies do touche
For yf that one, for feare doe chaunce to flee,
That other (straight) dothe never seme to gruch,
But followes fast, and thinkes no paine to muche/
Yea when they seme, in sonder quite divorst
They meete (unseene) althoughe they be not forst./

24 „And what gaynes, he that dothe prolonge his daies,
„But sorrowe, payne, care, Contecke, and unquiett?
„As sorowe first, the saulce of woorldely waies./
„And payne, the price of roonnyng after riott./
„Care keepes the booke, wherein man writes his diett./
„Contecke comptrolles, his howshold everie howre,
„And much unrest, Doth holde his strongest towre./

25 Thes greeves ensue, the lymityng of lyfe/
Which (being weyed, in equall ballance to)
Must needes be cause, of muche debate and strife,
One man woulde lyve as fayne as another. Synce *He* loves lyfe/ as well as *He* can doe/
Saye one lyves longe: another asketh *Who*?
And why not I (sayth he) unequall kynde,
Who longe therefore, and yet in paynes am pyned?

26 So that (in deede) their vaunting is but vayne,
Who thinke in youth; to carroll voyde of care/
No, no (God knowes) eche pleasure hathe his payne/
And frolicke youthe, must meete w^th^ sory fare/
Alwaies *Dole* is tied fast with *Delight*. „For thoughe delight, were formed in a gare,
„Yet kynde (whiche knewe what worke she had in hand)
„Tyed *Dole* thereto, withe everlasting band.

27 One thinks in yowthe, to floorishe evermore,
Because olde age, is furdest from his heele/
And whyles therewith, he comforteth y^e^ core
The flower doth fade, whiche he dothe never feele/
And drowpingly, yt downe apace dothe reele/
Oh brittle Joy, withe sodaine griefe disgrast,
Which soner partes, then yt can be embrast.

28 Another thinkes, his age to be unbroken,
Because in youth, his glasse beginnes to roone/
Who never marks, that whiles y^t^ worde was spoken,
Some parte therof, is now bothe past and done/
„The strongest thryd, y^t^ ever yet was sponne,
„(Although it never come, in clothe nor list)
„Is nockthrowen yet, even with y^e^ spindles twyst.

29 „The heavens on highe perpetually doe move/
„By mynutes meale, the howre dothe steale awaie/
„By howres, the daie, by daies, the monethes remove/
„And then by monethes, the yeares as fast decaie/
„Yea, *Virgills* verse, and *Tully*, truth do saie,
„*That tyme flieth on, and never claps her wings,*
„*But rides on clowdes, & forward still she flinges.*

30 Muche lyke to them, who (sitting in a shipþ)
Are borne forthright, and feele no footing sturr./
In silent sleepes, the tyme awaie dothe slipp./
Yt neither bawlethe (like a contrie curre)
Nor standeth styll, to byde a hasty spurre/
But slily slydes, and never maketh noyse,
And much bewrayes; with verie little voyce./

tyme dothe discover all things

31 Soṁe coũpt that lyfe, ascendethe stylle in youthe
Whiche dothe (indeede) unto the pytt descend/
And oh that men, could see howe sone enseweth,
The fatall clapp, which brings them to their ende/
For then: this lyfe, which God to them dothe lende,
Woulde skarcely seme, so many wynters daies,
As earst seemd yeares, to ende theire wantõ ,waies/

32 What said I? daies? nay not so manie howres/
Not howres? no no/ soe many mynuts nott/
The bravest yowth, wch floorisheth lyke flowres,
Woulde thinck his hew, to be as sone forgott,
As tender herbes, cut up to serve the pott./
„And then this lyfe, which he so thougt to clyme,
„Woulde shew yt selfe, but toomblyng under tyme/

33 Well: yett deceỹpt, by lusty yowthe is spied,
When as it cannot well avoyded be./
For vaine it were, with grave advise to guyde,
The wilfull blynde, wch wyll no danger see/
And though I be not olde, yet trust to me,
„Youthe skornes the reade, of them wch have best skill
„Though (by defect) yt needeth councell still./

34 Harde of beleefe/ and unexpert withall/
Rashe/ blynde/ yett bolde/ and setteth dangr light/
Soe that mee seemes, no teacher of them all,
Maie better serve, to handle youthe aright,
Then crooked age: wch settith in theire sight,
(Although they wynke, dissembling not to see)
Bothe what they are, and what they ought to be./

35 To tell a trewth, yf any yong man woulde,
Geve eare to age, and harken sounde advise,
That youthe might shine, & glister bright as golde/
For then might he, eschew the toyes wch tyse,
To vaine delight, and perills of little price/
Yea then should he, eskape ye sandes hymselfe,
And helpe his pheares, who grounded sit on shelfe/

36 But youth is it, wch many hathe beguyld,
By setting joye, in vayne delightes to sale/
Whereas in deede, most comfort is compiled,
In things wch seeme, to be but bytter bale/
Marke well my woordes and trust unto my tale,
„All is not golde, wch glistereth faire and bright,
„Nor all things good, wch fairest seeme in sight.

37 „Trew joye cannot, in trifleng toyes consist/
„Nor happines, in joyes wch soone decaie/
„Then looke on yowthe, and marke yt he yt list/
„Somtymes both borne and buried in a daye/
„Yea thoughe yt should, contynew (greene) alwaie,
„I cannot finde, what joy therein doth grow,
„Which is not staynd, wth undertwiggs of wo./

38 How many tymes, have I beheld the race,
Of reckles youth, wth sondrie greeves disgrast?
How many Joyes have I seene fade apace,
When in theire roomes, repentañce hathe byn plast?
Howe oft have I, ben wytnes of ye wast,
Whiche wilfull yowth, hath spent on worthles toyes?
To tyre the Jade, wch beares his posting Joyes?

39 „Yf waste of wealth, be cause of privie care,
„Then youthe maie bost, to care asmuche as one./
„Yf lacke of healthe, be cause of sorie fare,
„Then crooked age shall never weepe aloone,
„Synce youth (oftymes) doth gnawe the selfe same boone/
„Yea surfayting, and many a sodeyne sore,
„Breede most in yowthe, wch hunteth still therefore./

40 „Yf tyme mispent, deserve a just reproofe,
„What youthe is that, wch can it selfe excuse?
„Yf grave exploytes, be most for mans behoofe,
„What youth can bost, that he the like doth use?
„Yf syñe to sew, and vertue to refuse,
„Be frewtes and flowres, wch tempt the skourge of god,
„What youth hath hope (all free) to skape his rodd?

41 I leave to lañche, or largely to reprove,
The curious cares, the great (though graceles) giftes,
Which wanton youth, bestowes on luckles love/
I shame to shewe, the deepe deceiptfull driftes,
Whiche lovers use, and yet such subtill shyftes,
Doe dwell withe youth, or where he lyst to lott them/
Age knowes them not (at least) he hath forgot them./

42 Well: soñe will saie, I have not soonge of all,
The gallant Joyes, wch joyned are to youthe/
As *Bewtye*, *streng*[*t*]*h*, *Activity* with all,/
And many a sweete, wch yowthfull yeares ensewth
Who so doth saie, he telleth but a treweth/
But byde a while, my synging is not done,
Although with yowth, I fyrst ye game begone./

43 Of *Bewties* blaze I have a song to sing/
Of *strength* lykewise, and *Active* quallities/
But synce my lute, hath broke the treble string,
Let pawse a whyle, untyll I maie devise,
Some newfownd notes, to chãnt in cherefull wise./
My playnesong tunes, (I feare) to long have bene,
And I wax hoarce, to sing before a Queene.

An ende of the first songe.

Tam Marti quam Mercurio.

The vanities of Bewtie.

MUSE: plaie thy parte/ & fend thy head frõ blowes/
I see a swarme, wch coome thee to assayle,
Ne canst thow well, defend so many foes,
Yf harte wax feynt, or courage seme to quayle/
Behold, beholde, they come, as thyck as hayle,
And threat to pluck the tongue owt of thy jawes,
Which darest presume, to clapp on such a clawse/

2 Darest thow attempt, to find a newfound griefe,
Where Joye of Joyes, continually doth dwell?
Darest thou affirme that *Cheare* holds not in chiefe,
Of *Bewtyes* baronye, wch beares the bell?
Or darest thou (Muse) ones take in hand to tell,
That *Bewty* breedes, a griefe in greatest joyes,
Alas this trowpe, will coũpt thy trewth but toyes./

3 My *Queene* her self, coõmes formost of them all/
And best deserves, that place in eche degree/
Whose presence now must needs thy sprytes apall,
She is so faire, and Angell lyke to see/
Beholde her well (my Muse) for this is she,
Whose bewties beames, do spredd themselves full wyde,
Bothe in this Realme, and all the worlde beside./

4 This is the *Queene* whose onely looke subdewed,
Her prowdest foes, withowten speare or sheeld/
This is the *Queene*, whome never eye yet viewed,
But streight the hart, was forst thereby to yeelde/
This *Queene* it is, who (had she satt in feeld,
When *Paris* judged, that *Venus* bare the bell,)
The prize were hers, for she deserves it well/

5 And this is she, that bends her mightie mace,
To breake and bruse, thy prowde presumpteous mynde,
Which dares attempt, (with griefe) for to disgrace,
The joye wherein, most men theire pleasure finde,/
Me-thinkes She smyles, and saies thine eies are blynd,
Or dazled els, with mists of much mistake,
Synce thow dost seeme, of faire so fowle to make/

6 But Princes mindes (somtymes) mistake ye right./
So meanest thou then, thy theame for to defende/
Well well (my muse) yf thou resolve to fight,
I the advise, some better weapons bend,
Which right reliefe, in thy distresse maie lende./
For why? my *Queene* (not wont to woork by wyll)
Dothe crave consent, of right and reason styll./

7 And whereas doũbtes (engendred by debate)
Make questions rise, in any cause of weight,
My *Queene* then calles, the pyllors of her state,
And symply sowndes, the treuth from all deceipt
So that her Justice (clymyng styll on height,
As lothe by powre, in perilles to decyde)
She grauntes free voyce, that verditt maye be tryde./

8 For proofe: beholld, my *Ladie per a mount*,
Whose frowne dothe seeme (o seemely Seynt) to smyle/
Beholde ye starre, whome cowrtiers do accompt,
Theire joye in griefe: (not griefe of joy) therewhile/ E. K.
Behold, behold, how She accompts the vile,
Which hast forgott, the greene moonks dyrge so sone,
Ah Slave (sayth She) is dewty so soone doone?

9 Of selfe same lyne, a Coũtesse doth appeare,
Whose lovely lookes, withe stately porte & grace, C: of Ess.
Can hardly byde, to be compared here/
And for encrease, of honor to this race,
By west one workes, to wyñe the heighest place/
Forgeve me youe, wch thinke her no suche wight A. W.
The wynde satt *West*, whẽ I this verse did write.

10 Next after thes, the Crowde so thycke doth throng,
As now I nott, whose name I first shoulde note/
But well I wott, that all ye rest among,
I see one Sowle, which weares a tawny cote,
And stowtly sayes, thow lyest in thy throte,
Yf thow affirme, that *Bewtye* breeds anoye,
Whiche is indeede, one cheefest cause of Joye./

11 To tell her name, yt were bothe fonde and vayne,
She knowes her selfe, that (next *The hollow tree*)
I alwaies thought, greate right in her did reigne,
Yf she should clayme, a Paragone to bee/
M. H. Ones *Bewtie* flowed, in suche extreeme degree,
That *Bridges* buylt, for bownties ease were plast,
And she poore wenche, *Hopt* on: though not in hast/

12 But why do I, streyne curtesey to tell,
The proper names, of such as fame deserve?
Three worthie dames, next these I see full well,
Whiche threalten sore, thy carping tongue to carve/
K. F. & M. H. Yf gentle words, for warning maie not serve/
Howardes they be/ but wch dothe shine most bright,
Were needeles (now) in makebate verse to wryte.

M. B. L. M. V. M. S. 13 *Burrowe* saythe byde, and let me have a blowe,
And so saith *Vere*, that bloome of noble bloode
Sydney saieth staie/ and let me bende my bowe,/
So wrathe they are, or rather raging woode
And sure they be, bothe gallant all and good,
Three fragrant flowres, of princely grace & porte,
For *Marigoldes* (of late) smelt swete in cowrte.

L. S. B. 14 Of *Bowrchers* lyne, A *Susañe* eke I see,
Which cannot brooke, to beare thy rymyng well/
Then followe next fowre dames of heighe degree,
Whose noble names, I meane lykewyse to tell/
Cs: of Hũt. War. Ox: & Rut. *Huntingdon*, *Warwick*, *Oxforde*, & the Bell,
Of *Rutlande*: coñe, (attones) wth heavenly grace
And meane (poore muse) thy doyngs to deface.

15 A bewtye rare, I spye amonst the rest,
Which graciously, dothe shyne in worthy wyse/ C: of Bed
Bedforde: whose hew, compareth wth the best,
Yf right respect, (her age well weyed) suffyse/
And who so saies I moore then trewthe devise,
Let her but lyve, as many yeares as Shee,
And (for my lyfe) She shall no fairer bee.

16 Wth her there coome, (for why: they keepe their place,
As Dames that love, in dew degree to goe)
Fowre daughters deare? but yet of sondry race/ L. Gr. L. E. R. L M. R E M.
First of her owne, two daughters, and no moe,
Then of her lordes, (whose ofspring long ago,
Dyd prayse deserve) two other Impes ther be,
Who all yfere, do seeme to menace the./

17 *Russell* and *Audley*, *Sheffeld*, *Shandose*, *Sands*,
(All Barons wyves, of bewtie rare & bright)
Make wondrows hast, withe halberts in their hands
To strike ye (muse) withe verie maine & might/ L. R. A. Sh. Ch. et
As eke ye spouse of many an hardie knight,
And coomly Squyre: prepare ye force they have,
Thy worthles verse, in skorne for to deprave/

18 *Drewry* desires, some sharpe revenge to make E. D.
And *Thynn* thynks longe, to see thyne ovrthrow L. Th.
What should I speake, of all yt weapons take,
To wrecke the wrathe, wch made theire grudge to growe?
Alas (my Muse) they are in nomber mo,
Then my poore penn, is able (well) to wryte,
Or tongue, or breathe, have leysure to resite.

19 And thyncke not strañge, although I recken thes,
Disordred[l]y: (considryng theire degrees)/
My meaning is not, flatteringly to please,
All Dames in Cowrte, and crave a pyckthanks fees/
For synce I see them, swarme as thycke as bees,
And strive (for hast) whose hand maie (first) ye lame,
I thyncke no Syñe, to name them as they came.

20 And surely (Muse) Although my *Queene* be here,
(Besides her place) no place can now prevayle/
Withowt respect, they cluster every where,
And (but to her) they doe no boñet vayle/
All roone attones/ and all attones assaile/
That makes my Seynt (for hast) come next her *Queene*,
Whose bewties heate (pchañce) enflamed her spleene.

21 The selfe same humor, feedeth mo then her/
For all afarre, I spy a troupe of Dames,
Who come in hast, and meane to keepe a sturre/
I see them well, yet knowe I not their names/
But sure yt seemes, some Choller them enflames/
What be they? ha? oh what a beast am I?
Thes Starres of Cowrte, had bleard my better eye./

22 My *Sweetest sowre*, my Joy of all my griefe,
My *Frendly foe*, myne ofte *Reviving death*,
My first *Regreate*, my right and last *Reliefe*,
My *frewtfull cropp*, and yet my *Barreyne heath*,
My *store* and *stocke*, wch spares & spends my breathe/
My *Hope forlorne*, my *Heyght* of all my *Happe*,
My *Love* first *lulled*, in golden fancies lappe.

23 My *Hollow tree*/ my banishment to *Bathe*,
Ferenda Shee, who eke, *Natura* hight,
My *Ground* of *Greene*, wch (myxt wth black) is rathe,
My *Porte* of *Peace*, whose warres yet dubd me knight,
My *Livia*, my love, and my delight,
Myne *A per se*, my *All*, myne onely *Sum*,
Before this heape, in hasty heate dothe cõme/

24 O *Bartholmew*, (saithe Shee) where bee thy wytts,
And where the skyll, wch wont to guyde thy penn?
Shall world conclude, that fancy comes by fytts?
Wilt thow be founde, as fonde as other menn,
Who dotingly, do dally nowe and then?
Can light conceipt (in thy mynd) reasone chase,
From thate which proofe, hathe often put in place.

25 And wth that woord (in stede of force to fight,)
Shee turnes her face, and weepes wth woofull cheare/
Whiche blowe (unseene) amazeth more my spright
Then all the threates, wch I rehearced here/
Forgeve me (dames) and with my passion beare/
Her teares (my Queene except) doe greeve me more,
Then yf all you, should weepe youre eies full sore/

26 O ladie per a mownt, you are to wyse,
To frett hereatt/ for this is shee, in deede,
By whome my muse, hath mownted (earst) to skyes/
Whose onely fayre, my fancie long did feede/
This is loves mynte, wch onely gave me meede/
I played wth sõme, theire pacience for to prove,
But *Livia* (in earnest) had my love/

27 And worthy well, since kinde wth all her crafte,
Yet never framed, her pheare in all respects,
Blynd *Cupide*, nedethe not to spende a shafte,
Her only looke, eche lyving mynde enfects/
She is esteemd, of all estates and Sects/
Menn make her roome, and women give her place,
Love bends her bowe, and mallice beares her mace./

28 Her playfellowes, and those wch withe her marche,
Must not be named/ but one dwells at *Townes ende*/ J. T.
Another hight, *The Bridge* with *stony Arche*/ F. P.
Another *Oxe* (right leane) god her amend/ C. of L.
Thes three (not Shee) theire angry browes do bende,
Whiles *Livia* (meane while) amazeth more,
Then all they three, and all that went before/

29 And yet I see, a Dame in strange attire,
With dooblett dect, as flemysh fashion is/
Who in the Ayre, dothe fly lyke flamyng fyre,
As though the worlde, and all things, went amysse
Shee seemeth sure, sõme lampe of lovely blysse/
Who shoulde yt be? let me advise her well/
Now for my lyfe, it is my *Petronell.*/ Petronella de Alquemade.

30 Nay then (my muse) make hast and arme apace,
The coũtrie coomes/ naye Coũtries mo then one/
Yf *Pernyll* ones, vouchesafe to byd the base,
Lysken will sweare, Shee shall not roone alone/
And *Tanyken*, woulde melt her selfe in mone,
Yf others wreckt, their mallice to their mynde,
And She (for slowthe) shoulde seeme to sitt behinde.

31 Yea! shall I saye? yf ones the droome should sownde,
And strike allarme, when ladies list to fight,
Voisgeãnt from *Fraunce*, woulde (all to soone) be founde,
From Skotland *Flemyng*, woulde appeare in sight
Petronella van Sconhoven. From Holland: *Egmont*/ and one other light,
Of *Petronells*; from Utrecht should wee see/
Bothe: Dames of pryce, though myne the better be.

32 *Bella Symona*, shoulde be quickly seene,
Yf newes were brought, to *Antwerp* of thes *warres*/
And from soome landes, where I have never ben,
Hole bands woulde coñe, of blysfull blasing starres/
Wherefore (my Muse) before thow make such jarres,
Lett see what *Captens*, and what crew thow hast,
Before the rest, let *Reason* (styll) be plaste/

33 I herde the saie (erewhyle) that everie joye,
Hathe galles of griefe, in all ye myrthe wee make/
Saie quickly then, what cannons of anoy,
Dare be so bolde, as ones to undertake,
Dame *Bewties* bowre, wth Sorowes shott to shake?
Speake quicke (my muse) before these worthies all/
A womans wytt, is best at sodeyne call.

34 The subtyle Slyme (sayest thow) of false suspect,
The lyme of lust, the wormes of wonton wyll,
Doe *Bewties* bones, withe sicknes styll enfect/
So that when fancie meanes to feede his fyll,
Soñe chipp of chaunce, dothe all his pottage spyll/
And he maie rise, all hungrie as he came,
„*Bewtie fatts few, She is a deyntie Dame.*/

35 Indeede Suspect, keepes watche bothe daïe & night,
So strẽight that *Bewtie*, maie her blaze repent/
For what prevayles, a cand[l]e burning bright,
Yf under Busshell, yt be allwaies pent:
The fairest face, most coñonlye is shent,
When fowle and, blacke, maie laũghe & leape at large!
Fyne Byrds be caged/ but who of crowes take charge?/

36 The lyme of lust, ofte lights on *Bewties* wynges/
For Harde to keepe, what many mynds desire/
And wanton will, can seldome sett her flyngs,
Unlesse selfelove, do blowe Dame *Bewties* fyre/
(This question answerd) I no more require/
Who lusteth more, then doth ye fairest face?
Nones fancye skudds, when *Bewtie* bids the base./

37 And reasone good/ but tell me yet a trothe,
What fault poore fancie dothe coñytt thereby?
All owgly thyngs, (by very kynde) wee lothe/
All thinges (againe) which seme to please the eye,
Wee love and lyke, as fast as wee them spye/
Yt seemes to me, that *God in heaven above,*
Did make them faire, because men shuld thẽ love/

38 The perfecter, that any thing appeare,
Alyve, or deade, by nature or by arte,
The greater love, unto the same wee beare
Ne can owre mynds, that fancy well astarte/ An objection/
„A man shuld make, a verie thriftles marte,
„Which most would geve, for things wch worst doe seeme,
„His gaynes should never quite his cost I deeme/

39 And thoughe no tongue, nor peñe can well describe
The face of *God*, whome never man beheld,
Yet unto yt, all Scriptures do ascribe,
The palme of praise/ his bewty wyñes the feelde/
Yt blaseth brighter, then owre wytts can weelde/
The nearer then, that things unto hym drawe,
The more wee ought to love them by his lawe/

40 His Angells eke, are bewtifull and bright/
The glorie of, his heavens consistes therein/
And who were he (wch seing suche a sight)
Could chuse a lyttle, love for to begynne?
For my parte (oft) in presence have I ben/
When such sweete Seyntes, did blaze before myne eyes,
As made the chamber, heaven above the *Skyes*/

41 But by youre leave, when I had slepte (alight)
And fett a sighe, and me bethought withall,
That by ye same, I had forgotten quyte,
Aunswere. Myne owne affaires, my wytts, my selfe, and all:
My heaven seemd hell/ my *mell* was turnd to gall
„For all to trewe it is: that *Gallant things,*
„*Make fancie flye, and help to ympe his wings.*

42 Not I allone, but noombers infinyte,
Of toward yowthes, have roone theire race awrye,
By glañce and gasing, at things apposite,
Which helde them fast, and would not let thẽ flye,
To perfect poyntes, wch placed are on heighe/
„Thes whites and markes, wch glister here by lowe,
„Are shootes (for shyft) but for a baser bowe./

43 The gyfts of grace, by God are never gyven,
To be employd, in vents of vaine delight/
And yet wee see, soome studie morne and even,
To prynke, to pranke, to deck, and eke to dight,
Owre flesh and Skyñe wch seemeth faire and bright/
„Whyles (in meane tyme) owre mynds are layd asyde
„Skarce coomly tyred, and yet pufte up wth pryde.

44 Shew me but one, that can be well content,
To spende the forenoone, prayeng on his knees/
But I can shewe, hole thowsands vainely bent,
Which all the day, seeme stynged styll wth bees,
For feare they should, the praiese of *Bewtie* leese/
They set their ruffes, thei ruffle up theire heare
They talke farre of, theire myndes are otherwhere.

45 They course the glasse, and lett yt take no rest/
They peepe and spye, who gazethe on theire face/
They darkely aske, whose Bewtie semethe best/
They harke and mark, who marketh (most) their grace/
They stay theire steppes, and stalk a stately pace/
They gellows are, of every sight they see/
They strive to seeme, but never care to be./

46 Thes be the frewtes, wch Bewtyes bloomes do bring/
Thes properties, the fairest folke reteyne/
Not Dames alone of men (likwise) I sing/
I never yet, coulde woman see more vayne,
Then many men, which passe in Courtly trayne/
„The worlde is changd, (but pardon yet my penn),
„*For men are maydes, and wemen marche like men*/

47 And yet for all theire prynkyng, and theire cost,
No sooner fades, the flower of freshest hew,
Then they (lykewyse) their Bownties blaze have lost/
And then good night, they maie byd Courte adieu/
Nay welcome (skarce) unto the Coũtrye Crewe/
„For homely folke, who live by dayly deedes,
„Woulde fayne keepe corne, from such vaine worthles weedes.

48 „The coolest Soõne, can parche theire pleasañt cheekes,
„The weakest wynde, can shake theire bravest bloomes/
„The myldest frost, theire secrete shadow seekes/
„The foemãnes fyst, or lightest blowe that coõmes/
„Can make a crust, of all theire tender crõmes/
„The fayntest fever, and the least disease,
„Can turne to pale, the redd that (most) did please/

49 What grudge & griefe, or Joyes maye then suppresse?
To see owre heares, wch yellow were as golld,
Now gray as glasse? to feele and finde them lesse?
To skrape the bald skull, wch was woont to holde,
Oure lovely locks, wth curlyng stycks controld?
To looke in glasse, and spye Sr wrynckles chayre,
Sett fast on froonts, wch erst were slycke & fayre?/

50 What Joye to gaze, with graceles hollowe eyes,
Which lately lookt, lyke sparks of flamyng fyre:
What comfort comes, when every body spyes,
The tootheles mowth! what dynt of vayne desire,
Can cõtrevayle, ye cost, which yeares require,
To keepe oure teethe, from roughe and rugged plight,
Which late (like pearles) did shew both faire & white/

51 Oure Ivery necks, must needs to yellow change/
Owre showlders stowpe, wch erst stood bolt upright/
Owre pleasant voyce, (although we thinke it strange)/
Wilbe bothe hoarce, and harshe wthowt delight/
Beholde owre hands, in weake and withered plight.
Owre foomblyng feete, wch nymble were of late,
And then weighe well, the staye of owre estate./

52 Fewe wordes to make, wee shall not thinke yt owres,
Which (but erewhile) we did esteeme somuch/
And all the blaze, of *Bewties* bravest bowres
Shall fall adowne, as thoughe there were none such/
When *Trewth* (*Tymes daughter*) doth owr triall touch,
Then take the Glasse and wee shall hardly knowe,
Owreselves therein/ we shalbe changed so./

53 And yet all this (in tyme) will come to passe/
Whiche tyme flyes fast, as I (of late) did singe/
Yf wee would then, continew yt wch was,
Stay tyme (in tyme) before away shee flyng/
But yf wee cannot, tyme (past) backward bring,
Then never hope, that *Bewtie* can remayne,
Yt came wth tyme, and goeth withe tyme agayne./

54 Yea whyles yt bydes, yt is of smale avayle/
For though yt please oure appetytes awhyle,
Yt dothe (likewyse) owre sences all assaile,
And all oure wytts, dothe wylily beguyle/
Yt breeds repentaunce though yt seeme to smyle/
Yt muffleth up, owr mynds wch (els) might see
Such works of worthe, as profitable bee./

55 Yt hangethe fast (like fetters) on oure feetê,
Whiche (els) might treade, some tracke of better trade/
Lyke loompes of lyme, owr wyngs therwth doe meete/
Whereby owr myndes, so vyle and vayne are made,
That from the sonne, we shrug into the shade/
And drowping sitt, like hawkes surcharged wth bells,
Which proyne themselves, and can do nothing ells./

56 Yt coomes by kynde, yet is it kepte withe care
Wee bowght yt cheape, and sell yt all to deare/
Yt turnes our Joy, right soone to sory fare/
Yt makes the bolde to blush/ the stowt to feare/
Yt is a choyce that quickly changeth cheare
And seldome brings, (at coonnyng) such content,
As it procures (at parting) deepe repent.

57 A frendy foe, whiche shewes a flattering face/
A stellthe of tyme, wch were more worth then gold/
A restles worme, tormenting myndes apace/
A proofe of payne, and passions manyfold/
A cause of strife, muche more then can be tolde
A heate which heapes (for hastie love) great hate,
Thes be the staies, of *Bewties* brave estate./

58 How muche were better (then) to decke the mynde,
And make that fayre, whose light might alwaies last?
Eternall fame, to wysdome is assignd/
And modesty, dothe purchase praise as fast/
„It hathe beñe seene, in many yeares now past,
„That greater glorye gatt some sory grace
„Then Absolon for all his lovely face.

59 And yet my meaning, is not to condempne,
The gallant glosse, which nature lendeth us/
Ne dare my Muse, dame *Bewties* blaze condempne/
I cañ not now, such questions to discusse/
But marke my wordes, and understande me thus:
„*Dame Bewtie drest, wth garments made of grace,*
„Deserves such fame, as *Tyme* cannot deface./

60 If Dames demaund, howe they the same might deeme?
I añswere thus: the fayre which is content,
Withe natures gyftes/ and neither dothe esteeme,
Yt selfe to muche: nor is to lightnes bent,
Nor woulde be loved, but with a true entent:
And strives in goodnes, likewise to excell,
I say thatt *Bewtie*, beares awaie the bell./

61 And suche a *Bewtie* will so well become,
Such modest myndes, that bothe shall shew ye better
For *Vertue* seemes, the gallañter to soome,
When *Bewties* beames, full seemly have besett her/
Bewtie and *Bow̃tie* begiñe with a letter/
The first is good, the second lacks no grace,
Where bothe concurre, that body is not base./

62 But take the first aloone, and by it selfe,
And tell me then, how (best) I might it call?
„A stately Toye/ a preciows peece of pellfe/
„A gorgeous gong/ a worthles painted wall/
„A flower (full freshe,) yet redye styll to fall/
„A sore unseene/ A sweete entysing Sowre,
„A pearle skarce worthe the pryce/ worse worth ye powre/

63 And now (deare dames) what saye you to my muse?
How like you *Reason*, in her foremost ranke?
My gracious *Queene* (I trust) will not refuse,
To weighe my wordes: and then to coone me thanke,
Yt seemes to mee, the same in her so sanke?
That Shee hathe layde, her mighty mace aside
And strookes my heade/ and byddeth God me guyde.

64 For Shee is wise, and can full well consider,
That everie *Best*, maie quickly be abused/
„Use and Abuse, are lynked so together,
„That good for badd, is many tymes accused/
Yea thoughe the good, right graciously be used,
Yet everie lyfe, beares with hym his dysese,
And none so perfect every mynde to please/

65 Well: synce my Muse, hathe quite her selfe so well,
And satisfied (wth *Reason*) everie Dame,
I will addresse my tongue lykewise to tell,
An other griefe, owt of another game./
I meane to write of mightie strength by name/
And thoughe yt seeme, but seldome reprehended,
Yet will I shewe, wherein it maie be mended./

66 Of Strength (q^{d} one?) naye *Gascoigne* thẽ go trudge/
Thy muse is madde, suche theames to take in hande/
For thoughe her penne, appeased these ladies grudge,
Yet *Menn* be *Menn*/ beware of suche a bande/
Well (*Master Menn*) when you my woords have skande,
Youe will confesse, how griefe of joye is founde,
In strongest weightes, that go upon y^{e} grounde.

67 And for youre threatts, I sett but light thereby,
Yf Dames ones deigne, my Reasons to allowe,
Say what you list/ and what (thereof) passe I?
I honor them, I tell you playnely nowe/
As for youre bragges, my muse shall never bowe/
I have ben stronge (my selfe) and yet my force,
Hathe ben one cause, w^{ch} much consumed my corps./

68 My lovely ladyes (you whose names I past)
Forgive my guylt/ you came so thicke I feare,
I coulde not cõpte all faire/ you rãne so fast/
A payre of *Pagetts*, I remember there,
And many mo, whose bewtie brute dothe beare/
Well: thoughe my sylence, seemde to do you wronge,
Forgive mee (good), and marke my nexter songe.

Finis.

Tam Marti quam Mercurio.

The faults of force and strength.

YTT hathe byn sayd, long synce (now) many a day,
And wilbe said, when I am deade and rott.
Come one to one, and that makes prety playe/
But two to one, can be no equall lott/
For why? the latten, proverbe saith you wott,
Sit quisq̄ similis inter suos,
Ne Hercules enim contra duos./

2 Then how shall I, my selly selfe defende,
Whiche take in hande, this weary woorke to write?
You sawe (erwhylle) how womankynd did bende,
Yt selfe against my muze, w^th^ mayne and might/
You sawe how fast, they flocked for to fight,
Because I said y^t^ Bewty breedeth griefe,
Which is (thinke they) of all oure joyes the chiefe.

3 And now beholde, how men (yea men of might)
Prepare likewise, to beare my muse adowne,
Because yt dares, presume for to endight,
That might (whiche weares of manhood styll y^e^ crowne)
Shoulde subject bee, to fortunes greevous frowne/
Or for I dare, avowe that force and strengthe,
Begynne w^th^ Joy, and ende w^th^ griefe at lengthe.

4 For hast: you herde, was one could skarcely byde,
Tyll I had soong, my laster songe full owt/
You harde how lowde, in *Pilatts* voyce he cried,
As though his threatts, might dant my muze w^th^ doubt/
You knowe he said, that thoughe I went abowt,
Weake womankynd, with wylines and wordes,
Yet Men are Men, and will abyde no boordes./

5 Yea haselwood: for Men are Men indeede/
But shall I saie this one thinge learne of mee,
Soome doughty Dames (beleeve yt as youre creede)
Can be as stowte, as many men can bee/
Nay stowter oft, as men by proofe maye see/
By Jysse I woulde the stowtest man yt wyst,
They mayster all, let us saie what wee lyst.

6 And why should I, (then) feare to tell a truthe,
Who have the mayster of the fielde my frende?
I never shroonke, to shake up lusty youthe/
And youthe is he, whiche strengthe to man must lend/
No no I vowe, though all ye worlde should bend,
Their angry browes, to blott my verse wth blame,
Playne trewthe is that, whiche never yet had shame/

7 And that same treuth, dothe bydd me to demaũde,
Wherefore it is, that men doe boast somuch,
Of strengthe and force? asthough they might cõmaund,
The woorlde thereby, to geve them knee & cruch/
Alas alas, who tryes them by the tuch,
„Shall fynd that when, their might prvayleth moste,
„Yet rewle they not, them selves: for all their boast/

8 And howe should he (then) governe other men,
Who cannot reyne his owne unrewly wyll?
So falles the horse: which never feares the feñe,
But neyes and brayes, and rooneth hedlong styll,
Untyll at last, hym selfe in myre hee swyll/
And so fall men, whiche truste unto their strength,
In dangers deepe (in deathe it selfe) at lengthe./

9 „The mighty bones, but heave the harte to highe/
„The harte ons up, the mynde can be but madde/
„And madde mens myndes (by force) from reason fly/
„No sownde advice, nor councell can be had,
„But leave the good, and leane unto the badd,
„This griefe (withe mo) the joyfull force must fynd,
„To coũtercheck, a prowde tryumphyng mynde./

10 Withe blades embrewed they woorke theire will sometyms,
Whiche buye that bloode wth doompes of deepe repent/
For Choller cannot, cover wylfull crimes/
Yt roomes forthright where witles will is bent/
But when such will, by wiser wytts is shent,
Att leysure then, yt maye confesse withe mee,
Were better weake, then so (to) stronge to be.

11 „For strongest wightes, attempt the greatest thinges/
„And greatest things, breede deepest danger styll/
„And deepest dangers, be the very springes,
„Where deathe dothe lurke, to woorke his crewell wyll/
„So that owre stronge men, hoppe against the hyll,/
„Whiche hope (by force) from deathe away to gett
„When force (indeed) doth drive them to his nett./

12 I have bene stronge (I thanke my God therefore)
And did therein, rejoyce as most men dyd/
I lept, I rañe, I toylde and travailde soore,
My might and mayne, didd covett to be kidd/
But lo: beholde; my mery daies amydd,
One heady deede, my haughty harte did breake,
And since (full oft) I wisht I had bene weake./

13 Abundaunce breedes the Sooreyn of excesse,
And of excesse youe knowe that vice ensewes/
Soe that Mens force, were better to be lesse,
Then by suche force, theire bodies to abuse.
I am (my selfe) to gyllty to accuse,/
„But sure the force, of marow and of might,
„Dothe cause oure fleshe, (oft) sett oure sowles but light/

14 The weakling hee: sitts buzzing at his booke,
Or keepes full close, and loves to lyve in quyett
For lacke of force, hee warely dothe looke,
In every dishe whiche may dysturbe his dyett/
Hee neyther fights, nor roonethe after riott./
But staies his steppes, by meane & measure to,
And longer lyves, then many stronge men do./

15 *Mylo* was stronge, and few men stronger founde
But many wyser, and, muche more esteemdd/
For every greate thing going on the grownde,
Ys nott therefore, the better alwaies deemd./
Thes *Oliphants* (in tyme past) peereles seemd,
Because theire sturdy joyntes did seldome bowe,
But smaller beastes can overcome them nowe./

16 And what greate good, gott *Milo* by his strengthe,
Although in games, he gayned somtymes a gawde?
A smalle clefte oke, gan holde hym fast at lengthe,
Untyll wth beasts, hee were bothe champt & chawed/
Yea *Hercules*, whose might was never awed,
By womans wyles (yet) weakely lost his lyfe/
„Suche toyes (to tame the strongest men) are ryfe.

17 „For fortune fights not as thes fencers doe,
„Withe equall blades, or weapones of assise/
„But markes her tyme, and takes her vaũtage to,
„And in awaite, full waryly Shee lyees/
„Yea when Shee lyst, Shee can suche blowes devise,
„As (unawares) doe give some sodeyne patt,
„And overthrowe, a Gyant wth a gnatt./

18 Greate laboure doth, deminish greatest force,
And darke dysease, decreasethe strength as fast/
When bothe thes fayle, the mightiest massy corps,
Ys daũnted downe, wth Ages Axe at last/
So that when wightest wrastlyng tricks be past,
Coomes crooked Eldd, and geves a selly trypp,
Tyll from deathes foote, no stowrdy strong can skypp/

19 But I am strong (saythe one of *Mylos* mates)
Yea stronge (so strong) as never yet had peare/
Yes yes forsothe/ who so the trewthe debates,
Shall finde that (who dothe most surpasse his pheare,
And of mankynd is strongest deemed here)
To many beasts, inferior yet shalbe/
What glory then, by all his force getts hee?/

20 Ytt were a boast, muche meeter for thes bulls,
Thes Beares, thes bores, and such like boystrows beasts/
„For vertue keepes, her closett in owre skulles,
„And coomes but seldome in great noddyes nests/
„Shee leves greate loompes of fleshe, for follyes feasts/
„And shrowdes her selfe, full close within ye mynde,
„Yn bloode and bones, Shee lyttle place dothe fynde./

21 A pondrows packe, of to muche fleshe dothe clogge/
A nemble mynde, wch (els) might leape full light./
Or at the least, yt setts the harte on gogg,
And makes the body headlong rõne owtright,
Untill all vertue vanishe owt of sight/
„Trew tale is this: who *trusts to clyme by bones*
„*Shall seldome sitt, aloft by lofty ones.*/

22 Then take wee heede, that (trusting to this stay)
The staffe breake nott, and so wee catche a fall/
For Surcuydrie can drowne in deepe decaye,
The highest harte, that ever yet seemd tall/
Oftymes men take in hande to tosse a ball,
Which withe a bownde, dothe lende thẽselves a blowe,
And makes the lofty crowche and lye full lowe./

23 Tell mee but this, what mighty man hathe powre,
To drive Sr deathe, one furlong from his doore?
What yowthe so strong, as to prolong his hower?
Or who can salve, Sr surfetts festring soore?
Ys yt not trewe, that moyling more and more,
Awake, on sleepe, att ease, or bating breathe,
Wee steale (by steppes) unto the gates of deathe?

24 Yf this be so, thẽ strengthe maye well delaye,
The daies of payment, but the debte remaynes/
And crookednes, oure creditor will stay,
Tyll att the lengthe, he have his owne withe gaynes/
Yea shall I saye? he will (for brokers paynes)
Make might and mayne, paye feblenes & fayle,
Yea lyfe at last, when quycke & queaving quayle./

25 For as the tree that straighte & tallest grøwes,
Is soonest soũght, and felde to buylde the bowre,
So strongest wyghtes, doe gett the greatest blowes,
And soonest learne, repentaunce of theire power/
„All thinges on earthe, must learne to knowe one howre/
„(I meane one ende), but soome come sooner to yt,
„And some delaye, though yet at last they do yt/

26 „At last they dye, who thought longe tyme to lyve,
„At last they fade, whiche seemed freshe and fayre,
„At last they yeelde, wch (withe their strengthe) did strive
„And downe they fall, owt of theire stately chayre/
„They must descende, (but by unequall stayre)
„For he that clombe, as soft as snayles can slyde,
„Comẽs headlong downe, and maye no longer byde.

27 Mañes mynde except, I see no sure acoũpt,
(Nor all mennes mynds, I recken in this ranke)
Whiche maie presume, in height of Joyes to moũt/
For all things els, maye quickly breake theire banke/
They take muche paynes, and yet deserve small thanke/
„But sure mañes mynde, yf yt be just and good,
„Ys muche more worthe, then mighty bones and bloode./

28 Yet trust who list, in puysaũce or in power,
I cannot force, all fancies to my mynde/
The sweete it selfe, shall teache them what is sowre,
When least shall lacke, as muche as most would fynde/
The best, or worst, bydes ever styll behynde/
Then lett the strongest (ere his force be past)
Remember styll but *Miloes* end at last./

29 And let hym thynke, that right against hym stand
Bothe Age and deathe, withe weapons redy bent/
For Age before comes leading on her hande,
A thowsand sores wch deathe to her hathe lent/
And deathe hymselfe, (when all those speares are spent)
Comes creping on alonely withe a darte,
And therewith styckes the strongest striving harte.

30 Yea in meane while, volupteows toyes do fight,
Withe staves as strong, as age or death almost
And though they beare not weapons in o^{r} sight,
But florishe fayre, and make a gallant boast,
Yet when owr strength dothe trust upon them most,
And least regardes, to fend yt selfe therefro,
They turne owre Joyes, into a worlde of wo.

31 To glorye then, in thinges so lyttle worthe
Ys (peacocklyke) to prinke in strangers plumes/
Synce all the force, that nature bringeth forthe,
Ys not owre owne, (for all owre freakes and fumes)
Yt coomes withe tyme, and eke withe tyme consumes/
And he (in tyme) w^{ch} dyd the same us lende,
At all tymes woulde, yt shoulde for his be kende.

32 Well: make an ende, and marke what erst I sayed,
Of yowthe and Bewtye, eche in theire degree,
The same might here in order well be layd,
To prove howe frayle, the freutes of forces bee/
For where thyngs lyke, (in every poynt) wee see,
There lyke (lykewise) the sequell and effect,
Must followe needes, in every right respect.

33 And for advyse, I saye no more but soe,
Who bostethe most, of body styffe and strong,
Lett hym fooresee, that in his mynde eke growe,
A manly thought to marche the rest among/
„For (lett mee crave a pardon for my song)
„A cowards harte is never playner spyed,
„Then when it dothe, in strongest bones abyde.

34 This verse I venter thoughe I herde one vaunt,
As men were Gyants and woulde beare no jest/
But yett you see, his threatnyngs could not daũt,
My manly Muze, nor make my penn to rest/
My selfe am bygg, and therefore thought I best,
To shewe some lofty cowrage in my writt,
Ells some might say my bowlts my selfe dyd hytt.

35 Be as be maye, the matter is not greate,
A glancyng blowe, can make no greevous wounde/
But let me yett this sentence ones repeate,
„*Inconstaunt Joyes, withowte grief are not fownde*
Yf that be soe, was never force so sownde,
But sodeyne chaũce coulde chopp yt quytt in sonder!/
Yf stryfe breake strengthe (then) who can coũpt yt wonder?/

36 Now he that loves mee, lett hym give me drinke,
I am so dry, that I can sing no more/
And in the cupp I will my selfe bethinke,
What force and strengthe are surest evermore/
I have yt, I/ lett syng yt owt therefore/
„*The harts and love, of people more & lesse,*
„*Are powre (Saũs peere) who so the same posesse.*

37 Nay then coõme *Queene* & clayme your dew indeede/
For then the greatest, strongest, stowtest mann,
That ever yet, sprong owt of *Adames* seede,
Cannot compare, as my good Pryncesse can/
Synce Shee it is, whose might and mercie wãne,
The love longe synce, of all bothe highe and lowe,
And holdes them styll, and wyll not lett them go./

38 Thus whyle I dranke, I lyfte the cupp so highe,
That in the bottome sawe I wrytten fayre,
Gascoigne thi Muze is taken withe a lye,
Synce force of love, no fortune can empayre,
And since thy *Queene* dothe sitt in *Trewloves* chayre/
No force: I coũpt yt neyther Synne nor shame,
To lye (alight) for love of suche a Dame.

Finis.

TAM Marti quam Mercurio.

The vanities of Activityes.

ONES in my lyfe, I saw a Bakers boye,
Whiche went unto his Masters Fagott reeke,
(Beare withe me *Queene* for telling suche a toye)
Some sticks (by lyke) for Masters fyre to seeke/
One stycke he cutt, another sticke he breeke,
Soñe long, some shorte, soñe greate he tooke, soñe small,
Tyll on his hedd the reeke fell downe and all./

2 And there the Boye, lay grovlyng on the grownd,
Withe many fagotts rownde abowt his backe/
But when he felt hymselfe wthowten wounde,
He gan againe, some fagott sticks to cracke/
Att last his Master (doubting soñe such wracke)
Came angrie owt, and chidd his boye awhyle,
But afterwards, he turnd his frowne to smyle./

3 My Boye (q^{d} he) who badd the be so bolde,
As for to plucke an olde howse on thy hedd?
Thou showldest foresee, that fagott sticks do hold,
Together fast, and seldome list to shedd/
Thow mightest have chanst, to bring a foole to bed,
By jesting so withe suche well joyned geare,
Touch one, styrr all, they lye so close yfeare./

4 But since it was, in service of my selfe,
And since thow soughtest, but fewell for my fyre,
Bestirr thee now, packe up againe this pelfe/
None other penaunce, I of thee requyre/
The Boye was blythe, and had his deepe desire,
For so his Master laught and were well pleased,
His harme (thought he) was quyckly to be eased./

5 So (peereles prynce) my selfe maye be the Boye,
Whiche sought for styckes, amydd youre fagott reeke/
I thought to proyne some griefe from everie Joye,
And for the same, I curiously dyd seeke/
But whiles at large, unpercially I speeke,
Behold your Cowrte, comes headlong on a heape,
And on my Muse, withe might and mayne they leape/

6 In deede I shoulde have marked in my mynde,
That vertues marche, in mydest betweene extreames/
And harde yt were the fall of faults to fynde,
Withowt some shake, to fortunes better beames/
But laugh (good *Queene*) and (by those glistering gleames
Of your bright eies) I vowe to sing so long,
Tyll all youre cowrte be pleased withe my song.

7 To serve youre selfe, I tooke this woorke in hand,
And ment to make, butt fewell for youre fyre/
I meane, I ment, to make abuses skand,
That use of good, (therby) might clyme the higher/
And though my woords, maie move some mynds to Ire,
Forgive me (*Queene*) and I will worke amayne,
Tyll fancies fagotts, piled be agayne./

8 Thus much I syng, because my playnesong note,
Must yett be herd, much lowder then before,
And I must cleare, my hoarce unpleasant throate,
To make yow view, some vanities yet moore/
I must be bolde, (thoughe rudely) for to roore,
That in all active quallityes, wee use,
Some griefe unseene, the smoothest Joye ensewes./

9 Now as the Captayne (wch at one fyeld fought,
Hathe happely ones gott the upper hande)
Wyll at the next conflict, conduct in doubt,
Least fortune turne, and overthrow his band,
Even so my Muze dothe dread to come on sande,
Although Shee ones, have sayled by the same/
„Tydes turne, wynds wane, and grudge comes aftr game.

10 For now my woords waxe generall and large,
So large as leave, no pleasure free from payne/
A harde attempt, and yett an easie charge,
To prove a trewth, whereas the case is playne/
And yf my *Queene* free hearing do me deigne,
I hoope herselfe, will soone confesse withe me,
That griefe maie growe, in all the joyes that be.

11 I graunt yong mynds, maye yowthfully delight,
Yn sondrie sortes, of exercyse and sporte/
I graunt the meane, to heale a heavy spright,
Ys myrthe and glee, where jolly guests resort/
I graunt that pastyme ys the lowly porte,
Wherein mans mynde, maie shrewd yt selfe full oft,
Whyle crewell cares, bestowe theire blasts alloft./

12 But as the Bell, can hardly holde the hawke,
From soaring sometymes when Shee list to gadd,
Even so the mynde (whiche woontedly dothe walke,
In fancies fields, most lyke a lusty ladd)
Can seldome be, so bridled from the badd,
But that delight, maie drawe one foote tofarre,
Whils vayne excesse, the mery meane dothe marre./

13 To prove this trew, who shall the game begynne?
Must musicke first, bewraye her vayne delight?
Musicke. And must she saye, that as the fowlers gynne,
Dothe lye full close in depthe of dangers dight,
Whiles yet his pype, dothe playe in pleasaunt plight:
Even soe, her sweete consents beguyle sometymes,
The highest harte, in harmonye that clymes?/

14 Alas alas, who sooner dothe deceave,
Then doe the *Cirenes* wth theire sugred songes?
Of all the wooes, that wanton worldlyngs weave,
I finde not one more thrall to guylefull throngs
Then is the moane, to Musicke that belongs
„Synce mellyshe mowthes, can worst awaye wth gall,
„As highest clymes are most afearde to fall./

15 Yn deede suche dynne appeasethe angrye. mynds,
And *Melancholye*, ys removed thereby/
Somtymes removed, somtymes encrease yt fynds,
When madnes leades, the mowrnefulst moode awrye/
For *Musicke* waytes, and where yt can espye,
Or moane, or myrthe, yt dothe theire hewmore feede,
And what they dreamt, yt makes them doe yn deede./

16 Sett me asyde, and harke to holly Syres,
Whose dyverse doomes, maye skarce discusse ye doubt/
For *Ambrose* first the use thereof requires,
Yn everie churche, and all the worlde abowt/
But *Athanase*, forbadd the same throughowt/
Att last came *Austine*, like a dreamyng Dadd,
And dyed in doubt, yf it were good or badd./

17 Yt is a trewth, and cannott be denyed,
That *Musicke* styrres, sõme mynds to godly thought./
Yt is as trew, and hathe byn often tryed,
That *Musicke* styrres, moe mynds to be but nought/
Yt maie be fownde, yf it be rightly sought,
That *Musicke* makes mo mery myndes starke madd,
Then secrete prayer sufferethe to be sadd./

18 The Serpent tickleth whome she list to sting/
The Surgeon stroketh whome he meanes to strike,/
The fowler whistleth whome he fayne would wryng,
The *Polipus* (with colling) drawes in dike,
The dazled wyghts whome she (to drowne) doth like/
And *Musycke* mufflethe many men withe Joye,
Whose myrthe excesse, turnes quickly to anoy.

19 Amongst the vaynes, of variable Joyes,
I must confesse, that *Musicke* pleasd me ones
But whiles I searcht, the semyquaver toyes,
The glãncing sharpes, the halfe notes for the nones;
And all that serves, to grace owre gladsome grones;
I founde a flatt, of follye owt of frame,
Whiche made me graunt my *Musicke* was but lame.

20 I meane I fownde, that (ravished thereby)
My wandring mynde, sometyme forgott yt selfe/
And reason ranne, his cowrce so farr awrye,
That ere I wyst, my wytts were sett on shelfe
Of trothe my braynes, so full were of suche pelfe,
That soñe reporte, contynually dyd ryng
Within myne eares, and made me seeme to singe.

21 I coulde not reade, but I must tune my words/
I coulde not speake, but as yt were by note/
I coulde not muze[, but] that I thought some byrds,
With[in] my brest did rellease all by rote/
I coulde not praye, but eare there past my throte,
Fyve faithefull boones to God for my request,
I soonge the Syxth, and quyte forgott the rest./

22 Laughe nott (sweete Queene) for I shall not be founde,
The onely man, whiche (sleping in delight,)
Hathe alwaies dreamt, on *Musickes* silver sownde
Some singe soe longe, tyll they bee madde owtright/
And thoughe the wise come seldome in suche plight/
„Yet *Plato* pleasd, in *Musicke* so to dreame,
„He thought yt helpt, the rulyng of a realme.

23 And wonderfull, it is that *Neroes* mynde
Which all the worlde (and more) coulde not suffize
Was never seene, so playnely to be pynde,
As *Musicke* set, the same before owre eyes/
Soe greate a kyng, to dye in hastie wyse,
Ytt greeved hym nott: but that so sweete a synger,
Shoulde dye so sone: that sorrowe seemde a stynger./

24 And lyke the Swanne, he soong before his deathe/
Whiche maie suffise, to prove the tyckell trust,
That can be buylt, upon our fading breathe/
Yt maye suffise to shewe that all oure lust,
At last will leave us, yn the depthe of dust/
Yt serves to prove, that no man synges so sweete,
As can eschewe, withe bytter deathe to meete./

25 Soñe spende muche tyme, in learning sweete consents
On lute, on harpe, Cythren, and virginalls/
And soñe take paynes withe wyndy Instruments,
As Fyfes and flutes, cornetts and such like calles/
Of whome the last, to follye more be thralles/
The first but wringe, theire fyngers owt of frame,
But thes make mowthes, and shew a seemely shame./

26 Att everye spowte, that stands abowt a Towre,
Men maye beholde suche Gorgons in theire grace/
When paynters please, to make a thing seeme sowre,
They portraye then, the forme of some suche face/
And yet owre owne, blynde judgements be so base,
Wee thinke that Joye, to lende us some reliefe,
Whiche we beholde, exprest and done wth griefe./

27 I dwell to longe, in *Musickes* copye holde,
For nowe the dawncers come and call for rome/ Dañcyng.
But had they bells, then might they be so bolde,
To keepe the fyelde, and challenge all that coñe,
Synce bells and babells, are alike to soñe,/
And sure I see, no neighbours any where,
That were so meete, to lyve and dwell so neare./

28 For dañce allone, (I meane wthowt some noyse,)
And that woulde seeme, a very madd mans parte/
But instruments, or *Musycke* of the voyce,
Doe cover many suche fonde crymes by arte/
Soe that me thynks, they best maie make a marte./
Musicke yt selfe, a mery madbraynd toy,
And dañcing sure, a madder kynde of joye./

29 What shoulde I coũpt, oure tossings and oure turnes,
Owre frysks, oure flyngs, and all owr motions made/
Butt fewell geven, unto the fyre whiche burnes,
Within owr brests; whose flame can never fade?
For when Dame nature yn mans mynde did wade/
And sawe *fonde fancye* occupye the place,
She *fury* sent, to byd that Dame a base./

30 And thence proceede, the movings wᶜʰ we make,
As forward, backward, lefte hande turne, and right/
Upwards, and downewards, tyll owre hartes do quake/
And last of all, (to shew owre selves owtright)
A turne on toe, must grace owre giddy spright,
Untyll sometymes, we stoomble in the same,
And fall downeright, to geve the gazers game./

31 Dancyng delights, are like a whyrlyng wheele,
Which turnethe mylls, or suche lyke frames abowt/
Yt takes no rest, as they doe restles reele/
Yt weares it selfe, as they doe owt of doubt/
And (yf my Muse be bolld to tell trewth mought)
Thes tryppers strive, to throwe theire braynes awaye,
As wheeles voyde water to the Dam̃es decaye./

32 But dyd yt hurte theire owne myndes and no moe,
The losse were light, and easie to be borne/
The gazers eyes, are ofte mysguyded soe,
As makes a hornepype to begett a horne/
The mery night begetts a madder morne/
For he that (over night) did (syngle) trace,
Can (shortely after) dañce a dooble pace./

33 The Matrones mynde leaves of her coomly looke,
The mayde must mynce, and strive to streyne her feete,/
The bryde her selfe, forgetts her marriage booke,
And learnes that daye, some lessons muche unmeete/
She learnes sometymes, to dañce and turne in streete,
When her brydgroome, had rather have her home,
For bett nor worse, She shoulde (from hym) so rome./

34 Were I commaunded, to defyne in fewe,
What daũcyng is, and what consysts therein
I should be bolde, my logycke thus to shew/
Daũcyng is first, a pors[u]yvaũt for Synne,
To tempt the best, that ever yet hathe bene/
A clenly clooke, to cover (often tymes)
The slye pretence, of many subtyle crymes./

35 Yn dañce the hande, hathe libertye to touche,
The eye to gaze, the arme for to embrace,
Whiche (otherwhere) might gyve greate cause of gruch/
The exercyse, acquytts a blushing face,
And lends muche leave, w^th^ much more tyme & place/
The darksome nyght, sharpe enemye to shame,
By candles light, betrayethe many a dame./

36 But wherefore stand I thus upon this text?
Whoso can dañce as *Scipio* seemd to doe,
Not wantonly, nor as his witts were vext,
Nor mynsing fyne, like such as meane to woe,
But withe suche grace, as love and malyce to,
Might bothe cõmend, and be afeard to blame,
I saie dañce so, and dañce in Christ his name./

37 But every Byrde, hathe not an Eagles eye,
Nor all y^t^ clyme, the Martren maie ensew/
My *Queene* (I graunt) dothe every vice defye,
Her Dames lykewise offences do eschewe/
Theire dañcyng bydds all Idle thoughts *adieu.*/
I ment not them, I meane but such as seeke,
To breake my backe, w^th^ fancies fagott reeke.

38 And synce I must, leape lightly and away,
Before the force, of all those fagotts fall,
Amongst the leapers let me take my waye,
And see whatt faults I fynde amongst them all/
Beleve me (*Queene*) what ever me befall,
I will tell trewth, the devyll hymselfe to shame,
Although therby I seeme to purchase blame./

Leaping, roonyng vaultyng &c. &c.

39 I wyll not spare to speake as *Petrark* spake,
Who sayd that leapers (leape they never so well)
Cannott withe Squyrells full compare (yett) make/
Nor he whose rooñyng alwaies wỹnes the bell,
Shall therein seeme, a hare (yet) to excell/
Nor he that vaults, or gambolds best in shape,
Can coome abowt (yet) nymbly lyke an Ape./

40 A lambe can leape, full lightly in his yowthe,
Which afterwards, proves heavie heelde and slowe,
For loompyshe age, the lightest lymes ensewth,/
And (at an ynche) doth, followe where they goe/
Then he that roõnes so fast, or leapeth so,
Where wyll he light, but in the lappe of death?
And (streynyng force) he seemes to shorten breath./

41 For yf we coũpt, those pleasures worthy price,
Whiche (in them selves) do purchase privy payne,
Then might we prayse (as well) bothe cards and dyse,
Whiche lyve by losse, and few (god knowes) yt gayne/
Thexample not unlyke: for bothe be vayne,
That one playes pownds, and lacketh pence at length,
That other streynes, and styll decreasethe strength./

42 To see soṁe one, sitt scratching of his hedde
(Yea teare his bearde sometymes), when he hathe lost,
Another chafing, tyll his cheekes be redd,
And bothe waxe warme to co[ũ]tervayle theire cost/
To see the cardes and dyse abowt howse tost/
Tyll anger vex bothe father, kỹne, and brother:
Ys it not madnes? sure it is none other./

43 But lacke of other actyve quallyties,
Ys cause that this shoulde be in place profest/
Then lett my Muse bestyrre her to devyse,
The best that be, and lett thes others rest/
Wrastlyng. Wrastlyng is thought, meete for a martiall guest,
And therefore seemes, defended from the blames,
Which grow wth griefe in other Joyfull games/

44 Yet hee thatt marks what I have sayed before,
Of leaping, roõnyng, vaultyng, and suche lyke
The same of this maie well be sayed and more,
For here of two, that one must lye in dyke/
And yf therewithe he doe his fall dyslyke,
From wrastlyng trycks, they fall to warlyke blowes,
Suche earnest oft, in deepest dalliaunce growes/

Rydinge.

45 But ryding is, of nobles muche desired,
And what can be brought in agaynst the same?
Alas alas, my Muze must needes be tyred,
To recken griefe in every kynde of game/
But trust me (*Queene*) I am not yet so lame,
But that I can in ryding finde some fault,
As earst I dyd in them which leape and vault./

46 For sett asyde, the danger of a fall,
(Which so maye chañce, that (woulde wee ride or no,)
Agaynst owre wylles, at last wee must or shall,
When withe a broken legg wee cannott goe)
I can rehearce yett many myschieves mo,
And sundry greeves, thatt &c. &c.

Left unperfect for feare of Horsmen/

TAm Marti quam Mercurio.

[To *The French Littleton. A most easie, perfect and absolute way to learne the frenche tongue.* 1566.]

GEORGE GASCOIGNE

Squire in commendation of

this booke.

The pearle of price, which englishmẽ have sought
So farre abrode, and cost them there so dere
Is now founde out, within our contrey here
And better cheape, amongst us may be bought
I meane the frenche: that pearle of pleasant speeche
Which some sought far, & bought it with their lives
With sickenesse some, yea some with bolts & gyves
But all with payne, this peerelesse pearle did seeche:
Now *Holyband* (A frendly frenche in deede)
Hath tane such payne, for everie english ease
That here at home, we may this language learne:
And for the price, he craveth no more meede
But thãkeful harts, to whome his perles may please
Oh thank him thẽ, that so much thank doth earne.

Tam Marti quam Mercurio.

[To *The Noble Arte of Venerie or Hunting*. 1576.]

George Gascoigne, in the commen- dation of the noble Arte of Venerie.

AS God himselfe declares, the life of man was lent,
Bicause it should (with feare of him) in gladsome wise be spent.
And Salomon doth say, that all the rest is vaine,
Unlesse that myrth and merie cheere, may follow toile and paine.
If that be so in deede, what booteth then to buylde
High towers & halles of stately port, to leave an unknown child?
Or wherefore hoord we heapes of coyne and worldly wealth,
Whiles therwithall that caytif care, cõmes creeping in by stelth?
The needie neighbors grudge to see the rychman thryve,
Such malice worldly mucke doth breede in every man alyve.
Contention commes by coyne, and care doth contecke sew,
And sodeine death by care is caught, all this you know is true.
Since death is then the end, which all men seeke to flye,
And yet are all men well aware, that *Man is borne to dye*,
Why leade not men such lives, in quiet comely wise,
As might with honest sport & game, their worldly minds suffise?
Amongst the rest, that game, which in this booke is taught,
Doth seeme to yeld as much content, as may on earth be sought.
And but my simple Muze, both myrth and meane mistake,
It is a meane of as much mirth, as any sport can make.
It occupies the mynde, which else might chaunce to muse
On mischiefe, malice, filth and fraudes, that mortall men do use.
And as for exercise, it seemes to beare the bell,
Since by the same, mens bodies be, in health mainteyned well.
It exercyseth strength, it exercyseth wit,
And all the poars and sprites of Man, are exercised by it,
It shaketh off all slouth, it presseth downe all pryde,
It cheres the hart, it glads the eye, & through the ears doth glyde.

I might at large expresse how earely huntsmen ryse
And leave the sluggish sleepe for such, as leachers lust devyse.
How true they tread their steps, in exercises traine,
Which frisking flings & lightbraind leaps, may seeme always to staine.
Howe appetite is bred (with health) in homely cates,
While Surfet sits in vaine excesse, & Banquet breeds debates.
How cries of well mouthd hounds, do countervaile the cost,
Which many a man (beyond his reach) on instruments hath lost.
How setting of Relayes, may represent the skyll,
Which souldiours use in Embushes, their furious foes to kyll.
How Foxe and Badgerd both, make patterns (in their denne)
Of *Plotformes*, *Loopes*, and *Casamats*, devisde by warlike men.
How fighting out at Bay, of Hart, Bucke, Goate, or Bore,
Declares the valiant *Romains death*, when might may do no more.
How sight of such delights, doth scorne all common showes,
Of Enterludes, of Tumblers tricks, of antikes, mocks, & mowes.
And how the nimble Hare, by turning in hir course,
Doth plainly prove that *Pollicie*, sometime surpasseth force.
The Venson not forgot, most meete for Princes dyshe:
All these with more could I rehearse, as much as wit could wyshe.
But let these few suffice, it is a *Noble sport*,
To recreate the mindes of Men, in good and godly sort.
A sport for Noble peeres, a sport for gentle bloods,
The paine I leave for servants such, as beate the bushie woods
To make their masters sport. *Then let the Lords rejoyce,*
Let gentlemen beholde the glee, and take thereof the choyce.
For my part (being one) I must needes say my minde,
That Hunting was ordeyned first, for Men of Noble kinde.
And unto them therefore, I recommend the same,
As exercise that best becõmes, their worthy noble name.

Tam Marti quàm Mercurio.

[To *Cardanus Comforte translated into Englishe.* 1576.]

George Gascoigne

To the reader of this Booke.

TO salve a sore, with oyntment, oyle, or balme,
Deserves (no doubt) reward and thanke alwayes.
With drogues or drãmes, to cure a sickely qualme,
Deserves (likewyse) a palme of perfect prayse:
But when mens mindes, (with mothes of secret mone)
Are frett and frownst: When cankerwormes of care,
Consume the hart, tyll hope of health be gone,
Then comfort craves, both thankes and prayses rare.
For looke howmutch, the mynde of man surmountes,
Our bloud and bones, whych are (indeede) but drosse,
Somutch the wyse, that comfort most accoumptes,
Whych helpes the hart whom tyringe troubles tosse.
Then let this woorcke, due thankes, and prayses finde,
Whose Text doth teach, true comfortes for the mynde.

Tam Marti, quam Mercurio.

[PREFATORY EPISTLE TO *A DISCOURSE OF A DISCOVERIE FOR A NEW PASSAGE TO CATAIA. WRITTEN BY SIR HUMFREY GILBERT, KNIGHT.* 1576.]

GEORGE GASCOIGNE
Esquire to the Reader.

EVery mã that *is of judgment, & hath a reasonable disposition to the atteining of anie vertue, together with a discretion to use the benefites of nature, will confesse, that we are by as great reason bounde to encourage and commend the industrie of the diligent, as to dispraise and punish the slouth or abuse of the negligent: For if princes doe not aswell rewarde and cherish the well deserving subiecte, as their Judges and Magistrates are readie to correct the offendour, the Common Wealth might then quickly be deprived both of the one and the other: I meane that as fast as the sword of Justice should weede out the one, so fast the scourg of ingratitude woulde chase out the other. And so thereby their dominions might (in the end) become naked a[n]d altogether unfurnished.*

We see the good huswife is no lesse curious to decke her bees hive, to rub and perfume it with sweete herbes, to cover and defend it from raine with clay and boordes, and to place it in the warme Sunshine safe from the Northerly blastes: then Shee is readie to wreck her malice on the drones, to smoke and smoulder them with Bunte and Brimstone, to fray and chase them out by soudain noyse, and to kill them and caste them away, as unprofitable members in her Microcosmos. *Yea, and with melodie of Basons and Timbrils will shee welcome home her swarme, if at anye time they doe (waspishly) goe astray, & yet at last retourne to their former abyding.*

TO GILBERT'S DISCOURSE

Thus muche (gentle reader) I have thought good (Allegorically) to write in the behalfe of the right worshipful & my very frend S. Humfrey Gilbert *Knight, the true authour of this little (yet profitable) Pamphlet, intituled* A Discourse of a Discoverie for a newe passage to Cataia, &c. *In whose Commendation I woulde fayne write asmuche as hee deserveth, were I not afrayde to bee condemned by him of flatterie: which blame (with my friendes) I use not to deserve. But surely, over and besides that, hee is a gentleman wel and worshipfully borne and bredde, and well tryed to bee valiant in martiall affayres, wherby hee hath worthely beene constituted a Coronell and generall in places requisite, and hath with sufficiencie discharged the same, both in this Realme, and in forreigne Nations: hee is also indued with sundrie great gyftes of the minde, and generally well given to th' advauncemente of knowledge and vertue. All whiche good partes I rather set downe constrained by the present occasion, then prompted by any vaine desire to currie fa[v]oure with my friende: For his vertues are sufficient to praise themselves. And it shalbe a sufficient conclusion for my prayses, to wishe that our realme had store of suche Gentlemen.*

But as the good Gardener doth cover his tender herbes in winter, and cherishe them also in summer: so have I thought my selfe bounden somewhat to say in the commendation of this present Treatise, and somewhat to answere unto the objections that might bee made by such as list to cavill at everie commendable enterprise.

And surely I cannot chuse, but highly prayse the noble minde and courage of the Authour, who more respectinge the publique profit that might ensue by this Discoverie, *then the delicate life of a Courtier, well countenanced and favoured both by his Prince and all the Nobilitie, had prepared his owne bodie to abide the malice of the windes and waves, and was even ready to have perfourmed the voyage in proper person, if he had not beene by her Majestie otherwise commanded and imployed in martiall affaires, aswell in* Ireland, *as sithence in other places.*

You must herewith understand (good Reader) that the authour havinge a worshipfull Knight to his brother, who abashed at this enterprise (aswell for that he himselfe had none issue, nor other heier whome he ment to bestow his lands upon, but onely this Authour, and that this voyage then seemed strãg and had not beene commonly spoken of before, as also because it seemed unpossible unto the common capacities) did seeme partly to mislike his resolutions, & to disuade

him from the same: thereupon he wrote this Treatise unto his saide Brother, both to excuse and cleare himselfe from the note of rashnesse, and also to set downe such Authorities, reasons, and experiences, as had chiefly encouraged him unto the same, as may appeare by the letter next following, the which I have here inserted for that purpose. And this was done about vii. yeares now past, sithence which time the originall copies of the same have lien by the authour as one rather dreading to hazarde the Judgements of curious perusers, then greedie of glorie by hasty publication.

Now it happened that my self being one (amongst manie) beholding to the said S. Humfrey Gilbert *for sundrie curtesies, did come to visit him in Winter last passed at his house in* Limehowse, *and beeing verie bolde to demaunde of him howe he spente his time in this loytering vacation from martiall stratagemes, he curteously tooke me up into his Studie, and there shewed me sundrie profitable and verie cõmendable exercises, which he had perfected painefully with his owne penne: And amongst the rest this present* Discoverie. *The which as well because it was not long, as also because I understoode that* M. Fourboiser *(a kinsman of mine) did pretend to travaile in the same* Discoverie, *I craved at the saide* S. Humfreyes *handes for two or three dayes to reade and to peruse. And hee verie friendly granted my request, but stil seming to doubt that thereby the same might, contrarie to his former determination, be Imprinted.*

And to be plaine, when I had at good leasure perused it, & therwithall conferred his allegations by the Tables of Ortelius, *and by sundrie other* Cosmographicall Mappes *and* Charts, *I seemed in my simple judgement not onely to like it singularly, but also thought it very meete (as the present occasion serveth) to give it out in publike. Wherupon I have (as you see) caused my friendes great travaile, and mine owne greater presumption to be registred in print.*

But since I have thus adventured both his rebuke, and mine owne reproofe, let me thus muche alledge in both our defences.

1 *First it is but a Pamphlet & no large discourse, & therefore the more to be borne withall: since the faults (if any be) shalbe the fewer, because the volume is not great.*

2 *Also it was ment by th' autour, but as a private Letter unto his Brother for his better satisfaction: and therefore his imperfections therein (if any were) are to be pardoned, since it is very likely that if he had ment to publish the same, he would*

with greater heede have observed and perused the worke in everie parte.

3 *Againe, it commeth foorth without his consent: So that he had neither warning nor time to examine, nor yet to amende anie thing that were worthie misliking.*

4 *Furthermore it treateth of a matter whereof no man hath heretofore written particularly, nor shewed ani approved reason for the same. So that not onely his travaile and paine are very commendable (who out of sundrie Authorities woulde gather one reasonable conjecture) but also the worke is not to be thought bareine, although it doe not fully proove somuch as may be expected, since he that plougheth in a flintie fielde, speedeth well if he reape but an indifferent crop.*

5 *And last of all it is to bee considered, that of thinges uncertaine, the greatest Clerke that ever was could write but probably.*

Herewithall, as I have preposterously answered such objections as might be made against it, So now let mee say that a great learned man (even M. Dee) *doth seeme very well to like of this* Discoverie *and doth much commende the Authour, the which he declareth in his* Mathematical *preface to th' english* Euclide. *I refer thee (Reader) to peruse the same, and thinke it not strange though I be encouraged by so learned a foreleader, to set forth a thing whiche hee so well liked of.*

To conclude, whereas other Cosmographical *workes doe but shew us things already knowen & treated of, this* Discoverie *doeth tend to a very profitable and commendable practise of a thing to bee discovered. So that I thought it my part, both for great good will to the authour, and for publike perfourmance of a common duetie, to commend a little Bee somuch commẽdable, to defend it from the stormes of objections, with boords and clay of direct answers: To set it in the sunshine (as you see) and to ring it out with my best basons, for the better expressing of such joye & comfort, as I have therein conceived.*

All whiche, together with the frendly cõstructions of th' authours travaile and my boldnes, I cõmend (gentle reader) unto thy curteous consideration, wishinge unto thee, much profite by perusing this treatise, unto the authour, much prayse according to his deserts, to my kinsman (who nowe attẽpteth to prove the same discovery) happy returne, and to my selfe, some thankes and none ill will, for my presumption.

PREFATORY EPISTLE

So that the Authour being therby incouraged, may be the more willing hereafter to publishe some other well worthy which he hath in readinesse, and whereof hee hath made me alreadie an eyedwitnes. Farewell.

From my lodging where I march amongst the Muses for lacke of exercise in martiall exploytes, this 12. *of* April. 1576.

A friend to all well
willing Readers.

George Gascoine.

A PROPHETICAL SO-

net of the same *George Gascoine*,
upon the commendable travaile which
Sir Humfrey Gilbert *hath dis-*
closed in this worke.

Men praise Columbus *for the passing skil*
Which he declared, in Cosmographie,
And nam'd him first (as yet we cal him stil)
The 2. Neptune, *dubd by dignity.*
Americus Vesputius, *for his paine,*
Neptune *the* 3. *ful worthely was named,*
And Magellanus, *by good right did gaine,*
Neptune *the* 4. *ful fitly to be famed.*
But al those three, and al the world beside,
Discovered not, a thing of more emprice,
Then in this booke, is learnedly descride,
By vertue of my worthie friendes device.
Yf such successe, to him (as them) then fall,
Neptune *the* 5. *we justly may him call.*

Tam Marti quam Mercurio.

APPENDIX I

In the following references the lines are numbered from the top of the page, including titles. The page numbers are in heavier type. A line of verse turned over is counted as one line.

THE GLASSE OF GOVERNEMENT.

1. *The Glasse of Governement* is printed from photographs of a quarto in the Bodleian library, with the exception of p. 3, which is missing in all but one of the extant copies, and is here reproduced from the unique example at Britwell Court. It appears to be an inserted page and, in the Britwell copy, is placed between the verso of the title (The names of the Actors) and A III (The Argument), the verso of the inserted page being blank.

As there is practically only one text, all that remains is to indicate the original reading in such cases as it has been departed from. In some of the original headlines *Government* is spelled *Governement*, and there are the following changes in the text.

12. 20. *your* our.

15. 12. *Gnomaticus* Gnomaticns.

16. 6. *removed* romoved.

17. 2. *Comma after* grammer.

18. 11. *respet* respect.

19. 9. *omnipotent* omnipoten.

20. 35, 38. *Commas instead of full stops.*

21. 10. *life* lfie.

30. 20. *sonnes* sounes. 25. *defende* defeude.

33. 9. *remember* remenber. 16. *Full stop at end of line.* 20. *enstruct* enstrust. 22. *Comma at end of line.* 35—6. n *printed or* [u.]

34. 8. *No full stop.*

35. 17. *Parenthesis before* if.

36. 22. *Full stop instead of colon.*

39. 15. *Comma after* Scæna.

41. 17. *secundi* primi.

42. 11. *here unto* hereunto.

43. 6. *tares* cares. 17. *them* then. *Both corrected in* "Faultes escaped in the printe." *So is*

44. 10. *kinswomen* kinswoman.

45. 5. *our.* "Faultes" *corrects to* your.

46. 2. *Phylotimus* Phulotimus.

48. 11. *Phylosarcus* Pylosarcus. 12. *No full stop after* Ambidexter.

50. 9. *and* aud.

51. 2. *Universitie* Universiti. 10. *Comma after* Scæna. 11. *No full stop at end of line.*

54. 7. *Full stop after* neighbour. 18. *Comma at end of line.* 28. *Turned parenthesis before* thou.

55. 3. *Phylotimus* Phylomusus.

58. 18. *himselfe* himsefe.

62. 2. *Comma after* Dicke.

63. 9. *Comma after* Eccho.

66. 27. *sore* store. *Corrected in* "Faultes." *So is*

68. 14. *Grammer* Gammer.

69. 25. *neglecting* neclecting.

71. 16. *No full stop at end of line.*

73. 28. *No stop at end of line.*

77. 19. *the Palsegrave* Palsegrave. *Corrected in* "Faultes."

83. 27. *art* are.

84. 2. *Comma after* surely.

85. 33. *Comma after* Fidus. *It will be seen on reference to* 75. 17—22 *and* 77. 18—21 *that Phylomusus is the preacher bound for Geneva and Phylotimus the one about to become Secretary to the Palsgrave. Gascoigne has apparently forgotten, and reversed the names. See also* 86. 40 *and* 87. 5.

85. 38. *And* and.

87. 19. *Comma instead of semicolon.*

89. 12. *Full stop.* 14. *No full stop at end of line.* 27. *such* suce.

90. 14. *After this follow the* "Faultes escaped in the printe." *They have been noted where they occur. There is a copy in the British Museum which omits the list of* "Faultes," *and leaves them uncorrected. The colophon of this copy reads:* ¶ Imprinted at London in Fleetestreate at the signe of the Faulcon by Henry Middleton, for Christopher Barker. Anno Domini. 1575. *Except for the last leaf* (N 1), *which differs also in minor points of spelling, the two issues are identical. A space up after* deserve *in* 15. 32 *appears in both, and so does a superfluous hyphen in* 54. 27: a-companion.

THE PRINCELY PLEASURES AT KENELWORTH CASTLE.

The text is printed from photographs of a copy of *The Whole woorkes of George Gascoigne* (1587) in the British Museum. The title of the octavo edition of 1576, of which no copy appears to have survived (see Prefatory Note), is given as follows, with the printer's address, in *Kenilworth Illustrated*, printed at Chiswick by C. Whittingham in 1821:

The Princelye plea-|sures, at the Courte | at Kenelwoorth. | *That is to saye.* | *The Copies of all such verses,* | Proses, or Poeticall inventions, and other | devices of pleasure, as were there devi-|sed, and presented by sundry Gentle-|men, before the *QUENES* | *MAJESTIE*: In | the yeare 1575.

Imprinted at London by Richard Jhones | *and are to be solde without Newgate* | over against Saint Sepulchers | Church. 1576.

APPENDIX I

THE PRINTER TO THE READER.

Being advertised (gentle Reader) that in this last progresse, hir Majestie was (by the Ryght Noble Earle of Leycester) honorably and triumphantly receyved and entertained, at his Castle of Kenelwoorth: and that sundry pleasaunt and Poeticall inventions were there expressed, aswell in verse as in prose. All which have been sundry tymes demaunded for, aswell at my handes, as also of other Printers, for that in deede, all studious and well disposed yong Gentlemen and others, were desyrous to be partakers of those pleasures by a profitable publication: I thought meete to trye by all meanes possible if I might recover the true Copies of the same, to gratifye all suche as had requyred them at my handes, or might hereafter bee styrred with the lyke desire. And in fine I have with much travayle and paine obtained the very true and perfect Copies, of all that were there presented & executed: Over and besides, one Moral and gallant Devyce, which never came to execution, although it were oftē in a readinesse. And these (being thus collected,) I have (for thy cōmoditie gentle Reader) now published: the rather because of a Report thereof lately imprinted by the name of the Pastime of the Progresse: which (in deede) doth nothing touche the particularitie of everye commendable action, but generally reherseth hir Majesties cheereful entertainement in all places where shee passed: togither with the exceeding joye that her subjects had to see hir: which Report made verye many the more desirous to have this perfect Copy: for that it plainlye doth set downe every thing as it was in deede presented, at large: And further doth declare, who was Aucthour and deviser of everye Poeme & invencion. So that I doubt not but it shall please & satisfye thee both with reason & contentacion: In full hope wherof, I leave thee to the reading of the same, & promise to be styl occupied in publishing such workes as may be both for thy pleasure and commoditie.

This 26. of March. 1576.

The variants of the 1576 text, as given in *Kenilworth Illustrated*, are indicated by the contraction K 1. The 1587 text is indicated, as in Vol. 1 of this edition, by Q 3.

91. 3. *majestie.* Q 3 majesties. 16. *happ.* K 1 happes.

92. 12. *of.* K 1 of the children in. 24. *seemed.* K 1 seeming.

94. 20. *once.* K 1 *omits.*

95. 1. *inward.* K 1 inner. 9. *Huc.* Q 3 Hunc. 13. *expertem.* Q 3 exertem *or* exortem. 14. Q 3 *colon at end of line.* 15. Q 3 *no colon after* superi. 16. *Pomonaque.* Q 3 pomanaque.

97. 15. Q 3 *full stop at end of line.* 29. *sure.* K 1 sure it is. 31, 36. Q 3 *comma after* Eccho. *So also in all cases but one on* **98**, **99**, *and* **100**.

99. 19. of *should perhaps be* or.

100. 25. Q 3 *full stop at end of line.*

101. 4. Q 3 *full stop at end of line.* 23. K 1 *side-note* Here the Queene saide that the Actor was blind. 27. K 1 *side-note* On the Thursdaie following was prepared another shewe for the same place.

102. 2. *Gascoyne.* Q 3 Goscoyne. 12. Q 3 *colon after* Prophet. 13. Q 3 *begins parenthesis before* did. 20. Q 3 *comma at end of line.* 40. Q 3 *full stop at end of line.*

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105. 37. K1 *side-note* There was a Heron house in the Poole.

106. 21. *countrie.* K1 Coventrie. 34. *affirming.* K1 affying.

107. 1. K1 *side-note* In the latter ende of the Eccho, her Majesty told the wilde man that he was blynde. 18. *by.* K1 by the. 22. Q3 *comma at end of line.* 29. K1 *side-note* Dyana should have bene attended with — Nimphes more.

108. 4. Q3 *full stop at end of line.* 8. hart *should perhaps be* art. 12. Q3 *parenthesis begins after* Which. 26. Q3 *full stop at end of line.* 28. *hyght.* Q3 byght.

109. 9. Q3 *full stop at end of line.*

110. 3. *your.* K1 my. 5, 10, 22. Q3 *full stop at end of line.* 18. *Hymens.* Q3 Hymeus.

113. 1. K1 *side-note* The Nimphs one goe after another to see for Zabeta. 14. Q3 *comma,* 23. *colon,* 30. *comma, at end of line in each case.*

114. 1. K1 *side-note* She kneels downe and prayeth to Jupiter. 6. K1 *side-note* Mercurie was apointed to have come down in a clowde as sent in great haste from heaven.

116. 2. *song.* Q3 soag. *rondlet.* Q3 rondled. 25. K1 *side-note* Pointing to the Queene's Majesty.

117. 1. K1 *side-note* She wondereth at the Queene's Majesties Princelye port. 16. Q3 *no full stop.*

118. 12. K1 *side-note* Iris should have come downe upon the Raynbowe.

120. 10. Q3 *full stop,* 20, 22. *colon, at end of line in each case.*

122. 1. *company.* Q3 com-company. 7. Q3 *no parenthesis after* me.

123. 13. *maner.* Q3 moner.

124. 20. *gotten.* Q3 gottnn.

125. 4. *to declare the.* Q3 the declare to. 12. *now.* Q3 on.

126. 22. *in.* Q3 it. 36. he *should perhaps be* as he.

128. 14. Q3 *full stop,* 16, 36. *colon, at end of line in each case.*

130. 17. Q3 *full stop at end of line.*

131. 3. *speech.* Q3 speeth.

THE STEELE GLAS.

The text is printed from photographs of a British Museum copy of the edition of 1576, indicated by the letter S.

133. Q3 *adds to the title* Imprinted *Ano.* 1587.

136. 12. *any.* Q3 an. 32. *my lorde.* Q3 *omits.* 34. *carelesnesse.* Q3 carefulnes.

137. 6. *enemie.* Q3 enemies. 8. *workes.* Q3 worke. 17. *do.* Q3 *omits.* 18. *unto.* Q3 to. 28. *poore.* Q3 *omits.*

139. 35. S *no stop at end of line.*

140. 2. *flattrie.* Q3 flatter.

APPENDIX I

141. *The* "faults" *are corrected in the present text, the references being to* 135. 17 *and* 24; 136. 35; 144. 10; 145. 4 *and* 7; 146. 7; 147. *margin*; 150. 29; 160. 12; 173. 21; 180. 29 *and* 30; 200. 26; 205. 16. Q 3 *retains the original readings except in* 136. 35 *and* 150. 29, *where the corrections* new *and* knight *are adopted. The last correction in the list was made in* S (*apparently while the book was going through the press*), *and not in* Q 3, *which probably follows a copy of* S *printed off before the correction was made.*

149. 36. *spoyles.* Q 3 spoile.

150. 21. *pens.* Q 3 pence. 39. *instruments.* Q 3 instrument.

151. 18. Q 3 1 *in margin.*

152. 33. *bumbast.* Q 3 *bumcast.*

153. 25. *state of.* Q 3 *omits.*

155. 26. *Phocyon.* S Phocyan. Q 3 Phocian.

156. 22. Q 3 *omits.*

159. 8. S Q 3 *full stop,* 10. *comma, at end of line in each case.*

160. 8. S *full stop,* Q 3 *colon, at end of line.* 13. *margin. Strange Peasants.* Q 3 Strange Officers. 25. *a.* Q 3 *omits.*

161. 29. *now.* Q 3 *omits.*

162. 1 *margin. Advocates.* Q 3 Advocat.

163. 9 *margin.* August 9. Q 3 *omits.* 22. *por.* Q 3 pro. 31. S *parenthesis at beginning of line only.* Q 3 *no parenthesis.*

165. 2. S *comma at end of line.*

166. 11. *Sinks.* Q 3 stinkes. 33. S *comma after* Portugale.

167. 1. Q 3 *adds* forsooth *at end of line.* 2. (*forsooth*). Q 3 *omits.* 4. S *parenthesis after* as.

169. 21. S *no parenthesis after* priests.

170. 17. lãbe. Q 3 *lambes.*

172. 31. Q 3 *omits.*

173. 16. *frisle.* S friste.

THE COMPLAYNT OF PHYLOMENE.

175. 7—11. Q 3 *omits all but* 1576.

177. 14. *Poesies.* Q 3 Posies. 16. Q 3 *no stop after* April *or* 1575.

181. 4. *not.* Q 3 note. 36. S *comma before* tel *instead of after.* Q 3 *no comma.*

184. 35. *these.* Q 3 *omits.*

186. 7. S *parenthesis at end of line.* 13. *fende.* Q 3 send. 16. *rathe.* Q 3 rather.

188. 28. *state.* Q 3 fate.

189. 14. *fathers.* Q 3 sisters.

190. 31. S Q 3 *no parenthesis at end of line.*

193. 12. S Q 3 *no comma at end of line.* 36. *Examination of other copies of* S *shows that* reste *should undoubtedly be* refte.

APPENDIX I

194. 10. *pearcing.* Q 3 parching.

196. 18. *Al.* Q 3 A. 25. *And.* S Aud.

197. 17. S *parenthesis at end of line.* 22. Q 3 *omits.*

198. Q 3 *no side-note.* S expotion...dot.

200. 3. *fy.* Q 3 phy.

203. 5. S *full stop at end of line.* Q 3 *comma.* 7. S (*some copies*) *comma at end of line.* 27. S *colon at end of line.* Q 3 *comma.*

204. 20. *she.* Q 3 he. 25. *did I* (*God knowes*). Q 3 (God knowes) did I. 28. *thoughts.* Q 3 sort.

205. 3. *done.* Q 3 gone. 20. *which.* Q 3 that. 21. *forgalded.* Q 3 foregalled.

206. 4. Q 3 *omits.* 21. *at last.* S (*some copies*) in fine. 28. S Q 3 *comma at end of line.* 32. S (*some copies*) *colon after* blase.

207. 1—10. Q 3 *omits.*

THE DROOMME OF DOOMES DAY.

There are two editions, that of 1576, which is reproduced in our text, from photographs of a copy in the British Museum (O 1), and that of 1586 (O 2).

209. 11—15. O 2 At London Imprinted by John Windet, for Gabriell Cawood: dwelling in Paules Churchyard, at the signe of the Holy Ghost. 1586.

212. 13. *high.* O 2 light.

213. 7. *had.* O 2 have. 30. *beastly* O 2. O 1 beasty.

214. 15. *noble.* O 2 holy.

215—6. O 2 *omits.*

222. 14. *short.* O 2 a short. 30. O 1 O 2 *spaces after* circum *and* in.

224. 36. *men.* O 1 man. *See p.* 215. 39. *in.* O 2 *omits.*

225. 3. *affright.* O 1 O 2 afflight. 17. *if they.* O 1 if the. 32. *and.* O 2 *omits.*

226. 2 *margin. Mat. 6.* O 2 *omits.* 8. *paine ..pray.* O 1 paye... paye. *See p.* 215. 14 *margin.* O 2 Mat. 19. 21. *ofte.* O 2 often. 23. *vylenesse.* O 2 wylenesse.

227. 11. *fight.* O 1 fiight. 19 *margin. 1. Cor. 7.* O 2 *omits.* 32—34. *But I am...of all men.* O 2 *omits.*

230. 18 *margin. Gen. 3.* O 2 Gen. 5. 27, 37. O 2 *omits these side-notes.*

231. 1, 3. O 2 *omits side-notes.* 7—8. *it selfe.* O 2 himselfe. 11. *and.* O 2 *omits.* 28. *Thy* O 2. O 1 They. *margin. Pro. 14.* O 1 Job 1. O 2 *omits.* 29. *comes.* O 2 commeth. 30 *margin. Job 1.* O 1 O 2 Pro. 14.

233. 15. *lãguishing.* O 1 lãgnishing. 35, 37. O 2 *omits side-notes.*

234. 6. *together.* O 1 togethers. 10. *tymes.* O 2 time.

235. 13. *stooke.* O 2 stroke.

236. 9. *condempned.* O 1 condempued.

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237. 3. O 1 *comma after* principally. 5, 18, 31. O 2 *omits side-notes.*

238. 21. O 1 *comma after* poursew. 38. O 2 *omits side-note.*

239. 19. *cloysters.* O 2 cloyster. 37. *greater.* O 1 gerater.

241. 13. *man.* O 2 *omits.* 36 *margin. superfluous.* O 1 superfluons.

242. 11. *thirsty.* O 1 thrirsty. 38. *Covetousuesse.* O 1 Covetousuesse.

243. 19. *receyve.* O 1 rceyve. 29. *men.* O 1 O 2 man. 30 *margin.* 31. O 2 *omits.* 38. *folowing.* O 1 folowinng. *margin.* 5. O 2 3.

244. 22. *subtilties.* O 1 subtilies.

245. 37. *dronkennesse.* O 1 dronkendesse.

246. 30. O 1 *comma after* sprynge.

247. 31. O 1 *comma after* sayth, *not before.*

248. 16. *in.* O 2 in the.

250. 35. O 1 *comma before* me.

251. 8. *fastings.* O 1 O 2 fasting. 15. *on.* O 1 an.

252. 4—5. O 2 *omits side-notes.* 23. *was the.* O 2 was thy.

253. 7 *margin. arogaũce.* O 2 arogancie.

254. 9. *mountaynes.* O 1 mountaynas. *high.* O 1 hight. 20 *margin. arrogance.* O 2 arrogancie. 31. *but hee.* O 1 but hee but he. 34. *not.* O 1 *omits.* *See p.* 215.

255. 4 *margin. 3.* O 2 5. 26—27. O 2 *omits this side-note.* 34. *arogance.* O 2 arrogancie.

256. 7. O 1 *comma after* first. 19. O 1 *comma after* dygnitie. *in y^e.* O 1 in in y^e. 31. *garments.* O 1 garmnts. 33. O 1 *note of interrogation after* us.

257. 13. *and a.* O 2 and. 37. *Phylosopher.* O 1 Phylosopper.

258. 6. O 1 *no comma after* men. 19. *unto.* O 2 unto the.

260. 26. *soule.* O 2 soule now.

261. 28—30. *and whether...unto earth.* O 2 *omits.* 39. *and lyke unto a garment.* O 2 *omits.*

262. 1. O 2 *omits.*

263. 12, 13, 21. O 2 *omits these side-notes.*

264. 11. *gest.* O 2 jest.

265. O 2 *omits heading and cut.* 5 *margin. Job 20.* O 2 *omits.*

266. 1. O 2 *omits side-notes.* 8. *consume...never.* O 2 *omits.* 9. *never.* O 1 ever. *See p.* 215. 38. O 2 *omits side-note.* 39. *not.* O 2 *omits.*

267. 3 *margin. Job 10.* O 2 *omits.* 6 *margin. Job 24.* O 2 *omits.* 29. *to dye.* O 2 death.

268. 4. *error.* O 1 errror. 8. *they.* O 1 *omits.* *See p.* 215. 10. *One of the British Museum copies of* O 1 *has a comma after* day, *the other a parenthesis.* 15. *temporally.* O 1 (*one copy*) temparaltie. O 1 (*another copy*) tempoally. O 2 temporally. *See p.* 215. 31. O 2 *omits side-note.*

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269. 2. O1 *full stop after* repentance. O2 *comma.* 5. *lyfe time: they.* O1 (*one copy*) lyfe time, they. O1 (*another copy*) life time. They. O2 lyfe time, they. 10 *margin.* O1 (*one copy*) Threatninges. O1 (*another copy*) O2 Testimonies. 36. O2 *omits side-note.*

270. 16, 17, 18, 24. O2 *omits side-notes.* 29. *togethers.* O2 together. 34. *might.* O1 many. *See p.* 215. 39. O1 *comma before* that.

271. 16. O2 *omits side-note.* 21. O1 *note of interrogation after* throne. O2 *full stop.* 25. O1 O2 *note of interrogation after* thereof. 35. *then.* O2 *omits.*

272. 1. *Israel.* O1 Isarel. 11. O2 *omits side-note.* 19 *margin. Psalm. 142.* O2 *omits.* 38 *margin. Hier. 17. Heb. 4.* O2 *omits.*

273. 1, 13. O2 *omits side-notes.* 17. *you.* O2 ye. 23 *margin. 1 Cor.* O2 *omits.* 38 *margin. be.* O2 are. O2 *omits side-notes after* damned.

274. 6. *men.* O2 mã. 7. *that.* O2 the. 10. *of.* O1 of of. 19. *and heavinesse.* O2 *omits.* 26. O2 *omits.*

276. 1. *And yet...certeynly.* O1 Certenynly. *See p.* 215. 14. *decrees.* O1 degrees. *See p.* 215.

277. 3. *acte.* O2 Art. 4. EVen. O1 EEven. 23. *he.* O1 *omits. See p.* 215.

278. 35. *thou come without.* O1 then come with. O2 then thou commest without. *See p.* 215. 36. *begin.* O2 *omits.* 39. O2 *omits side-notes.*

279. 28. O2 Artic. 2.

280. 20. *tyme.* O2 tymes.

281. 10. *Actes.* O2 Artic. 31. *sowrce.* O1 O2 sower. *See p.* 215.

282. 12. *as the sinne...is done* O 2. O1 *omits. See p.* 215.

283. 22, 25 *margin.* O2 *omits 1 2.* 26. *to a goodnesse created* O2. O1 created variable and readie to fall unto the stedfast consideration of the high goodnesse. *See p.* 215.

284. 7. *face.* O1 fact. *See p.* 215. 23. O1 *no parenthesis before* yea.

285. 27. *goodnesse.* O1 God. *See p.* 215.

286. 1. *momentarie.* O1 momentarious. *See p.* 215. 12. *desireable.* O1 desirerable.

288. 32. *immortal.* O1 immmortal.

289. 28. *be.* O1 O2 to be. *See p.* 215. 29. *his.* O1 this. *See p.* 215.

290. 1. O1 *comma after* touching. 8. O1 O2 *comma after* highest. 11. O1 O2 *comma after* exemplare. 21. O2 *side-note* Esa. 46. 23. *holyer.* O1 holyre. 30. *Augustin.* O1 Auguistn. 35. *turninge.* O1 turnige.

291. 34. *mysterye.* O1 ministry. *See p.* 215.

292. 27. *merely.* O2 merily.

293. 2. *our.* O1 O2 or. 15. *be common.* O1 become. *See p.* 215.

294. 10. *dispise.* O2 dispose. *See p.* 215. 28. *Act.* O2 Artic.

295. 3. gratitude. O1 *omits. See p.* 215. 20. *unto him.* O1 *omits. See p.* 215. 23. *al.* O2 *omits.* 24. *naturally.* O2 natural. 40. *preserve us in being? & with us all yᵗ we have? doth not he.* O2 *omits.*

296. 15. *wytnesse.* O1 O2 wittinesse. *See p.* 215. 37. *is.* O1 it is. *See p.* 215.

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297. 18. *inexplicably* O2. O1 inexplicable. O1 O2 *comma follows.*

298. 32. *holinesse.* O1 hoholinesse. 36. *that.* O1 that which is. *See p.* 215.

299. 34. O1 *parenthesis after* somewhat.

300. 22. *cõtinue.* O1 cõtiuue. 35 *margin. 2.* O2 *omits.*

301. 6. *is.* O1 O2 such is. *See p.* 215. *such a.* O1 a. 8 *margin. 2.* O2 *omits.*

302. 12. *the sinnes.* O1 sinners. *See p.* 215. 21. O1 *parenthesis before* thee, *not after.*

303. 6. *sinnes.* O1 O2 sinne. 26. *murmuring.* O1 mnrmuring. O2 mourning. 33. *2.* O2 *omits other side-notes.*

304. 10. *equivolent.* O2 equivalent. 14. *by.* O2 *omits.* 26, 34, 39. O2 *omits side-notes.*

305. 1, 14, 23. O2 *omits side-notes.* 16. *manner.* O2 manner as. 29 *margin. 10.* O2 11. 32. O1 *no full stop.*

306. 8. *hereafter.* O1 hereafetr. 11. O2 *omits side-note.*

307. 2. (*wherefore*) *is.* O1 Is. O2 therfore is. *See p.* 215. 7. *these.* O2 their. 12. *pretendeth.* O1 preteudeth. 14. O1 *comma after* geve. 15. O1 *no parenthesis after* Dyonysius. 19. *circumstaunces.* O1 circnm-staunces.

308. 5. *now.* O2 now before. 36. *the.* O1 thy.

309. 1. *their.* O2 the.

310. 4. *not.* O2 not feared and is not. 13, 15. O2 *no side-notes.* 16. *soone.* O2 *omits.*

311. 2. *it is.* O2 is it. 8, 9. O2 *no side-notes.* 14. *upon...in thinking.* O2 *omits.*

312. 1. *have.* O2 have a. 5 *margin. Gal. 2.* O2 John 15. John 18.

313. 13. *undiscriable.* O1 undiscribabe. O2 undescriable. 33. *in.* O2 we ought in. 40. *fall.* O2 fall not.

314. 17. O2 *side-note.* Apoc. 14. O2 *omits other side-notes.*

316. 19. *is.* O2 *omits.*

317. 20. *adnychilate.* O1 in an hillate. O2 inadnichilate. *See p.* 215. 39. O1 *no parenthesis before* we.

318. 5. *covetousnesse.* O1 covetousnnsse. 13 *margin. Psalm. 11. Psalme. 11.* O2 Psal. 11. 16. *Therefore.* O1 Ttherefore.

319. 9. *enoble.* O2 enable. 14. *Trinitate* O2. O1 Trinitie. 17. *miserable.* O1 mserable.

320. 1. *they.* O1 then. 4. *innocẽce.* O2 innocencie.

321. 24. *unspekable.* O1 unspeable.

322. 30. *sinners.* O1 sinnes. *See p.* 215.

324. 12. *is...As.* O1 *omits. See p.* 216. O2 *adds side-note* Job 7. 18. O1 *full stop after* thinges. 19. *prepare.* O1 perpare. 20. *And as.* O1 O2 And. *See p.* 216. 27. O1 *no full stop at end of line.*

325. 26. *voluptousnesse.* O1 voluptousuesse. O2 voluptuousnes. 39. *fowre.* O1 foule. *See p.* 216.

326. 9. *the which,* O1 O2 but that. *See p.* 216.

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327. 18. *is often.* O 1 of. *See p.* 216. 20. *which.* O 1 *omits. See p.* 216. 22. *darknesse.* O 1 darkensse.

330. 1. *meditations.* O 1 meditatious. 34. *eternytie.* O 1 enternytie.

331. 1, 2. *thy.* O 2 the. 11. O 2 *omits.*

332. 32—35 *margin.* O 2 *omits side-note.*

333. 14. *maye.* O 2 can. 40 *margin.* O 2 *omits* & 23.

334. 5. O 2 *adds in margin* Psal. 118, *and omits the next three side-notes.*

335. 1. *saith.* O 1 sath. 15, 16, 37 *margin.* O 2 *omits these side-notes.*

336. 4. *braynes.* O 2 braine. 10. *the.* O 2 thy. 40. *teach.* O 1 teath.

337. 22. *slowth.* O 1 siowth. 31. *the most.* O 1 thee most. *thee such.* O 1 mee such. *See p.* 216.

338. 7 *margin. 1. John. 1.* O 2 *omits.* 33. O 1 O 2 *parenthesis after* which, *not before.* 35. *the Apostle.* O 2 Paul. *No side-notes.*

339. 11 *margin.* O 2 *adds* Job 7., *and omits other side-notes.* 26. *headlonges.* O 2 headlonge.

340. 2, 12—14, 37. O 2 *omits these side-notes.*

342. 20. *are.* O 2 were. 25. *in.* O 2 with.

343. 14 *margin. 6.* O 2 5.

344. 31. *wyde.* O 1 voyde. *See p.* 216. 35 *margin. 22.* O 2 *omits.*

345. 22. *carelessenesse.* O 1 carefulnesse. *See p.* 216. *welbeloved.* O 2 beloved.

346. 35. O 1 O 2 *parenthesis after* soules, *no comma.*

347. 4. O 1 *parenthesis after* in, *not before.* 30. *is.* O 2 *omits.*

348. 29. *goodnesse.* O 1 goonesse.

349. 13. *yt.* O 1 yet. 23. *heaven.* O 1 heanve.

351. 2. *that.* O 2 the.

352. 10. *also.* O 1 hlso. 28. *but.* O 1 hut.

354. 14. *furthermore.* O 1 futhermore.

355. 33. *that.* O 1 that that.

356. 14. *Yea.* O 2 Yet. 30. *intrynsicall.* O 1 intrusecall. *See p.* 216.

357. 9. *yet* O 2. O 1 it. *See p.* 216.

358. 16 *margin.* O 1 wordly. O 2 worldly. 20. *doth.* O 2 *omits.*

359. 32. O 1 O 2 *no comma.*

360. 9. *his Apostles.* O 2 him.

361. 19 *margin.* O 2 *adds* John. 8, *and omits side-notes in* O 1.

362. 6—8, 21, 27 *margin.* O 2 *omits these side-notes.* 25, 31. *chanceably.* O 2 changeably. 25 *margin.* O 2 Sap. 2.

363. 2. O 1 *full stop at end of line,* O 2 *comma.* 8. *thy.* O 1 O 2 my. O 2 *omits side-note.* 11. *And as...broken.* O 2 *omits.*

364. 9. O 1 *parenthesis instead of colon.* 30. O 1 O 2 *parenthesis begins after* in, *and ends after* better. 35. *undiscrybable.* O 2 undescriable. 40 *margin. Psal. 72.* O 2 *omits this, and side-notes on two pages following.*

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365. 14. *to.* O2 to be.

366. 10. O1 *parenthesis after* My, *not before.*

367. 34. O1 O2 *parenthesis before* in. 35. O1 O2 *no parenthesis before* profoundlye.

368. 10. O1 O2 *no parenthesis after* mercies. 17, 39. O2 *omits side-notes.* 21. *things.* O2 vanities. 27. *that.* O2 *omits.*

369. O2 *omits side-notes.* 1. *doe in this maner.* O2 *omits.* 5. *will).* O1 will (.

370. 13. *is it.* O2 it is. 16, 32. O2 *omits these side-notes.*

371. 12. O1 *no full stop.* 31. *what greate...promysed us?* O2 *omits.* O2 *omits side-notes on this and following page.*

372. 19 *margin. contẽpte.* O1 cotẽpte. 34. *very.* O2 *omits.*

374. 9. *in.* O2 in the.

375. 3. *do.* O2 we do. *it.* O2 in. 31. *travaile.* O2 *omits.*

377. 5. *even.* O1 enen. 38. *transferred.* O1 tranferred.

378. 3. *a.* O2 *omits.* 7 *margin. the.* O2 *omits.*

379. 39. *abashed.* O2 ashamed.

380. 2. *our.* O1 onr, *corrected in some copies.*

381. 28. O1 *no full stop.*

383. 35. O1 *no full stop.*

384. 26. *retossed.* O1 retosted, *corrected in some copies.*

385. 4. *transitorye.* O1 transitoryes. 5. *dyluge of.* O2 deluge or. 6. *thy.* O2 the. 20. *worlde...wycked.* O2 *omits.* 24. *are.* O1 as, *corrected in some copies.* 30. *his glorye.* O2 the glory of God. 31. *are.* O2 are verie. 32. *the cleanenesse.* O1 the cleanennesse. O2 cleannesse. 36. *woode.* O2 World.

387. 8. *witnesseth.* O2 witnsseth, *corrected in some copies.* 35. *lowely.* O1 lovely.

388. O2 *omits side-notes.* 12. *sinne.* O1 sinnne.

389. 17. O1 O2 *no colon.* 22. *immedyately.* O1 immedytately. 32. *so.* O2 *omits.*

390. 9. O2 *omits side-note.* 12. *of hell fyre.* O1 *omits. See p.* 216. 27. *fonde.* O2 *omits.* 29. *of the.* O2 of this. 33. *heape.* O2 deape. 36. *and.* O1 ond.

391. 28. *iniquitye.* O1 iniquinye. 31. *imagine.* O1 imagnne.

393. 15. O1 *comma after* their.

394. O2 *omits side-note.* 23. O1 *no full stop.* 24. *beholde.* O1 behelde. 30. *undiscribable.* O2 undescriable.

395. 22. *rejoice.* O1 rejoce. 33. *and.* O2 *omits.* 40. *confluence.* O1 confuence.

396. 24 *margin. same.* O1 shame. O2 *omits this side-note.*

398. 2. O1 O2 *no colon.* 28. O1 *parenthesis after* all, *not before.* O2 *no side-notes.*

400. 3. O2 *no full stop.* 9. *about.* O1 obout.

403. 4. *thy.* O2 the.

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407. 25. *is not.* O1 it is not. *See p.* 216. 27. *and subjecte.* O2 and also subjecte.

408. 13. O1 *parenthesis before* death, *not after.* 16. *momentayn.* O2 momentarie. 17. *also...the more.* O2 *omits.* O2 *no side-notes on this or following page.* 28. *same.* O2 Apostle.

409. 7. *therein.* O1 therern. 36. *and.* O2 *omits.*

411. 29. *tasteth.* O2 taketh.

412. 9. *Divill.* O2 Divells. 17. *of.* O1 ef, *corrected in some copies.* 21. O2 *omits side-note.* 25, 34, 35. *pietie.* O2 pittie. 36. *yet if they doe not convert.* O2 *omits.* 39—40. *of a...repentaunce.* O2 *omits.*

413. 3. *Repentaunce.* O1 Repentannce, *corrected in some copies.* 6. *seeme.* O2 to seeme. O2 *omits side-notes.* 32. *forgat.* O2 forget. O1 *full stop after* As, *not before.*

415. 3. *unyversally.* O2 universalitie. 10. *connected.* O1 convected. *See p.* 216. 17. *For.* O2 Nor.

417. 2. *wickedly.* O2 wicked. 15. *unto.* O2 of.

418. 4—13 *margin.* O2 *omits.* 7 *margin. avoyded.* O1 aoybed. 6. *weepe* O2. O1 peepe. 12. *feare.* O2 the feare. 16. *unreverently.* O1 unrevently. 35. *ritche.* O1 rithe.

419. 32—35 *margin.* O2 *omits.* 36. *ordered.* O2 adored. 39. *loved.* O1 love.

421. 17. *giving.* O1 ginning. 31. O1 *only first parenthesis.* O2 *no side-note.*

422. 29, 37. O2 *omits these side-notes.*

423. 4, 8. O2 *omits these side-notes.* 11 *margin.* O2 Job 7. 24, 37. O2 *omits these side-notes.*

424. 14. *that.* O2 *omits.* 37. *affections.* O1 afflictions. *See p.* 216. O2 *no side-notes.*

426. O2 *no side-notes on this or following two pages.*

428. 8. *owne.* O2 *omits.*

429. 8. *parenthesis after* see, *not before it.*

430. 4. *taken in.* O2 taken in the.

431. 32. *lovers.* O2 *omits.*

432. 9. *unworthie.* O2 *omits.* 31. *of the.* O2 of thy.

433. 13. *conveyed.* O1 conceyved. O2 conceived. *See p.* 216.

434. 15. *put...such as.* O2 *omits.* 22. *percompany.* O2 for company.

435. O2 *omits side-note.* 40. *joyes.* O2 joye.

436. 8. *is in effecte.* O2 in effect is. 19. O2 *no side-note.* 27. O1 *full stop after* lyke. 35. *selfe.* O2 soule.

437. 16. *I.B.* O2 I. P. 23. *set not.* O2 not set. 32. *dying.* O2 doing.

438. 14. O1 O2 *no colon.* 16. *it.* O2 *omits.* 18. *bothe lyve.* O2 live both. 32. *unpossible.* O1 unpossiible. 38. O1 O2 *no comma after* bookes. 39. O1 O2 *comma after* wrote.

439. O2 *omits side-notes.* 5. *Philosopher.* O1 Philosoper. 15. *troubled.* O1 toubled. 28. *they take.* O2 taken. 33. *gate of.* O2 great.

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440. 26. *not him.* O2 him.

441. 16. *unpossible.* O1 unpossiible. 19. *of.* O2 of holy. 22. *fire of.* O2 *omits.*

444. 2. O1 *comma after* true. 9. *for that which.* O1 *omits.* *See p.* 216. 17. *gentleman.* O1 getleman.

446. 1. *So y^e^.* O2 So that.

448. 11—14. *And if...good chyld.* O2 *omits.* 17. *Gods provydence.* O2 the providence of almightie God. 18. *By.* O2 Yea may he not recommend them unto him by.

449. 4. O1 *comma after* begin. 6. *be lost by.* O2 by losse of. 12. *loss.* O1 O2 lost. 16—20. *But...affection.* O2 *omits.*

The comparison of our text, after it was printed, with other originals reveals one mis-print (*is* for *it*, **232.** 20) and clears up the following points which the photographs left doubtful:

239. 2. use gentill dispensation.

242. 15. upõ y^e^ getting of more.

244. 14 *margin.* Psalm 33.

255. 15 *margin.* Math. 2.

262. 36 *margin.* Sap. 45.

271. 22 *margin.* Mat. 24.

298. 37 *margin.* 1 Reg. 16.

429. 38. great pompe and tryumphe.

A DELICATE DIET, FOR DAINTIEMOUTHDE DROONKARDES.

As already explained in the Prefatory Note, the text of this tract is printed from photographs of the unique copy at Britwell Court, which were obtained through the kind interposition of Mr R. E. Graves. As this is the only original, all that is left to be done is the indication of the few misprints corrected.

451. 6. *Quaffing* Quassing *and so throughout.*

454. 13. reveale *should perhaps be* travaile. 17. *Mighelmas* Mgihelmas.

459. 26. *The second parenthesis is turned the wrong way.* 29. *pyt. The* t *has slipped down, and been interchanged with a hyphen in* Charitie *at the end of the line below.* 37. *abhominable* abhominabe.

460. 4. *cease* cause.

466. 21—25. *This side-note is in part obliterated in the original, and is here completed from a reprint edited by F. G. Waldron, and published at London in* 1789.

469. 32. *operation,* 34. *and. Turned* n, *in each case.*

470. 18. *Full stop after* falsely, *instead of comma.*

APPENDIX I

THE TALE OF HEMETES THE HEREMYTE.

Printed from photographs of Royal MS. 18 A xlviii in the British Museum. There is no title-page, the MS. beginning with the drawing here reproduced. *The tale of Hemetes the Heremite pronounced before the Queenes Majestie* was included in a small octavo, of which the full title reads:

A Paradoxe, Proving by reason and example, that Baldnesse is much better than bushie haire, &c. Written by that excellent Philosopher Synesius, Bishop of Thebes, or (as some say) Cyren. A Prettie pamphlet, to peruse, and replenished with recreation. Englished by Abraham Fleming. Hereunto is annexed the pleasant tale of Hemetes the Heremite, pronounced before the Queenes Majestie. Newly recognized both in Latine and Englishe, by the said A. F. ἡ τῆς σοφίας φαλάκρα σημεῖον. The badge of wisedome is baldnesse. Printed by H. Denham. 1579.

There is a third version in the unique quarto, formerly in the Rowfant Library, and now in the British Museum, to which has been given the title, *The Queenes Majesties entertainment at Woodstocke.* This, the colophon tells us, was "Imprinted at London for Thomas Cadman. 1585." The title-page and three other leaves at the beginning are lost, the quarto beginning on B 1, with the words:

followeth brought no lesse like to the Queenes majestie: and al the rest that were present: for at his comming hee caused them to dismount themselves and said:

From this point on, the differences of the three versions are noted below, MS. signifying the reading of the manuscript, O of the octavo, Q of the quarto.

473—478. O Q *omit.*

473. 3. MS. *parenthesis after* markt, *as well as at end of line.*

475. 18. MS. *no full stop.*

479. 4. *No more.* Q You must fight no more. *geve place.* O yeeld. 5 *margin. to.* O unto. Q *omits this and the other side-notes.* 6—7. *Thus...decreed.* Q *omits.* 8. *that.* O that, which. *litle.* Q least. 9. *will.* Q shal. 10. *fellowshipp.* O companie. 11. *infortunes.* O misfortunes. Q *inserts here the following*:

This said, he bringeth them al to y^e^ place where the Quenes Majestie stood (in a fine Bower made of purpose covered with greene Ivie, and seates made of earthe with sweete smelling hearbes, (even suche a place as you shall conjecture) and after some reverence beginning his tale, hee shewed a great proofe of his audacity, in which tale if you marke the woords w^t^ this present world, or were acquainted with the state of the devises, you shoulde finde no lesse hidden then uttered, and no lesse uttered then shoulde deserve a double reading over, even of those (with whom I finde you a companion) that have disposed their houres to the study of great matters.

Heere followeth Hemetes tale.

12. *forepoynted.* O appointed. 13. *to please.* Q *omits.* 14. *aware.* O ware. 15. *be.* O *omits.* Q are. 19. *a.* O where a. 21. *Gandina.* Q Caudina, *and so elsewhere. faire.* Q fayrer. 22. *most beloved.* Q best beloved. 23. *ever.* Q always. 24. *highe estates*

be allwaies. Q highest states be ever. *happened.* O chaunced. Q chãced. 25. *while.* Q while that. *soughte by many.* Q being sought unto by sundry. 27. *proove yt.* Q proved. 28. *her.* Q them. *chuseth.* Q chosen. 29. *lymed her affection unmoveably.* Q had limed her affections unreasonably. 31. *who.* Q who as. 32. *many other.* Q divers others. *her.* Q his. 33. *her.* Q his.

480. 1. *discovered*) *the.* O discovering the. Q discovered by the. 2. *longe.* Q long time. 3. *determyning.* Q but determined. *that.* O that which. 7. *in soonder. By.* O in sunder, by. Q asunder by. 8. O Q *colon after* kynde. *he.* O who had. 9. *caughte.* Q conveyed. 10. *bondes.* O Q bounds. 11. *of.* Q for. 12. *for.* O to. 13. *displeasure.* Q displeasures. 15. *his.* O this. Q the. *this.* O his. 19. *desire.* O desires. *hardyest.* O worthiest. 20. *in the whole.* Q of the. *Now.* Q *omits.* 21. *he must.* O that he must. Q hee must there. 25. *for.* O for: namely. 26. *into.* Q in. 27. *desire.* O Q desires. *mistrust.* O to wit, distrust. 28. *unrest.* O troublesome thoughtes. 29. *so.* Q *omits.* 32. *the.* Q *omits.* 33. *and.* Q then. 34. *kingdome.* Q kingdomes. 36. *unhappy.* Q most unhappy. 37. *fayth.* Q fates. 38. *adventures.* O Q adventure. 40. *pursued.* Q pursueth. *determynacõn.* Q determinations.

481. 1. *a damsell.* Q two Damsels. 2. *streighte.* Q straightwaies. 4. *grott.* O den. Q grate. 5. *mett.* O Q met with. 8. *was.* Q is. 9. *and dyllygens.* Q *omits.* *to that.* O to this. Q but the. 10. *but.* O *omits.* *withoute.* O not. *for rewarde.* Q froward. 11. *seing.* Q and seeing. *glympse.* Q glaunce. *utmost.* O Q uttermost. 13. *semblaunt.* O semblance. Q the semblance. *be, he.* O be. Q be. He. 14. *litle.* Q lightly. 15. *passyon.* O passion, which. 16. *shew.* O a shew. 17. *surely.* Q sure. 19. *and his.* Q and. *observaunce.* Q observaunce undone. 20. *apperteyneth.* Q appertayned. *on.* O upon. *and her picture.* Q her pictures. 21. *other.* Q others. 22. *wch.* O Which deede. *the.* Q this. 23. *like.* Q liked. 23—24. *that...content*). O (whose peere and equall, for any naturall qualitie, either of bodie or minde, was no where to be found). 25. *she.* O yet she. Q yet he. *disclosed by jelousy.* Q by jealousie disclosed. *that.* O Q that which. 26. *Wch Loricus.* O Loricus this. 27. *yt was.* O that it was. Q that the. *that.* Q *omits.* 28. *unacceptable.* Q unaccepted. 29. *them.* Q one. 34. *none.* O *omits.* *nor.* O and. 36. *by paynfull waies he came.* Q he came by painfull wayes. *grott.* O denne. Q grate. 37. *mett.* O Q met with. *Theare.* Q Where.

482. 1. *by.* Q by this. *they.* Q so they. *part.* Q depart. 2. *fellowships.* O Q fellowship. 3. *and.* O Q *omit.* 6. *wold.* Q might. 8. *Oulde.* O And. 9. *and.* O old. *cast.* O Q and cast. 10. *accepted of.* O accepted, even. Q accounted of. 11. *in the.* Q of the. *a.* Q *omits.* 13. *greate.* O rare. Q *omits.* 14 *margin.* O He meaneth Cupido, who is feigned to be blind, *with asterisk referring to* love (*last word in line*). 15. *have but.* Q but have. 16. *wonderfull of condicõn.* O Q of woonderfull condition. 17. *with.* O withall. 18. *would.* Q wil. 19. *me as me.* O me as I. Q as me. *that thoughte.* O who supposed. 21. *most.* Q so. *she liked* (*alas*). Q (alas) it liked her. *ye.* Q *omits.* 22. *as.* O that. 26. *all thinges in.* Q *omits.*

27. *on.* O upon. 29. *was cõme.* Q came. *as.* O *omits.* 30. *I.* O and. 31. *no.* Q not the. 32. *on.* Q downe on. 33. *you are.* Q thou art. 39. *have.* Q have to. 40. *sorrow.* O sorrowes.

483. 1. MS. *comma after parenthesis, not before.* *peculyer.* O particular. 2. *of.* Q on. 8. *the.* O thy. 14. *And.* O *omits.* 17. *and.* O Q and the. *faultlesnes.* Q faithfulnes. 18. *at.* Q at the. 21. *who.* O who so. 23. *with.* O withall. *yt self.* O herselfe. Q her selfe. 24. *be.* Q be done. *faultlesnes.* Q faithfulnes. 29. *will receave.* O accept. *and.* ⌜ The. *shutt.* Q shutt up. 30. *have...to.* Q shall geve thy minde more open. 35. *further now.* Q furthermore. 37. *and.* O *omits.* *in a.* O and in a.

484. 1. *may.* Q shal. *that.* Q what. *a.* Q even a. 2. *the most.* O such. *that ever.* O as never. Q that ever yet. 3. *in.* O in any. 6. *to.* Q unto. 8. *the.* O which the. 14. *here have.* Q have here. *Loricus.* Q Cont. 15. *this.* Q the. 16. *agayne.* Q *omits.* 17. *the grace of yo^r vertue.* Q vertue of your grace. 18. *muche.* O much doe. *are now.* Q *omits.* *to.* O unto. Q unto you. 20. *yow.* Q you ever. 21. *must.* O I must. *this.* Q to this. 22. *and.* Q *omits.* 23. *nothinge.* O that nothing. 24. *labo^rs.* O labour. Q laboures. 25. *ruyn.* Q end. 26. *must esteeme.* O most esteeme. Q most esteemed. 29. *I meane straighte.* Q straight I mean. 31—33. Instead of this paragraph Q has the following:

This Learned or long tale being brought to his end: the poore Hermit loden as it were with beades and other such ornaments of his professiõ, begins to tread the way before the Queen, which her Majestie espying, refused her steed, and betook her self in like sort to the use of her feet, & accompanying the Hermit (her self waited on of the rest) fel into some discourse & praise of his good tale, which not ended, or rather scarce fully begun, the Q. Ma. had in sight the house, which indeede was a place by art so reared from the ground, as never before, nor hereafter, shal I see y^e like. First it was incõpassed the number of 200. paces round with lattise, the place of the princes entrance bedect with Ivy & spanges of gold plate, the glimering wherof was such, that men of great judgement might have held themselves at stay. The ground frõ thence reared litle & litle to the altitude of forty foot or more, the path in mounting covered with fresh turves, with such art, that a great many made question of his skil, which was y^e Layer. The way was railed with lattice, beset with sweet flowres & Ivy, as before: above in the house was a Table made in order of a halfe moon or more, covered w^t green turves (& so replenished w^t sorts of dainty, & those divers dishes belõging to banquet, that the beholders might wel have though, *Jupit.* had hoped the comming, & trusted the pleasing by banquet of his faire *Europa.*) At one ende therof somwhat distãt, frõ y^e other, was placed another table (but round) with a chayre costly made of Crymson velvet, imbrodred with branches & pictures of wild beasts & trees, as it had beene a peece of woorke made in the desartes. But leaste I hold you too longe, this mounte made, as I have sayde, aboute an Oake, the toppe whereof was inforced by strength too bende downe her branches to cover the house, whiche was done wyth such art, that y^e praise of the beholders comming wold have sufficed the woorker for his travel: although hee was not so satisfied for his skil, by more then 40. pounds. A number of fine Pictures with posies of the Noble or men of great credite, was in like sort hanging there, wherewith many were in love, and above the rest the French Embassadour, whiche was present at these sightes, made great

suite to have some of them. The whiche posies, with some perfect note of their pictures, I would have presented unto you: but because the Allegories are hard to be understood, without some knowledge of the inventors, I have chosen my tyme rather when my selfe shall be present, & more the sooner, because I woulde leave nothing unfulfilled of my firste determination. Now *Hemetes* having brought her Majesty to the entraunce of this place sayde:
34. *have I.* Q having. 35. *wheare as.* Q where. 36. *hower.* O houres. 37. *approcheth.* O Q approching. 39. *soule.* Q selfe. *vayne.* O waste. O *adds* FINIS. Q *continues* Thus the Hermite departes, *and goes on for some* 37 *pages, ending with the word* Finis, *and the colophon*: Imprinted at London for Thomas Cadman. 1585.

The pen and ink drawings with accompanying mottoes (485, 494, 502), *as well as that facing* 472, *and the* Epilogismus *are found only in the* MS. O *has the Latin translation, but not the Italian and French.* Q *has the English version only.*

486. 2. *Woodstocki.* O *omits.* *1575.* O *omits.* 9. *vera esse ea.* O ea vera esse. 10. *et.* O *omits.* 27. *cũ...permulti.* O *omits.*

487. 27. *videndã.* O videndum. 35. *quæ.* O qui. 37. *anxiferis* O. MS. auxiferis.

488. 16. *positis atq; instructis.* O compositis, atq; comparatis. 17. *proficiscitur* O. MS. proficisitur. 18. *fuerit.* O fuerat. *et.* O ut. 23. *qua...qua.* O tam...quàm. 27. *ipsum.* O ipsam. 28. *nihilo.* O et nihilo. 33. *quoq;* O Et quo.

489. 3. *preteritis.* O fastiditis. 4. *converterit.* O convertit. 9. *Siquidẽ.* O *omits.* 10. *Loricus.* MS. Locrius. 11. *natura.* O *omits.* 22. *penè.* O *omits.* 24. *Gandinæ* O. MS. Gandiniæ. 34. *Iam.* O Iam verò. 38. *viribus.* O *omits.*

490. 5. *temere.* O *omits.* 8. *filius.* O *marks this word with an asterisk, and adds the side-note* Nempe Cupido, qui cassus lumine fingitur. 9. *proflagrasset.* O flagrasset. 11. *et plane.* O planéq; 14. *maximè.* O mulierum maximè. 17. *perfunderit.* O perfunderet. 24. *initio* O. MS. inītio. 25. *exceperit.* O excerpserit. 26. *privarer.* O privare. *concupiverem.* O concupiveram. 27. *in eam.* O eam. *eaq;* O eamque. 29. *statim.* O *omits.*

491. 1. *simplex.* O *omits.* *esse debet.* O debet esse. 8. *indignã cõmiseresceret.* O commiserescerer. 15. *fuerunt.* O fuerant. 19. *suscitarer.* O sciscitarer. 20. *huiuscemodi.* O huiusmodi. 24. *fidei.* O *omits, and has no comma after* constantiam; *comma after* mentis, *semi-colon after* meæ. 28. *sed.* O *omits.* 30. *reprehenderit.* O reprehendit. 34. *siquidẽ.* O namq; 36. *ẽe.* O esse. 38. *oportet.* O oportebit.

492. 2. *consuesse.* O consuescere. 3. *ablegarint.* O ablegarunt. *libidem.* O libidinem. *pclara.* O præclaro. 9. *futuri.* O futurum. 10. *quisquis.* O quivis. *plusq;* O magisque. *multo.* O tuto. 13. *eodem.* O eodemque. 14. *dũ.* O duo. 15. *duo.* O *omits.* *constantissimi amantes.* O amantes constantissimi. 33. *prædixerant.* O prædixerunt. 37. *dilitui.* O delitui.

APPENDIX I

493. 6. *ut.* O *omits.* 10. *non idem.* O quod non. 20. *his.* O his verbis. *verbis.* O *omits.* 21. *modis omnibus.* O ɔmnibus modis semper. 31. O *omits Gascoigne's motto, and adds* FINIS.

The names are not printed in italics in the Latin version in O. MS. *has them in the same script as the main body of the text in the Latin, Italian, and French versions.*

495. 31. *Contareno.* MS. Contereno. *So too* 496. 3.

499. 30. *trasportarti.* MS. trasportati.

507. 23. MS. *full stop in place of second parenthesis.*

THE GRIEF OF JOYE.

Printed from photographs of Royal MS. 18 A lxi in the British Museum. References to the Queen, given in our text in italics, are written in the MS. in gilt. The few slips of the pen which have been corrected are indicated below:

MS. *no full stop at end of lines* 516. 7, 13, 19, 27; 522. 35; 523. 6 *margin*; 525. 14; 528. 21; 529. 35; 530. 21; 534. 11 *margin*, 35; 540. 15; 557. 15.

Throughout, MS. *numbers all stanzas in margin, and marks the first* 1.

518. 13. *herein* hereim.

525. 17. *Strength* strengh.

529. 30. *Disordredly* Disordredy.

533. 3. *candle* cande.

536. 23. *no second parenthesis.*

538. 19. *parenthesis after* yet.

541. 31. *no second parenthesis.*

552. 10. *muze, but* muze but, but. 11. *Within* Withem.

556. 18. *coũtervayle* coutervayle.

557. 9. *no parenthesis at end of line.*

COMMENDATORY VERSES.

These are printed from photographs of books in the British Museum, the titles of which are sufficiently indicated by the headings supplied. There are no corrections except two turned letters, which are square-bracketed, on 562 and 563 of the Prefatory Epistle to Gilbert's Discourse.

APPENDIX II

As already explained in the Prefatory Note, Gascoigne's identity with the author of the anonymous tract printed below is set beyond doubt by the signatures of two letters in the Record Office dated Sept. 15 and Oct. 7 respectively, 1576.

The Spoyle of Antwerpe.

Faithfully reported, by a true English-man, who was pre-sent at the same.

Novem. 1576.

Seene and allowed.

Printed at London by Richard Jones.

Faultes escaped, to be considered of the Readers: and to be amended, as followeth.

In .A. the third leafe, the second syde, and last lyne: for, *Fuora villiauo*: reade, *Fuora villiacco.*

In .A. 4. leafe .2. syde, and .7. lyne: for, take Caues: reade, take Armes.

In .A. 6. leafe, the first side, and 20. lyne: for, West or Southwest: reade, East or Southeast.

In .B. the first leafe, and first syde, the 22. lyne: for, west syde: reade, east syde. And in the same leafe, the .2. side, and .7. lyne: for, Southwest syde: reade, Southeast syde. And in the .15. lyne: for, East syde: reade, West syde.

In .B. 4. leafe .2. syde .9. lyne. for *æste ville*: reade, *ceste ville.* And in the .13. lyne: for Trumpete: reade, Trumpetter. And in the .17. lyne: for *Cauaille*: reade, *Canaille.*

In .C. 1. leafe .2. syde .1. lyne: for fleeing: reade, flaying.

[*The references in this edition are:* 590. 44; 591. 12 *and* 52—53; 593. 21, 26 *and* 31; 594. 45, 47 *and* 49; 596. 51. *In some cases, the printer of the pamphlet corrected the text, which is here reproduced from a copy in the Bodleian Library.*]

To the Reader.

I Shall earnestlye *require thee (gentle Reader) to correct the errors passed and escaped in printing of this Pamphlet, according to this table. And furthermore, to understande that this victorye was obteyned with losse but of fyve hundreth Spanierds, or sixe at the moste: of whome I hearde no man of name recoumpted, saving onely,* Dom Emanuell. *Thus muche (for haste) I had forgotten in the treatye, and therefore thought meete to place it here in the beginning: and therewithall to advertise thee, that these outrages and disordered cruelties done to our nation, proceeded but from the cõmon Souldiers: neither was there any of the twelve which entred the englishe house, a man of any charge or reputacion. So that I hope (these extremyties notwithstanding) the king, their Maister, will take such good order for redresse thereof, as our countrymen in the end, shall rest satisfyed with reason, and the amytye betweene our moste gracious Soveraigne and him, shal remain also firme & unviolate: the which I pray God speedely to graunt for the benefyt of this Realme.* Amen.

¶ Note in the Modell: that the trowpe of Almaynes by the ryvers side, should be footemen. And also that the trowpe next the windemyl should be horsemen.

[*The "Modell" is missing from both the Bodleian and the British Museum copies.*]

¶ THE SPOYLE

of Antwerpe.

Since my hap was to bee present at so pitteous a spectakle, as the sackyng and spoyle of *Antwerpe*, (a lamentable example whiche hath alredy filled all *Europe* with dreadfull newes of great calamitie) I have thought good for the benefit of my countrie, to publish a true report thereof. The which may aswel serve for profitable example unto all estates of sutche condicion as suffred in the same: as also, answer all honest expectations with a meane truthe, set downe beetween thextreme surmises of sundry doubtfull mindes: And encreased by the manyfolde light tales whiche have been engendred by feareful or affectionate rehersals. And therwithall, if the wickednesse used in the sayde towne, doo seeme unto the well disposed Reader, a sufficient cause of Gods so just a scorge and Plague: and yet the furie of the vanquishers doo also seeme more barbarous and cruell, then may become a good christian conquerour: let these my few woords become a forewarnynge on bothe handes: and let them stande as a Lanterne of light beetween two perillous Rockes: That bothe amendyng the one, and detestynge the other, wee may gather fyre out of the Flint, and Hunny out of the Thystle. To that ende, all stories and Chronicles are written: and to that ende I presume to publishe this Pamphlet: protestyng that neither mallice to the one syde, nor parciall affection to the other, shall make my pen to swarve any jote from truth of that which I will set down & saw executed: For if I were disposed to write maliciously agaynst the vanquishers: their former barbarous cruelty, insolences, Rapes, spoyles, Incests, and Sacriledges, committed in sundrie other places, might yeeld mee sufficiente matter without the lawful remembrance of this their late stratageme: or if I would undertake to moove a generall compassion, by blazynge abroade the miseries and callamities of the vanquished: theyr longe susteyned injuries and yokes of untollerable bondage: theyr continual broyles in warre: their doubtful dreades in peace: theyr accusations without cause: and condempnations without proofe: might enable a dome stone to talke of their troubles, and fetche brinysh teares out of the most craggy rocke: to lament and bewayle the burning houses of so neare neighbours. But as I sayd before, mine onely entent is to set downe a plaine truthe, for the satisfiynge of sutche as have hetherto beene caried aboute with doubtfull reportes: and for a profitable example unto all sutche as beeyng subject to like imperfections, might fall thereby into the like calamities.

And to make the matter more perspicuous, I must derive the beeginnyng of this discourse a litle beeyonde the beeginnynge of the massacre:
That the cause beyng partly opened, the effect may bee the more playnly seene.

It is then to bee understoode that the sackyng & spoyle of *ANTWERPE* hath been (by all lykelyhoode) longe pretended by the Spanyerds: And that they have done nothing els but lien in wayte continually to fynde any least quarrell to put y^e^ same in execution. For proofe whereof, their notable rebellion and mewtinye beegun in the same, when theyr watche woorde was *Fuora viliauo*, might sufficiently beewray theyr mallicious and cruell intente. And though it were then smoothly colloured over, and subtilly appeased, by y^e^ craftie devisers of the same, yet the coles of their choller beynge but raked up in the Imbers

of false semblance, have now founde out the wicked windes of wilinesse & wrath: Whiche meetynge together have kindled sutch a flame, as gave open way to theyr detestable devices. For th' estates of al the low countries beeyng overweried with the intollerable burden of theyr tyrrannies: and havynge taken armes to withstande their mallice and rebellyous Mewtinyes, the towne of *Antwerpe* (beeing left open and subjecte unto the Cytadell) did yet remayne quiet, and entred not into any martiall action.

Whereat the Spanyerdes beeinge mutch mooved, and havinge not yet oportunity to woorke their will so colourably as they wisshed, beestowed certayne Canon shot out of the saide Castle, and slew certayne innocent soules, with some other small harme and dammage done to the edifices: Thinking thereby to harden ye harts of the poore Flemynges, and to make them take Caues for theyr just defence: whiles they therby might take occasion to execute theyr unjust pretence. And this was doone on the xix. or .xx. of October last.

Now to answere all objections, I doubt not but it wilbee alledged, that the Castle beestowed the said Canon shot at ye Towne, because they of the Towne did not shote at the prince of Orenges Shippes, which lay within syght thereof: But alas it is easy to finde a staffe, when a man woulde beate a dogge.

For the truth is, that those Ships did no greater hurt, either to ye towne or Castle, then frendly to waft up al manner of Grayne and victualles, for the sustenance of ye said towne: which even then began to want sutch provision, by reason that the sayde Spanyerds had builte a Forte on Flaunders syde upon the same River: And thereby stopped all sutch as brought Victuall to the sayd Towne: burnynge and destroyinge the countrie neare adjoynyng, and usynge all terrour to the poore people, to the intent yt *ANTWERPE* might lack provision.

And about the same time also the Spanierds cut of a Brydge, which was the open passage beetween *Antwerpe* and *Machlen*, at a village called *Walem*. A manifest proofe of their playne intent to distresse ye sayd town, and to shut up the same from all the rest of *Brabant*. Since they were walled in with the River on the one syde, and on that other the Spanish horsemen occupied all the countrie, and so terrified ye poore people as they durst not bring theyr cõmodities to ye same. All this notwithstandynge, the chiefe rulers of the sayde Towne of *Antwerpe*, appeased the people and put up these injuries untill they might bee better able to redresse them. Soone after the Spanierdes (assysted by the treason of certaine high Duches) entred the towne of *Maestrecht* upon a sodeyne, and put the same to sacke: killynge, and destroying great numbers of innocẽt people therin: a thing to be noted. For that *Maestrecht* had never revolted, but stoode quiet under their garĩsons as faithfull subjectes to the kinge. And the one halfe therof perteyned also unto ye bishop of *Liege*, who had yet medled nothing at all in these actions. The cheife rulers and people of *Antwerpe* perceiving therby the cruell entent of the Spanyerds, and doubtinge their Dutche garyson which was of the Counte *Eversteines* regiment (as they were also which betrayed *Maestricht*,) beegan to abandon the towne, leavyng their houses & goods beehinde them: and sought to withdraw themselves into some place of safer abode. Whereat the estates beynge mooved with compassion, and doubtynge that the towne would shortly bee left desolate, levied a power of three thousand footemen, and eight hundreth, or one thousand horsemen, and sent the same under the cõduct of the Marquise *d'Havrey*, the yonge Counte *d'Egmont*, *Mounser de Capres*, *Moũs. de Bersel*, *Moũs. de Goõnie*, and other nobles & gentlemen to succour & defend the towne of *Antwerpe*, agaynst the cruell pretence of the sayd Spanierdes: And they came beefore the gates therof on Friday the second of this instante: at a Porte on the west or southwest syde thereof called *Kybdærporte*: Wherat the Spanierds beeynge

APPENDIX II

enraged, discharged sundrie shotte of greate Artillerie from the Castle, but to small purpose.* At last *Mouns. de Champaigne*, who was governour of the Towne: and the Counte *d'Eversteine* which was Colonel of the Garysone, demaunded of the States wherefore they approched the towne in sutch order: who answered y^t^ they came to entre the same as freinds, & to entrenche & defend it from y^e^ Spanyerds: protesting furder, y^t^ they wold offer no manner of violent domage or injury to the persons or goods of any sutch as inhabited the same.

Hereupon y^e^ sayd *Moūs. d'Champaigne* and Counte *d'Eversteine* went out unto them and conferred more privately together by the space of one houre, and returned into the towne leaving the estates power at a village called *Burgherhout.*

On the morrow beeing the third of this instant, they were permitted to enter, and came into the towne .xxi. ensignes of footemen, and .vi. cornets of horsemen. Immediatly after their entrie, y^e^ inhabitantes brought them sackes of wooll and other sutch provision, wherwith thei aproched y^e^ yeard or playne grounde which lieth beefore the Castle. And placing the same at thendes of five streets which lye opē unto the sayd Castle yearde, entrenched under them with sutch expediciō that in lesse then fyve howers, those streetes endes, were all reasonably well fortified from the Castle for any sodaine. At this time and .xii. dayes beefore I was in the sayde towne of *Antwerpe* upon certeine private affaires of myne owne: so that I was enforced to become an eyed witnes of their entry and all that they did. As also afterwards (for all y^e^ gates were kept fast shut & I could not departe) to beeholde the pittifull stratageme which folowed. The Castle thondred with shot at the towne: but it was a very mysty day, so that they could neither finde their markes very wel, nor yet see how the streetes endes were entrenched. It was a straunge thing to se the willingnes of y^e^ inhabitants, and how soone many hands had dispatched a very great peece of worke: for beefore midnight they had made the trenches as highe as the length of a pike: and had begun one trenche for a Counterskarfe between al those streets & the Castle yearde: the which they perfected unto the halfe way frō S. Georges Churchyearde unto the waters side by S. Michels, & there left from worke, meaning to have perfected it the next day. That Counterskarfe had been to mutch purpose if it had been finished, as shall appeare by a Model of the whole place, which I have annexed to thend of this treaty: by view wherof y^e^ skilfull reader may playnly perceive thexecution of every particularitie. These thinges thus begonne & set in forwardnes, it is to bee noted that the Spanyerds (having intelligence of the states power when it set forwards from *Bruxelles*: and perceving that it bent towards *Antwerpe*) had sent to *Maestricht*, *Liere*, and *Aelst*, to drawe all the power y^t^ could be made unto the Castle of *Antwerpe.*

So y^t^ on Sunday, the fourth of this instant in the mornyng, they al met at y^e^ sayd Castle. And theyr powers (as farre as I could gather) were these.

There came from *Maestricht* very neare to a thousand horsemen, led by *Dom Alonso de Vergas*, who is the generall of the horsemen: & fyve hundreth footemen or more, governed by the Campemaster *Francesco de Valdes.*

There came from LIERE, five hundreth footemen or more, governed by the Campemaster *Juliane de Romero.*

There came from *Aelst* two thousād footemen, which were the same that rebelled for their pay & other unresonable demaūds immediatly after the winning of *Zierickzee.* These had none other conductour then their *Electo* (after the maner of sutch as mewtine & rebel) but were of sundry companies: as *Dom Emanuels* & others. Neverthelesse I have ben so bould in y^e^ Model as

to set downe ye sayd *Dom Emanuell* for their leder: bothe because I think that (their mewtiny notwithstanding) he led them at ye exployte, and also because, he was slayn amongst them at their entrie. Thus the numbre of spanierds was .iiii. M. or there aboutes, besides some help that thei had of the garison within ye castle: And besides a M. high Almaynes, or more, whiche came from *Maestricht*, *Lyere*, and those partes. And were of three sundry regiments: viz. *Charles Fuckers*, *Pœldervills* and *Frœmsberghs*: but they were led all by *charles Fucker*. So yt the whole force of ye Spanierds & their cõplices, was five .M. and upwards: the which assẽbled & met at ye castle, on ye said fourth day about .x. of ye clocke before dinner.

And (as I have hearde credibly reported) would neyther stay to refresh themselves (having marched all night and the day before) nor yet to conferre of any thing, but only of the order how they should issue and assaile, protesting and vowing neyther to eat nor drinke untill they mighte eate and drinke at liberty and pleasure in *ANTWERP*: the which vowe they performed contrary to all mans reason and expectacion. Their order of entry into ye Castle yarde, and of their approch to the trenches, I did not see, for I could not get out of tne town: neyther did I thinke it reasonable to be *Hospes in aliena republica curiosus*: Yet as I heard it rehearsed by sundry of them selves, I wil also here rehearce it for a truth. The Horsemen and footemen, which came frõ *Maestrecht* and *Lyere*, came through a village on the east syde of the town called *Burgerhout*, about ten of the clock before noone, as before sayd: The Governour and estates being thereof advertised, sente out presently parte of their Horsemen and Footemen to discover and take knowledge of them: But before they could issue out of the gates, the Spanyardes were passed on the Southwest syde of the towne dyche, and entred at a gate which stãdeth on the Counterscarfe of the castle yeard, called the Windmil porte: there entred the Horsemen, and al the footemen, saving the high Almaynes, who marched round about the Castle, by a village called *Keele* and trayling their pikes on the ground after them, came in at a small Posterne on the Brayes by the River, and on the east side of the Castle.

Those which came from *Aelst*, came through the sayd vyllage called *Keele*, and so through the Castle: issued out of the same at the fore gate, which stãdeth toward the towne. Being thus passed, and entred into the Castleyard about eleven of the clock, they of *Aelst* and of the Castle, cast them selves into foure Squadrones: they of *Maestricht* and *Lyere*, into two Squadrones: and their Horsemen into a trowpe behind them: and the high Almayns into one Squadrone, or Batallyon, by the ryvers side. Being thus ordered, and appoyntment givẽ where every Squadrone should charge and indure, they cast of certayne loose shot, from every Squadrone, and attacqued the scarmouch: the which continewed not one hower, before they drew their Squadrones so nere unto the Counterscarfe and trenches, that they brake & charged *pell mell*. The Castle had all this while, played at the Towne and trenches, with thundring shot: But now upon a signall geven, ceased to shoote any more, for feare to hurt their owne men: wherin I noted their good order which wanted no direction, in their greatest furye. The Wallonnes, and Almaynes, which served in the Trenches defẽded al this while very stoutly. And the Spanyerds with their Almaynes, contynewed the charge with such valure, that in fyne they won the Counterscarf, and presently scaled the Trenches, with great fury. The Wallonnes and Almaines having long resysted without any fresh reliefe or supplye (many of them in this mene while being slayne and hurte) were not able any lõger to repulse the Spanyerds: so that they entred the trenches about twelve of the clock, and presently pursued their victory

down every streate. In their chase, as faste as they gained any crosse streate, they flāked the same with their Musquets, untill they saw no longer resistance of any power: and then proceeded in chase, executing all such as they overtooke. In this good order they charged and entred: in this good order they proceded: and in as good order their lackeyes and Pages followed with Firebrands, and wyldfyre, setting the houses on fyre, in every place where their maysters had entred. The Wallonnes and Almaynes, which were to defend the town being growen into some security, by reason that their Trenches were so high, as seemed invincible: and lacking sufficient Generals & directors, were found as far out of order, as the Spanyerds were to be honored for the good order and direction which they kepte. For those which came to supplye & relieve the trēches, came stragling and loose: some came from the furdest side of the towne: some that were nearer came very fearefully: and many out of their lodginges, from drinking and carousing: who would scarsely beleeve that any conflicte was begonne, when the Spanyerdes nowe mette them in the streates to put them out of doubt that they dallyed not. To conclude, their carelesnesse and lack of foresyght was such that they had never a *Corps du gard* to supply and relieve their trēches, but only one in y^e^ market place of the town whiche was a good quarter of a myle from their fortifycations: and that also was of Almaynes, who (when they spied the Spanyerds) did gently kneele down letting their Pykes fall, and crying *Oh lieve Spaniarden, lieve Spaniarden.* Now I have set downe the order of their entrye, approch, charge, and assaulte: together with their proceeding in victory: and that by credible report, both of the Spanyerdes them selves, and of others who served in their company: let me also say a litle of that which I sawe executed. I was lodged in the Englishe house *ut supra*, and had not gone abroade that morning by reason of weighty businesse which I had in hand the same day. At dinner tyme the Marchauntemen of my Countrey whiche came out of the towne, and dined in my chamber, told me that a hote scarmouch was begon in the Castleyeard, and that the furye thereof stil increased. Aboute the middest of dinner, newes came that the shot was so thick, as neyther ground, houses, nor people could be discearned for the smoke thereof: and before dinner were fully ended, that the Spaniardes were like to win the trenches. Whereat I stept from the table, and went hastily up into a high Tower of the sayd English house: from whence I might discover fyre in fower or five places of the towne, towardes the Castleyeard: and thereby I was wel assured that the Spanyerds in deede were entred within the Trenches. So that I came down and tooke my cloake and sword, to see the certainty thereof, and as I passed toward the Bource, I met many, but I overtoke none: And those which I mette were no Townsmen, but Souldyeres: neither walked they as men which use traffique, but ran as men whiche are in feare: Wherat being somwhat greved, and seeing the townsemen stand every man before his doore with such weapons as they had, I demaunded of one of them, what it mente? Who aunswered me in these wordes, *Helas mounsieur, il ny a poynt de ordre, & voila la ruine de ceste ville. Aiez courage mon amy* (quoth I), and so went onwardes yet towards the Bowrce, meeting all the way more & more which mended their pace. At last, a Wallon Trompeter on horsback (who seemed to be but a Boy of yeres) drew his sworde, and layd about him crying, *Ou est que vous eufuiez canaille? faisons teste pour le honeur de la patrie.* Wherewith, fyfty or three score of them turned head, and wente backewardes towardes the Bource. The which encouraged mee (*per companie*) to proceede: But alas, this comforte indured but a while: For by that time I came on the farder syde of the Bource, I might see a great trowpe comming in greater haste, with their heads as close

togeather, as a skoule of yong frye, or a flocke of Sheepe: Who met me on the farder side of the Bource, toward the market place: And having their leaders formost (for I knewe them by their Javelines, Borespeares, and Staves) bare me over backwardes, and ran over my belly and my face, long time before I could recover on foote. At last when I was up, I looked on every syde, and seeing them ronne so fast, began thus to bethinke me. What in Gods name doe I heare which have no interest in this action? synce they who came to defend this town are content to leave it at large, and shift for themselves: And whilest I stoode thus musing, another flocke of flyers came so fast that they bare me on my nose, and ran as many over my backe, as erst had marched over my guttes. In fine, I gotte up like a tall fellow, and wente with them for company: but their haste was such, as I could never overtake thē, until I came at a broad crosse streate which lyeth betweene the English house & the sayd Bource: there I overtooke some of thē groveling on the ground, and groning for the last gaspe, and some other which turned backwards to avoyd the tickling of the spanishe Musquets: who had gotten the ends of the sayd broad crosse streate, and flanked it both wayes: And there I stayde a whyle till hearing the shot increase, and fearing to bee surprysed wyth suche as mighte follow in tayle of us, I gave adventure to passe through the sayde crossestreate, and (without vaunte be it spoken) passed through five hundred shotte, before I could recover the English house.

At my comming thether, I founde many of the Marchauntes standing before the gate: Whom I would not discomforte nor dismay, but sayd that the Spanyerdes had once entred the towne, and that I hoped they were gone backe agayne: Neverthelesse I wente to the Governour, and privily perswaded him to drawe in the company and to shut up the gates: The which he consented unto, and desyred me because I was somewhat better acquaynted with such matters then the Marchauntes, to take charge of the Key: I tooke it willingly, but before I coulde well shut and barre the gates, the Spanyardes were nowe come forewards into the same streat: And passing by y^e^ doore, called to corne in? bestowing fyve or sixe Musquette shotte at the grate where I aunswered them, whereof one came very neare my nose, and pearcing thorowe the gate, strake one of the Marchants on the head, without any greate or daungerous hurt: but the heate of the pursute was yet such, that they coulde not attend the spoyle, but passed on in chase to the new towne: where they slew infinite nombers of people: And by three of the clocke, or before retourned victors, having slayne or put to flight all their ennemies. And nowe to keepe promise, and to speake wythout parciality: I must needs confesse, that it was the greatest victory, and the roūdlyest executed, that hath bene seene, red, or heard of, in our age: and that it was a thing myraculous, to cōsider, how Trenches of such a height should be entred, passed over, and won both by Footemen, and Horsmen: For immediately after that the Footemen were gotten in, the Horsemen founde meanes to follow: and being many of them harquebuziers on horseback, did passe by their owne Footemen in the streates, and much hastened both the flight of the Wallones, and made the way opener unto speedy execution.

But whosoever wil therein most extoll the Spanyardes for their vallure and order, must therewithall confesse that it was the very ordinance of god for a just plague and scourge unto the Towne: For otherwise it passeth all mens capacity, to conceive howe it should be possible. And yet the disorder and lacke of foresight in the Wallons did great helpe to augment the Spanish glory and boast. To conclude, the County *de Eversteine* was drowned in the newe Towne: the Marquise *de Havrey* and *Champaigne* escaped out of the sayd new Towne, and recovered the Prince of Orenges shippes: only the

yong Counte *de Egmont* was taken fighting by S. Myghels. *Mouns. de capres* & *Mouns. de Goonie*: were also takẽ: but I heard of none that fought stoutly, saving onely ye said Counte *de Egmõt*, whom the *Colonel Verdugo*, a spanyard of an honorable compassion and good mind, did save with great daunger to himself in defending the Counte. In this conflicte there were slayne sixe hundred Spanyerds or thereaboutes: And on the Thursday next folowing, a view of the dead bodies in the town being takẽ: it was esteemed at .17000 men, women, and children. A pittifull massacre though God gave victory to the Spanyerdes. And surely, as their vallyaunce was to be much commended, so yet I can much discommende their barbarous cruelty, in many respectes: For me thinkes, that as when God geveth abundaunce of welth, the owner oughte yet to have regarde on whome he bestow it: even so, when God geveth a great and myraculous victory, the cõquerours ought to have great regard unto their execution: and though some, which favour the Spanish faction, will aleadge sundry reasons to the contrary: yet when the blood is cold, and the fury over, me thinkes that a true christian hearte should stand content with victory, and refrayne to provoke Gods wrath by sheadding of innocente blood. These things I rehearce (the rather) because they neither spared age, nor sexe: time nor place: person nor countrey: profession nor religion: yong nor olde: rich nor poore: strong nor feeble: but without any mercy, did tyrannously tryumphe when there was neither man nor meane to resist them: For age and sex, yong and old, they slew great numbers of yong children, but many moe womẽ more then fowerscore yeares of age: For time and place, their furye was as great ten dayes after the victory, as at the tyme of their entry: and as great respect they had to the church and church-yeard, (for all their hipocriticall boasting of the catholique religion) as the Butcher hath to his shambles or slaughter house: For persõ and Country, they spared neither friende nor foe: Portingal nor Turke: for profession and religion, the Jesuites must geve their ready coyne: and all other religious houses both coyne and plate with all shorte endes that were good and portable. The ryche was spoyled because he had: & the poore were hanged because they had nothing: neither strength could prevayle to make resystaunce, nor weakenesse move pitty to refrayne their horrible cruelty. And this was not onely done when the chase was hotte, but (as I earst sayd) when the blood was colde, and they now victors without resystaunce. I refrayne to rehearce the heapes of deade Carcases whiche laye at every Trench where they entred: the thicknesse whereof, did in many places exceede the height of a man.

I forbeare also to recount the huge nombers, drowned in ye new Toune: where a man might behold as many sundry shapes and formes of mans motiõ at time of death: as ever *Mighel Angelo* dyd portray in his tables of Doomes day. I list not to recken the infinite nombers of poore Almains, who lay burned in their armour: som thentrailes skorched out, & all the rest of the body free, some their head and shoulders burnt of: so that you might looke down into the bulk & brest and there take an Anatomy of the secrets of nature. Some standing uppon their waste, being burnte of by the thighes: & some no more but the very toppe of the brain taken of with fyre, whiles the rest of the body dyd abide unspeakable tormentes. I set not downe the ougly & filthy polluting of every streete with the gore and carcases of men and horses: neither doo I complaine, that the one lacked buryall, and the other fleing, untyl the ayre (corrupted with theyr caryon) enfected all that yet remained alyve in the Towne: And why should I describe the particularitie of every such anoiance, as commonly happen both in campes & Castels, where

martiall feates are managed? But I may not passe over with sylence, the wylfull burning and destroying of the stately Townehouse, & all the monuments and records of the Citie: neither can I refraine to tel their shamful rapes & outragious forces presented unto sundry honest Dames & Virgins. It is a thing too horrible to rehearse, that the Father and Mother were forced to fetche their yong daughter out of a cloyster (who had thether fled as unto Sanctuary, to keepe her body undefyled) & to bestowe her in bed betweene two Spaniards, to worke their wicked and detestable wil with her.

It is also a ruthfull remembrance, that a poore English marchant (who was but a servaunt) having once redeemed his Masters goods for three hundreth crownes, was yet hanged untyl he were halfe dead, because he had not two hundreth more to geve them: and ye halter being cut downe, and he commen to him selfe againe, besought them on knees with bytter teares, to geve him leave to seeke & trye his creditte and friendes in the Towne, for the rest of theyr unreasonable demaund. At his returne because he sped not (as indeede no money was then to bee had) they hong him again outright: and afterwards (of exceeding curtesie) procured the Friars *Minors* to burie him.

To conclude, of the seventene thousande carcases, which were viewed on the Thursday, I thinke in conscience, that five thousand or fewe lesse, were massacred after their victorye, because they had not readye money, wherewith to raunsome theyr goods at such prices as they pleased to set on them: At least all the world wyll beare mee witnes, that ten (yea twenty dayes) after, whosoever were but poynted at, and named to bee a Wallon, was immediatlye massacred without furder audience or tryall. For mine owne part, it is wel known that I did oftē escape very narrowly, because I was taken for a Wallone. And on Sunday, the eleventh of this instāt (which was the day before I gat out of the Towne) I saw three poore soules murdered in my presence, because they were poynted to be Wallons: and it was well proved immediatly that one of thē was a poore artyficer, who had dwelt in the Towne eight yeares before, & never managed armes, but truely folowed his occupatiō: Furthermore the seede of these and other barbarous factes brought forth this crop & fruite: that within three daies Antwarpe, which was one of the rychest Townes in *Europe*, had now no money nor treasure to be found therein, but onely in the hands of murderers and strompets: for every *Dom Diego* must walk jetting up & downe the streetes with his harlotte by him in her cheine and bracelettes of golde. And the notable Bowrce which was wont to be a safe assemblie for Marchaunts, and men of all honest trades, had nowe none other marchaundize therein, but as many dycing tables as might be placed round about it al the day long.

Men wyll boast of the Spanierds that they are the best & most orderlye Souldiours in the world: but sure, if this be their order, I had rather be coumpted a *Besoigner*, then a brave Souldiour in such a bande: neither must wee thinke (although it hath pleased God for some secreete cause only knowne to his divine Majestie, to yeelde Antwarpe and *Maestrecht*, thus into their handes) that he wyll spare to punish this theyr outragious crueltie, when his good wyl and pleasure shall be to doo the same: for surely their boasting and bragging of iniquitie, is over great to escape long unskorged.

I have talked with sundry of them, and demaunded why they would cōmaund that the Townehouse should be burned? And their aunswer was, because it was the place of assembly where all evyll counselles were contrived. As though it were just that the stockes & stones should suffer for the offence of men. But such is their obstynate pride and arrogancie, that if they might

have their wyll, they woulde altogether raze & destroy the Townes, untyll no one stone were left uppon another. Neither doeth their stubborne blindnes suffer them to perceive yt in so doing they should much endomage the King their Master, whome they boast so faithfully to honour, serve and obey.

As for the injuries done by them unto our owne nation particularlie, I wyll thus set downe asmuch as I knowe. We were quiet in the house appointed for the mansion of English Marchaunts, under safe conduct, protectiõ and Placard of their King: having neither medled any waye in these actions, nor by any meanes assisted the estats of the countrey with money, munition, or any kinde of ayde. Yea the Governor and Marchauntes (foreseeing the daunger of the tyme) had often demaunded pasporte of the Kinges governours and officers to depart.

And all these with sundrie other allegations, wee propounded and protested unto them before they entred the English house: desiring to be there protected according to our priviledges and graunts from the King their Maister. And that they would suffer us there to remaine free from all outrage, spoile or raunsome, untill wee might make our estate knowne unto the Castellane, and other head officers which served there for ye sayd King. All which notwithstanding, they threatned to fyre the house, unlesse we would open the doores: and being once suffred to enter, demaunded presently the raunsom of twelve thousande crownes of the Governor: Which summe, being not in deede in the house, neyther yet one third part of the same: they spared not with naked swordes and daggers to menace the sayde Governour, and violently to present him death because he had not wherwith to content theyr greedie myndes. I wyll not boast of any helpe afforded by me in that distresse: but I thanke the Lorde God, who made mee an instrument to appease their devillish furies. And I thinke that the Governour and al the company wyll confesse that I used mine uttermost skyll and ayde for the safegarde of theyr lyves, aswell as mine owne.

But in the ende, all eloquence notwithstanding, the Governour being a co ılie aged Man, and a personne, whose hoarie heaires might move pittie, and procure reverence in any good minde, (especiallye the uprightnesse of his dealing considered) they enforced him with great danger to bring forth all the money, plate, and jewelles, which was in the house: & to prepare the remnant of twelve thousand crownes, at such dayes, and tymes as they pleased to appoynt. And of the rest of our Nation, which had their goodes remaining in their severall packehouses, & lodgings elsewhere in the Towne, they tooke such pitty, that fowre they slewe, and diverse other they most cruelly & daungerously hurt: spoyling and raunsoming them to the uttermost vallewe that might be made or esteemed of all their goodes. Yea, some one they enforced to raunsome his goodes twise, yea thrise: and all that notwithstanding, tooke the sayd goodes violentlye from them at the last.

And al these injuries being opened unto their chiefe Governors in time convenient, & whyles yet the whole summe set for severall raunsomes of our countreymen and the Englishe house in generall, were not halfe paide: so that justice and good order might partly have quallified the former rygors proffered by the Souldiours, the sayde governours were as slowe and deafe, as the other were quicke and light of hearing to finde the bottome of everie bagge in the Towne. So yt it seemeth they were fullye agreed in all thinges: or if any contention were, the same was but stryfe who or which of them might do greatest wrongs. Keeping the sayd Governor & Marchaunts there styl (without graunt of passeport or safe-conducte) when there is scarcely any victualles to bee had for any money in the Towne, nor yet the sayd marchaunts have any

money to buye it, where it is. And as for creditte, neither creditte nor pawne can nowe finde coyne in Antwarpe. In these distresses I lefte them the twelfth of this instant November 1576. when I parted from them, not as one who was hastie to leave and abandone them in such miserye, but to solycite their ruefull causes here: and to delyver the same unto her Majestie and councell in such sort as I beheld it there.

And this is in effecte the whole trueth of the sacking and spoyle of so famous a Towne. Wherein is to be noated, that the Spanyerdes and their faction, being but fyve thousande, the trenches made againste them of suche height as seemed invincible: the power within ye Towne fifeteene or sixteene thousand able fighting men well armed, (I meane the Townesmen ready armed being coumpted:) it was charged, entred, & wonne in three howres. And before sixe howers passed over, every house therein sacked or raunsomed at the uttermost vallew.

The which victory being miraculous and past mans capacitie, to cõprehend how it should be possible, I must needs attribute unto Gods just wrath powred upon the inhabitants for their iniquitie, more then to the manhoode and force of the Spanyerdes: and yet I meane not to robbe them of their deserved glorie, but to confesse that both their order & vallure in charging and entring was famous: And had they kept halfe so good order, or shewed the tenth part of such manly corage, in using theyr victory, and parting of their spoyle: I must then needes have sayde that *Cæsar* him selfe had never any suche souldiours. And this must I needs say for them, that as theyr continual training in service doth make them expert in all warrelyke stratageme: so their daily trade in spoiling hath made them the cunningest ransackers of houses, and the best able to bring a spoyle unto a quicke market, of any Souldiors, or Mastertheeves that ever I heard of.

But I leave the skanning of theyr deedes unto God, who wyll bryddle theyr insolencie, when hee thinketh good and convenient: And let us also learne out of this rewfull tragedie to detest & avoyde those synnes, and prowde enormyties, which caused the wrath of God to be so furiouslye kindled and bent against the Towne of Antwerpe: let us also (if ever wee shoulde be driven to lyke occasion,) (which God forbidde) learne to looke better about us for good order & dyrection, the lacke whereof was theyr overthrow. For surely the inhabytantes lacked but good guides and leaders: for having none other order appointed, but to stande everye man armed in readynes before his doore, they dyed there (many of them) fighting manfully, when the Walloners and high Duches fled beastly. Let us also learne to detest the horrible cruelties of the Spanyerdes in all executions of warlike stratagemes, least the dishonour of such beastly deedes, might bedymme the honour wherewith Englishe Souldiours have alwayes bene endowed in theyr victories. And fynally let us praye to God for grace to amend our lyves, and for power and foresyght to withstande the mallyce of our enemyes: that remayning and continewing in the peaceable protection of our most gratious Soveraigne, we maye geve him the glory, and all due and loyall obedience unto her Majestie, whome God nowe and ever prospere and preserve.

Amen.

¶ Wrytten the .xxv. daye of *November*. 1576. by a true English man, who was present at this pytteous massacre. *Ut supra.*

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